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THE BRETHREN AT WORK.

"*Behold I bring you good Tidings of great Joy, which shall be unto all People.*"—LUKE 2, 10.

Vol. II. Lanark, Ill., January 1, 1877. No. 1.

The Brethren at Work.

EDITED AND PUBLISHED WEEKLY,
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MAKE YOUR MARK.

In the quarries should you toil,
Make your mark;
Do you delve upon the soil,
Make your mark,
In whatever path you go,
In whatever place you stand,
Moving swift, or moving slow,
With a firm and honest hand,
Make your mark.

Life is fleeting as a shade,
Make your mark:
Marks of some kind must be made,
Make your mark—
Make it while the arm is strong,
In the golden hours of youth,
Never, never, make it wrong;
Make it with the stamp of truth:
Make your mark.

—*Selected.*

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For The Brethren at Work

COME TO JESUS.

BY J. H. ELLIS.

He promises rest. But far better than rest of body is rest of soul. It is wretched to be a slave, to groan, bleed and toil; but far worse to be Satan's bondman, dragging about an evil conscience and an aching heart. Rest from this cannot be had but by coming to Jesus. And if you come, he will lighten every other load. Are you poor? Come, and he will make you rich for ever. Are you sick? Come, and he will cure your worst disease. Are you sad? Come, and he will wipe away your tears. Are you bereaved? Come, and he will be to you a brother in adversity, who changes not, and never dies. Is sin a burden? Oh then come to Jesus, and he will take it all away. Do you dread the day of death and judgment? Come, and that day will be the dawn of life and glory. Oh then come!

To be merely called by such a person should be enough to make us glad. Of a stranger we might say, "Perhaps he intends me no good;" of a poor man, "He cannot assist me however willing;" of a selfish rich man, "Who can expect aught from him?" But if a Howard or a Wilberforce said to a mourner, "come," he might feel quite sure some kindness was intended. Now he who invites the sinner, is both able and willing to help. He has clothes for the naked, food for the hungry, wealth for the poor, eternal life for all. His very word "come," is enough to make thee glad.

A blind beggar by the way-side, hearing that Jesus was passing, cried out, "Mercy, mercy!" The people told him to be quiet, but he shouted the louder, "Have mercy on me!" Jesus invited him; and then some said, as though he might now be quite sure of a blessing, "Be of good comfort, rise, he calleth thee." They knew Jesus never called and then refused, and so they told him to rejoice.

Sinner, be thou of good cheer; the same Jesus calleth thee. As the blind man threw off his cloak lest it should hinder him, do you cast off every sin that would stop you—rush through every crowd of difficulties, and falling at the feet of Jesus, say, "Have mercy on me! I am blind, I am lost, save, or I perish."

Are you too great a sinner? The more need to come. Have you a guilty conscience? With that guilty conscience come. Have you a wicked heart? come and have it cleansed. Have you nothing with which to purchase his favor? "Without money" come. Rich and poor, masters and servants, old and young, sinners of every class, come to Jesus and be saved.

Upper Dublin, Pa.

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For The Brethren at Work

PAUL ON NON-ESSENTIALS.

BY J. S. FLORY.

A WRITER in a recent number of the *Church Union* in an article with the above caption, undertakes to show that the designs of Paul in the 14th chapter of Romans was to "harmonize the church by adjusting some delicate questions about *meats* and *drinks*, and the observance of *particular days*," which he claims that Paul regarded as non-essentials, and they should not quarrel about them, but observe charity and let every one be persuaded in their own mind. All of which logic we find no fault with until an effort is made to apply the same law of reasoning to the differences in the various "faiths" of the religious world. After speaking of those dissensions that arose between the Jews and Gentiles he says: "These dissensions among the brethren (in Pauls time) were just about as unnecessary, and opposed to the Spirit of the gospel as the controversies of the different denominations of the evangelical Christians of modern times, about the *form of worship*, the *mode of administering the ordinances*, and *church polity*."

Now we wish to call the attention of every honest candid reader to a few important considerations. Those differences that Paul was laboring to harmonize were not differences upon *gospel ordinances or the commands of Christ*, but upon outside issues,—upon customs derived from the law which was no longer binding upon the true worshipers of God. Hence Paul would have them bear one with another in these things, and if one wished to regard a day to the Lord let him so regard it, if he wished for conscience sake to refrain from "meat" let him do it, inasmuch as these things were not commandments of the Lord under the new order of things. But in matters pertaining to the gospel plan of salvation, Paul in none of his writings, gave the brethren leave or license to do as they pleased—to be persuaded in their own minds whether to obey or not obey the gospel "form of worship." But instead it is plainly set forth that it was essentially necessary to obey the doctrine of the gospel: not with an external service only but "obey from the heart;"—obey in "*spirit and in truth*."

A minister once said to me "there is no special *form* of doctrine given in the gospel;" and this idea is prevalent with the professing world to an eminent degree. We will hear Paul on the subject in Romans 6: 17, 18. "But God be thanked that ye were the servants of sin: but ye have obeyed from the heart that form of doctrine which was delivered you.—Being then made free from sin ye become the servants of righteousness." That is, to say, they were made the recipients of God's free grace and become his true servants. And the inference is most conclusive that a failure to comply with that form of doctrine, set forth in the New Testament Scriptures, will result in condemnation. This being so, the form of our worship to God is not a trivial matter,—it is an *essential* instead of *non-essential*: and of too great an import to be classed with "meats and drinks," or "feast days" of the Jews. But says one, "form of doctrine" and "form of worship" are two different things. Let that be as it may, one thing we know, it follows as a rule our "form of worship" harmonizes with the "form of doctrine" we obey. If we obey from the heart the gospel "form of doctrine" we will in spirit and truth worship God according to that doctrine. If we imbibe a doctrine *not* of God our worship will assume a form not of God.

And as to the "mode of administering the ordinances," we say if it is non-essential as to mode, then the words of Christ are non-essential! Why commission his apostles how to baptize? Why give us his example and command to wash feet, to eat the Lord's supper? &c. if it is left optional with us to do as we please in the matter? And as to "church polity" we ask, is it so we have no constitution or by-laws in the gospel to guide us, that we must be willing to sanction a hundred or a thousand methods of government in matters of the church, while in worldly organizations *one* constitution or code of by-laws is sufficient. What inconsistency! Christ being the author of our church government or "polity," and the teachings of the apostles our precedents, we have no need of adopting any other. Neither is it right that we should sanction such government that gives license for our neighbors to bring reproach upon the name and character of Christ by their worldly walk and conduct, and turn the temples of worship into "dens of thieves."

The "charity" that we hear so much about these days, is simply a "charity" whereby we are asked to make a compromise with the whole host of Babylon, *agree to disagree*, and call the essentials of the gospel non-essentials, and cease to defend the gospel upon gospel principles. In the name of the Holy One who sealed the gospel law and testimony with his own blood, can we afford to make such a compromise for the sake of Jesus when he, the Lord Jesus said he came not to send peace, but a sword? And that sword must cleave asunder every illegal union in order that we be made "whole." This cry of "union! union!!" where there is no union we fear will never meet the approbation of God. United to Christ our living Head, and to one another upon the principles of the gospel is a consummation fully hoped for, and can only be brought to pass, by harmonizing all our differences according to the one universal rule laid down by Christ—learn rule from Alpha to Omega and then "*Knowing these things happy are ye if you do them.*

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BAPTISM

Into Each Name of the Trinity.

BY J. W. STEIN.

FACTS FROM ALPHA TO OMEGA.

ALPHA.

It is a fact, that the church rubrics, catechisms and baptismal offices of the Greek and Oriental churches have always required immersion into EACH *name of the Holy Trinity.* (See Mosheim's Eccl. Hist. Cen. 11. P. 2 c. 3. sec. 11. Cen. 18. c. 2. Hinton on Baptism pp. 176, 180). This fact is important, when we remember that that the Greek church "comprehends a considerable part of Greece, the Grecian Isles, Wallachia, Moldavia, Egypt, Abyssinia, Nubia, Libya, Arabia, Mesopotamia, Syria, Cilicia and Palestine." To this may be added "the whole of the Russian Empire in Europe, great part of Siberia in Asia, Astracan, Casan and Georgia," having "a wider extent of territory than the Latin church and all its branches" (see Religious Denominations of the World, Art. gr. ch).—The baptismal offices of the Monophysits, Armenians, Alexandrians, Ethiopians, Chaldeans, Nestorians and Malabar Christians, all enjoin trine immersion (see Chrystals Hist. of the Modes of Bap. pp. 119–134).

BETA.

It is a fact, that the Greeks have always understood our text to require a distinct action in EACH *name of the Trinity.*—Sir P. Ricaut says; "*Thrice* dipping or plunging, this (Greek) church holds to be as essential to the form of baptism as water to the matter" (Hinton on Bap. p. 180). Alexander D. Stourdza, an eminent Greek, says; "At the present moment nearly sixty millions of Christians yet administer baptism after the similitude of that of Jesus Christ, and of the apostles, and according to the institution of the primitive church" (Chrystal's Hist. of the Modes of Bap. p. 225).

John Chrysostom, the most distinguished Greek scholar of the fourth century, says; "Christ delivered to his disciples one baptism in three immersions of the body, when he said to them, 'Go, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit" (Bingham's Antiq's of the Chr. ch. vol. 1, B. 11, c. 11, sec. 7). This is the noble father, who, when threatened by the Emperor with the destruction of his treasures if he would not abandon his religion, answered, "My treasure is in heaven and my heart is there." When the Emperor threatened to banish him, he replied, "Thou canst not, for the world is my Father's mansion—thou canst not banish me."—When he threatened to drive him from man, so that he should have no friend left, "Nay," said the noble witness, "thou canst not. I have a friend in heaven from whom thou canst not separate me." And when he threatened to slay him, "Nay, thou canst not," again retorted the noble Chrysostom, "for my life is hid with Christ in God. I defy thy power, there is no harm thou canst do me;" and when banished from Constantinople, because of his strong opposition to the growing corruptions of the church, and his reproof of the pride and idolatry of the Empress, he said to a friend, "If the Empress wishes to banish, let her banish me,—the earth is the Lord's and the fulness thereof. If she would saw me asunder, let her saw me asunder. I have Isaiah for a pattern. If she would plunge me in the sea, I remember Jonah. If she would thrust me into the fiery furnace, I see the three Hebrew children enduring that. If she would cast me to wild beasts, I call to mind Daniel in the den of lions. If she would stone me, let her stone me. I have before me Stephen the proto-martyr. If she would take my head from me, let her take it. I have John the Baptist. If she would deprive me of my worldly goods, let her do it—'naked came I from my mother's womb, and naked shall I return.' An apostle has told me, 'God respecteth no man's person;' and 'If I yet please men, I shall not be the servant of Christ.' And David clothes me with armor, saying, 'I will speak of thy testimony before kings, and will not be ashamed" (see American Ed. of the Life of Christ, p. 680). Such is the moral heroism and devotion to truth on the part of this learned Greek of Constantinople, who in the fourth century understood *immersion into each name of the Trinity*, to be *clearly* taught in the Savior's institution.

Munulus, of the third century, says; "The truth of our mother, the Catholic church,* hath continued, and still continues among us brethren, especially in the threefold nature of baptism, as our Lord says, 'Go, baptize all nations, in the name of the Father, and of the Son, and of the Holy Spirit." (Donatist Controversy, B. 4, c. 17).

To the above I might add similar testimony from Theodoret, Sozomen, Athanasius and others. (See Bingham's Antiquities of chr. ch. vol. 2, b. 9, c's. 3 and 12. Chrystal's Hist. of the Modes of Bap. pp. 78, 79, 82).

Cannon 50 of "The Apostolic cannons" says; "If any bishop, or presbyter do not perform three immersions of one initiation, but one immersion, which is given into the death of Christ, let him be deposed; for the Lord did not say, 'Baptize into my death,' but 'Go ye and make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit. Do ye *therefore*, O bishops, immerse thrice into one Father, Son and Holy Spirit *according to the will of Christ*." (Bingham's Antiq's of the chr. ch. vol. 1, b. 9, c. 9, sec. 7). Chrystal's Hist. of the Modes of Bap. pp. 89, 90). Many persons think these canons were enacted by different councils of the early churches. (Caw's Prim. Christianity, Prep. pp. 8–10). Du-Pin thinks the canons relating to heretical baptism, were enacted in the councils of Synnada, and Iconium. (Du-Pin's Eccl. Hist. vol. 1, pp. 40, 41). Though some of these canons are doubtless as old as A. D. 200, it is very evident that "can. 50" was not enacted before the latter part of the fourth or first of the fifth century as it evidently refers to Eunomian baptism, for although Praxess, Arius, Aetius and others had previously perverted the doctrine of the Trinity, nothing in their writings indicates that they changed the Catholic form of baptism. *Whatsoever date may be assigned this canon, it not only exhibits the mind of the council which enacted it, but gives its charge to the bishops on the ground of the Savior's authority, and expresses as the opinion of all who endorsed it, that immersion into* EACH *name of Trinity, is by the will of Christ.*

GAMMA.

It is a fact that the most distinguished single immersion writers and speakers appeal the baptismal offices and practice of the Greeks as a true and faithful exhibition of the apostolic practice.

Mr. Hinton, Baptist, calls the baptism of the Greeks "*undoubtedly* the *most ancient* manner" (Hinton's Hist. of Bap. p. 319).

Alex. Campbell, says, "The Greek church never to this day has given up the primitive practice. This, too, is an argument of more weight than even the numerical magnitude of this immense section. It is not merely the voice of many millions, but the voice of many millions of *Greeks*;—of men who knew what the apostles and Greek fathers had written; who needed no translators, nor scholiasts, nor annotators, nor historians, to read them lessons on the primitive practice, or on the meaning of Christ's commission. Some seventy-five or a hundred millions of such vouchers on a mere question of fact, qualified as they were, on the mere principle of human authority, would out-weigh the world." (Campbell on Bap. p. 200).

He further remarks, "One portion of the *Roman* church (Milan) holds on to this day to the old apostolic custom" (Idem).

(*To be Continued.*)

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*Not the Latin Papal Hierarchy, which then had no existence.

The Brethren at Work.

"The Brethren at Work," will be sent post-paid, to any address in the United States or Canada, for $1 35 per annum. Those sending eight names and $10 80, will receive an extra copy free of charge. For all over this number the agent will be allowed 15 cents for each additional name, which amount can be deducted from the money, before sending it to us.

Money Orders, Drafts, and Registered Letters may be sent at our risk. They should be made payable to J. H. Moore.

Subscriptions, communications, etc., should be addressed: J. H. MOORE,
Lanark, Carroll Co., Ill.

LANARK, ILL., JANUARY 1, 1877.

OUR *Book Circular* is now out, and will be sent free to any one who will send us their address.

AN able article from Bro. R. H. Miller was crowded out this week; will appear next.

THE address of D. B. Gibson is changed from Plattsburg, Mo., to Perrin, Clinton county, Missouri.

WE still have on hand some of our *Historical Charts of Baptism*, and as we desire to use the money invested in them for other purposes, we will sell the remainder now on hand for 25 cts. a copy. Those wanting them will send in their orders immediately.

NEXT week we will announce the result of the votes sent in for the Board of Managers. All the votes are not yet in, but as the time for them to be in is past, we will wait no longer than next Thursday, and then announce the result that the Association may be ready for work.

WE cannot supply back numbers of vol. I. Of some Nos. we are entirely out and have but a few of any. Of this vol. we will print enough to be able to supply back numbers for a large list, that all who desire it can have a complete volume.

WE again repeat that the columns of this paper are not open to secular advertisements of any class. We insert no advertisements, only such as belong to our own business, may occasionally give notice of some good book, paper or something of the kind that is intended to improve the intellect and the morals of the people.

THE *Brethren's Almanac* for 1877 is now before us. It presents a very neat appearance, and in addition to the generality of matter usually found in a first class family Almanac, contains the addresses of about all our ministers. The reading matter is quite a tasty selection, much better than formerly. This Almanac can be had by calling at or addressing this office. Price, 10 cents.

AS THE BRETHREN AT WORK is being sent to a number who are not members, and have not subscribed for the paper, they may wish a little explanation. To such we will say that many of the brethren and sisters, who have the good and prosperity of the kingdom at heart, often subscribe for as high as five copies to be sent to that many outsiders. In this way our paper is going to numbers who have not subscribed, yet the papers are paid for. Hope those who are thus receiving the paper will be much profited by reading it.

OUR readers will excuse us for taking up half the paper for editorial. We had considerable to say and had to have room for it. We hope the brethren, sisters and friends will give this number a pretty general circulation, as the article giving a general account of our people will be quite satisfactory to thousands who know comparatively nothing of our faith and practice. This number will be sent post paid to any address in the United States or Canada on the following terms:

3 copies	$ .10
10 "	.25
50 "	1.00
100 "	1.50

Send for and scatter them all over the country.

THE GERMAN BAPTISTS
OR
DUNKARDS:

Who they are and What they Believe.

COMPILED BY THE EDITOR.

[The following has been carefully compiled from such documents as were in our possession, and considering the limited time allotted for its preparation is about as complete as we could well make it. It may not be amiss to remark that the arrangement of the article, as well as some of its contents is the same as was published in an Eastern secular paper several years ago. Newspapers generally, are at liberty to copy this article, and perhaps, it would be a good idea, if our readers would have it published in their county papers and thus give to the world a more perfect knowledge of us as a people. Many editors will willingly do so if requested.]

AT the present time, there are in the United States, about one hundred thousand people, whose religious faith and practice are very imperfectly understood by the generality of the American readers, and in Europe very little is known of them. Many papers have gone forth purporting to give a full and correct account of their religious tenets and some of their peculiar principles—but so far, have been quite vague and often very incorrect. This article can be strictly relied upon as being correct, and is likely the most complete account of that people that has yet been published, and is intended to set forth some of their arguments by which they defend their faith and practice, along with many of their peculiarities for which they are noted.

TRE NAME.

In history they are generally known by the name *German Baptists*, but more commonly among outsiders *Dunkers*, or as it is more generally spoken *Dunkards*. The latter, however, are nick-names, derived from a German word meaning *to dip*, and is somewhat expressive of their manner of baptizing. Among themselves they are known as Brethren, taken from the declaration of Christ on a certain occasion when he said; "All ye are brethren" (Matt. 23: 8). The

ORIGIN AND HISTORY

of this reformatory movement dates from the year 1708, having taken its rise in Germany about that time, in a portion of country where Baptists are said to have been wholly unknown. Some eight persons in number, who had been bred Presbyterians, excepting one who was a Lutheran, became much dissatisfied with the then prevailing religious principles of the day consorted together in order to prayerfully read the Bible and comfort one another, and if possible, find the old path and walk thereuf, for as yet they knew not that there were any Baptist churches in existence.

After a careful study of the sacred word, they were fully convinced that faith and strict obedience in all things, laid down in the pefect law of liberty, were essential to salvation, and agreed to "obey from the heart that form of doctrine once delivered unto the saints." Consequently in the year 1708, they all repaired to the river Eder, by Schwarzenau, and were buried with Christ in baptism. They all were baptized by trine immersion, organized themselves into a church, and chose Alexander Mack for their minister. Though Alexander Mack was chosen as their first minister, yet the church has never recognized him as the *originator* of either their faith or practice.

They increased rapidly, their doctrine spread far and wide, and soon excited the hatred of persecution by which they were driven from place to place, till the year 1719, when they commenced emigrating to America, and settled in the vicinity of Philadelphia and Germantown. In 1729 nearly the whole church found herself quietly settled down in the western world. Among these was their first preacher, Alexander Mack, though formerly a man of considerable property, was now poor in this world's goods, yet rich in grace and knowledge. He quietly settled himself on a small lot near Germantown, in the vicinity of Philadelphia. He did not live long to enjoy the quietude of a home in the new world, but only six years after his arrival in America, he closed his labors on earth. And now in the Brethren's public burying ground in Germantown, the stranger is shown the spot where rests the remains of this humble and venerable reformer. He is said to have been a man of great piety, and exercised a good influence in his own family. All his sons united with the church in their seventeenth year, and some of them lived to be useful men in their Master's cause.

It may be proper to observe that all the Dunkards in America have sprung from the little band of eight souls, who started up in Germany in the year 1708, and that, too, in a portion of the country where no Baptist had lived in the memory of man, and even now, none exist there. Most all reformatory movements have usually been introduced and kept up by some one of great influence and talent, but not so in this. This movement was put on foot by men and women who occupied humble positions in life, and consequently, at the head of the organization, is no man to whom the body can appeal for human authority or precedent, and hence in all their faith and practice, they are under the necessity of appealing directly to the Scriptures, the only infallible source of correct information, for all their authority in religious practices.

This little leaven has spread itself far and wide till now nearly every State and Territory has its members. They are, however, most numerous in Pennsylvania, Maryland, Virginia, Ohio, Indiana, Illinois, Kansas, Iowa and Missouri.

But while the present organization dates its history from the movement in Germany, the careful reader will observe that the rise of their faith and practice generally is hid in the remote depths of Christian antiquity.

PRESENT CONDITION.

Owing to the fact that they have never published any denominational statistics, it is somewhat difficult to determine their exact number. Those however, who are acquainted with the entire body, state that their number is not far from one hundred thousand. As this estimate was made several years ago it is likely short of their number, for in various localities they have increased in numbers very fast, and is perhaps safe to place their number considerably above one hundred thousand.

WEALTH AND OCCUPATION.

The larger majority of them are farmers, and where they settle to any great extent they are sure to make a well improved country. Many of them are mechanics, while a small number are professional men. Such a thing as a Dunkard lawyer is wholly unknown. They are usually in good circumstances, and many of them are men of considerable wealth. As it is a part of their religion to inculcate industry and frugality, abstaining from all extravagance and worldly display, they are likely to become in possession of property. By abstaining from superfluities of all kinds they not only improve their health and increase their wealth, but set before the world a good example of plainness and frugality.

THEIR CREED.

They have no written creed, save the New Testament, which they regard as the only rule of their religious faith and practice. They consider this to be all that was used by the primitive Christians in the first century, and by virtue of the same is sufficient now. The minutes of their Annual Councils are published, from year to year; this by not a few is innocently regarded as their discipline, but they do not regard it as such, but receive it as advice from those who are assembled on that occasion. Lately they have collected and published all the Minutes of their Annual Councils and bound them in book form.

FAITH AND PRACTICE.

They believe in the Trinity—that there are three divine persons or powers in the God-head. They accept the entire Old and New Testaments as being of divine inspiration, and strongly contend for a literal interpretation of the same, as we would interpret the language of other books, so far as it may appear in harmony with the general tenor of the Bible. They believe in future rewards and punishments—that the wicked, those who willfully disobey the gospel, "shall go away into everlasting punishment, but the righteous into life eternal" (Matt. 26: 26).

They believe that idiots, all infants, and persons who die before they arrive at the years of knowledge—to know good from evil—will be saved without obedience, being sufficiently atoned for by the death of Christ. They are, however, strong opposers of infant baptism, believing like the Baptists in general, that baptism is intended for believers only, and as infants cannot believe, and are not required to do so, they are perfectly safe without it. It is further believed by them that baptism in connection with faith and repentance is for the "remission of sins" (Acts 2: 39), *i. e.* actual sins committed—and as the children have committed no *actual* sin against a law of which they know nothing, they are fit subjects for heaven without being baptized. It being further maintained that baptism is "the answer of a good conscience towards God" (1st Pet. 3: 21) cannot apply to children, as they know nothing of baptism and cannot, therefore, have any conscience in the matter.

Faith, repentance and baptism are considered essential to salvation and for the remission of sins. "Without faith it is impossible to please God." "He that believeth not shall be damned." "Except ye repent ye shall all likewise perish." "Repent and be baptized every one of you, in the name of Jesus Christ for the remission of sins." "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." None are recognized as members until after baptism.

TRINE IMMERSIONN.

First in order of the ordinances is baptism, which is to be observed immediately after the exercise of true repentance, according to the command "Repent and be baptized." The mode of baptism is peculiar, is called trine immersion, and their general service attending it is as follows: At the water-side they all kneel down—especially the applicant and the administrator—and the administrator then offers up a short prayer to God. This being over, they both go down into the water to a proper depth and the applicant kneels down. The administrator then asks the following questions, all of which the applicant answers in the affirmative: "Dost thou believe that Jesus Christ is the son of God, and that he has brought from heaven a saving gospel? Dost thou willingly renounce Satan, with all his pernicious ways, and all the sinful pleasures of this world? Dost thou covenant with God, in Christ Jesus, to be faithful until death?" Then he proceeds—"Upon this, thy confession of faith, which thou hast made before God and these witnesses, thou shalt, for the remission of sins, be baptized in the name of the Father," (*then bends the applicant forward till he is wholly immersed*) "and of the Son," (*dipping him the second time*) "and of the Holy Ghost," (*dipping him the third time*). After this, and while the applicant is yet kneeling, the administrator lays his hands on the applicant's head and offers up a short prayer to God in his behalf. Baptism makes the recipient a member of the Church, and is never repeated for the same individual. Excommunication does not impair the validity of the baptism, so that they can be received again on proper repentance and reformation, without the readministration of the ordinance.

In defense of their practice it is maintained by them that the commission—"Baptizing them into the name of the Father, and of the Son, and of the Holy Ghost," is very elliptical, and when filled up agreeable with the rules of the English as well as as the Greek language will read as follows: "Baptizing them into the name of the Father, and *baptizing them into the name* of the Son, and *baptizing them into the name* of the Holy Ghost." This is claimed to be the grammatical import of the language, and is amply sustained by all the *ancient* Greeks of Christian antiquity who have written on the subject. It may be in place to remark that Chrysostom the most renowned Greek scholar of antiquity, and who lived and wrote in the fourth century, says: "Christ delivered to his disciples one baptism in three immersions of the body, when he said unto them, 'go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.'" The Greek portion of Christendom, who received the gospel directly from the apostles, themselves, to this day, amid all their speculations and ceremonies, still retain the use of the three-fold immersion, which is an unanswerable argument in defense of the antiquity of the trine immersion as now practiced by the German Baptists. As they believe in the Trinity—that there are three persons in the one God-head, they maintain that there should also be three actions in the one baptism. Their method is invariably performed by the

FORWARD MOTION

of the body in the water, believing that backward immersion is a human invention, and cannot be traced beyond its origin among the English Baptists in the sixteenth century (Judson on Baptism, p. 112). They hold that as baptism is an act of obedience, like all other obedience, must be forward and not backward, and being in the *likeness* of *Christ's death*, which took place on the cross where he bowed his head (forward) they in like manner must bow forward in the water.

FEET-WASHING.

Next in order is the ordinance of feet-washing. The authority is from the incident of Christ washing his disciple's feet, narrated in John 13. They believe the command in the 14th and 15th verses of this chapter to be as literally binding as the commands elsewhere for the observance of the communion. It is observed as a preparation for the Love-feast and communion, according to the statement of Christ to Peter in the 10th verse. In the observance of the ordinance the brethren wash the feet of the brethren only, and the sisters of the sisters. The sexes never, under any circumstances, wash the feet of each other, as has sometimes been charged. Everything connected with the ordinance is done decently and in order. It is observed at every Love-feast and communion.

LOVE-FEAST.

Next is the Love-feast. The authority for this is predicated upon the fact that before Christ instituted the communion, on the night of his betrayal he first partook of a supper with his disciples. They make this a real meal.—There is no limit as to kind or quality of food. The only requirement is, that it be a real supper. After this, and immediately preceding the communion is the salutation of the kiss, which they claim was observed by the apostles and the Christian churches following them. In this ordinance the brethren salute each other, and the sisters the same. The sexes do not interchange salutations.

THE COMMUNION.

In the observance of the communion, which is the ordinance next in order, the sisters all have their heads covered with plain caps, and the brethren with heads uncovered. Thanks are given both for the bread and wine. The minister breaks the bread to the brethren, and they to each other. The minister breaks to the sisters also, but they do not break to each other; and the same is the case in passing the wine. The communion and its attendant ordinances are always observed at night, as this was the hour of their institution by Christ. It is observed usually once or twice a year in every church.

ANOINTING THE SICK.

In addition to these ordinances is that of the laying on of hands and anointing the sick with oil, founded on James 5: 14, 15. It is done only at the request of the sick person, and always by an elder if one is within reach, but if it is not possible to secure the presence of an elder, the ordinance is then administered by a minister. To perform this ceremony two are always required.

What does he mean?

CHURCH GOVERNMENT

The Church government is republican in form. Each church has its council, to which all matters of difference and questions of difficulty must first be submitted. If not settled here they are carried to the council of the district. These districts generally include about twenty churches, sometimes less, and the council is composed of delegates from each church. If not settled here, and is a matter of general interest, it is taken to the National Council or Conference, but no local matter is allowed to come up before that body. In some cases the National Council appoints persons to confer with the local councils, and in this way assists in the settlement of difficult cases.

The National Conference is composed of two delegates from each district.—One of the two serves on the standing committee, which has important offices to perform, and the other attends more particularly to the matters before the conference.

But while these delegates constitute the official conference, opportunity is given to all members present to speak and participate in the proceedings.

In the lower councils all matters are decided by vote, and sisters are allowed the same privileges as the brethren in this respect, but in the National Conference the decisions are by common consent, and the sisters do not participate in the official deliberations.

The special object of this National Conference is to decide matters for which no "Thus saith the Lord" can be found. Questions naturally arise which cannot be decided by reference to the Bible teachings, and the object of this Annual Conference is to take all such questions into consideration and decide upon them. A clerk keeps a careful record of all the proceedings, and at the close the record is printed and sent to each church, and becomes the final authority, so far as advice is concerned, on all the subjects considered.

THEIR MODE OF WORSHIP

does not differ materially from that of other people, save in the use of the Lord's prayer, which they repeat at the end of each prayer. In case two ministers are together one offers up a prayer and the other repeats the Lord's prayer. Meeting generally opens with singing and prayer, after which a chapter is read.—Then follows preaching by one or more of the ministers present. If no minister is present the meeting is generally conducted by one of the deacons. The services are closed in the same way they are opened, by singing and prayer. They do not use the benediction. The minister usually says "We are dismissed in the name of the Lord," or some similar phrase.

During services the sisters are required to have their heads covered with a plain covering, in compliance with Paul who says, "It is a shame for a woman to pray or prophesy with her head uncovered." The men keep their heads uncovered at all times during services.

MINISTERS AND ELDERS.

Ministers are selected by the vote of the whole church, brethren and sisters, regardless of age. In this way the church labors to secure a minister of proper gifts to preach the word. After he has labored sufficiently long in his calling to give full proof of his ministry, he is then advanced to what they call the *second degree* and is given privilege to make and fill appointments, baptize, solemnize marriages, &c. Their Elders who hold the highest position among them, are chosen from ministers in the second degree. They are set apart by the laying on of hands. In addition to ministers and elders they have deacons, whose duty it is to wait on table during communion, visit the sick, see that they are cared for, and help the elders keep the church in order generally. No salaries, as a rule, are given to their ministers or elders, though they maintain it the duty of the church to help them when they need it the same as other members. They are not required to give up lawful business pursuits in order to carry on the ministry. A church usually has several ministers, but the elder is always the presiding officer of the church to which he belongs.

PECULIARITIES.

They have many peculiarities which they strictly observe. It is to some extent their intention to be a "peculiar people," believing it both a privilege and a duty. They are non-resistants and will not bear arms under any circumstances. They believe in implicit obedience to the Government. They do not generally take a very active part in politics They do not approve of going to law against persons not members of their church, and will not allow one member to go to law against another, on any pretext whatever. All matters between members, of whatever kind, must be settled in the church councils. They have no peculiarities of speech, use no titles, and avoid by-words. The terms "Brother" and "Sister" are very general among them. They never recognized slavery, nor at any time allowed any person interested in or upholding it to become or continue a member of their Church. Their record on this subject is very commendable. They have no peculiar views concerning marriage, and do not restrict their members to their own Church. They are strongly opposed to secret societies of every grade and order, and make membership in them a cause for excommunication.

Their manner of salutation is that of a kiss in compliance with the instructions of Paul and Peter, who teach to salute all the brethren with a kiss of charity. In this particular the sexes do not mingle, believing the house of the Lord to be a house of order.

DRESS.

The prevailing style of dress among them is somewhat similar to that of the Friends, they are generally able to recognize each other by their dress, and have for many years had that order among them, and it may be worthy of note here to remark that all the congregations that hold to that order are still plain in their manner of dressing. The fundamental principle among them is that of entire plainness and abstaining from all useless ornaments. No jewelry, or anything merely for ornament is allowed.

TEMPERANCE

On the subject of temperance they are the strongest of teetotalers and claim to be the oldest temperance society in the United States. They forbid the use of all alcoholic or malt liquors as a beverage, in public or private, and have a decision of the National Conference that it shall be a cause for excommunication. They permit the use of it for strictly medicinal and mechanical purposes only. They go farther than this and forbid members to be in any way interested in the traffic in liquors of any kind, or to sell any grain or other article used in spirituous liquors to any manufacturer or to any person that will use it for manufacturing purposes. They would not, under any circumstances hold a saloon keeper as a member of the church.

THE POOR

They make ample provision for the support of their own poor, and never allow them to receive aid from town or county where the congregation is able to support them. All their indigent are well cared for, and suffering from poverty among them is effectually prevented, as should be the case in every religious denomination.

LITERATURE.

They publish several periodicals and a few standard works, but admit themselves to be deficient in a proper Church literature; but now that the want is felt and acknowledged, active measures will probably be taken to supply it, and give to the Church the means of information concerning their past and present history and Church polity, and give also to the public an opportunity for more extensive and correct information concerning the denomination than is yet accessible. They now have published among them two weeklies and several monthlies Though deficient in literature, they have among them some men of considerable learning, and are doing a noble work in reforming the people and converting the world. Their doctrine is spreading rapidly, and should they as a religious body, continue to advocate and practice plainness in all things, and oppose the superfluities and vanities of the world and live close to the teachings of the Holy Scriptures, they are destined to become a leading order among the American people.

The following

BRIEF SUMMARY

of their doctrine embodies the leading features of their faith and practice:

They recognize the New Testament as the only infallible rule of faith and practice:

And maintain that the sovereign, unmerited, unsolicited grace of God, is the only *source* of pardon, and

That the vicarious sufferings and meritorious works of Christ are the only *price* of pardon:

That Faith, Repentance and Baptism, are *conditions* of pardon, and hence for the remission of sins.

That the Holy Scriptures teach but *one valid baptism*, and that is the immersion of a truly penitent believer three times face-forward as taught in Matthew 28. 19, and also maintain that this method was the general practice of all Christendom during the first centuries of the Christian church:

That Feet-washing, as taught in John 13, is a divine command to be observed in the church:

That the Lord's Supper is a full evening meal; was, in connection with Feet-washing, instituted by the Lord himself, and in like manner should still be observed by his people:

That the Bread of Communion, and the Cup of the New Testament, perpetuated in commemoration of Christ's death and suffering, should, in connection with feet-washing and the Lord's Supper, be observed in the evening, or after the close of the day:

That the salutation of the Holy Kiss, or Kiss of Charity, is a divine command, and as such, is binding upon all the humble followers of Christ.

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ, and that no Christian has the right to take up arms to shed the blood of his fellow-men:

That in public worship, or religious exercises, Christians should appear as directed in 1. Cor. 11: 4, 5:

That Non-conformity to the world in our dress, customs, daily walk and conversation is essential to true holiness and Christian piety:

That the Anointing of the sick with oil in the name of the Lord, is a religious privilege and duty, enjoined upon God's people.

In short, it is one of the distinctive features of their doctrine to advocate and strictly observe all things that Christ and the apostles have enjoined in their teaching and practice.

ADDRESS TO THE READER.

TIME and tide wait for no man—on they come and all must abide the consequence of either. Time is rapidly speeding her way onward, and as fast as one year is finished another is ready to be ushered in, and thus period after period is exhausted but all the same to God, for with him a thousand years is as one day; and when millions upon millions of years shall have finished their course in the great line of march, God's time will be no nearer a close than when the morning stars sang together. But with you and I a few short years wind up our earthly race, and we are soon numbered with the dead—our bodies returned to the dust from whence they were taken—with God it is but the flight of a moment. Quickly we come, soon we are gone and our places filled by others who follow the general routine of life, thus generation after generation come and go.

Just so it is with our paper, one issue is scarcely off the press till we must be at work getting copy ready for the next. Soon the year is ended, the volume closed, and preparations immediately commence for another. The first volume of the BRETHREN AT WORK is finished, it is among the things of the past, and scarcely was it done till volume two was began, and now commences its regular weekly visits to its numerous friends and readers, and it is hoped that to them it will be the source of much comfort. We shall spare no pains in making this present volume subservient to the Master's cause, a firm and uncompromising vindicator of pure and undefiled religion, a paper that our people can read with profit, and hand to their neighbors with confidence, one that is not only intended to convert sinners and lead them to the church, but will labor for the purity and general wellfare of the body. We feel confident, that as we grow in years and gain more experience that we shall be able to improve the BRETHREN AT WORK both in contents and appearance.

Our success depends much on the efforts of our brethren and sisters in circulating our paper, and enabling us to keep it well filled with useful and profitable matter. So far they have done more than we had any reason to hope for, and in many things we have been happily disappointed, and from unexpected sources received much assistance and encouragement, and now with delight come before the brotherhood with a new volume, trusting in God, hoping that our humble efforts may be an instrument for good in his hands.

THE OUTSIDERS.

IT has been asked us whether it would be prudent to solicit outsiders to subscribe for the BRETHREN AT WORK? We answer *yes*. These are the very ones that need to read our paper, for it is our object to defend the apostolic order of Christianity, and set before the reading people of America a complete defense of the gospel practice as it was handed down from the apostolic age, and therefore our readers will doubtless do a good thing by soliciting their neighbors and friends to subscribe whether they are members or not, and in this way place before them the gospel that it may find way to their hearts, root down, spring up and bring forth fruit to the glory and honor of God.

A good weekly, religious paper is of no small importance in the conversion of sinners. There are thousands who might be brought to the church through the instrumentality of a weekly visit from a sound religious paper that advocates Christianity in all its primitive purity.

There are some of our readers who have children not members of the church, and perhaps many of them living where they are not favored with the influence of church privileges, and in what way could parents benefit them more than by having sent to them a paper that will instruct their children more perfectly in the way of the Lord, forcibly remind them of their duty and urge them to perform it without delay. Then in every neighborhood there are those who are almost persuaded to become Christians, and only need the help of some good reading matter to get the full consent of their minds. In all cases of this kind do not forget the proper use to be made of pamphlets, tracts and papers. Then do not fail to embrace every opportunity of sowing the good seed, and

"Then on and on through the world we go—
On and on, and never know
The fruit that comes from the seed we sow."

THE TRUE MISSION OF A RELIGIOUS PAPER.

THE mission of a religious paper is two-fold: The edification of Christian believers and the conversion of sinners. In their aims and objects, there is, or should be, no difference between a religious paper and a minister of the gospel. The minister is commanded to "Preach the word." He is not commanded to preach the word and something else with it, but simply *the word*. The minister that declares the whole counsel of God gives evidence that he has the love of God shed abroad in his heart—not by the praise of men, but by the Holy Ghost. Precisely the same may be said of a truly religious journal. If its whole aim is to preach the word—declare the whole counsel of God, it demonstrates beyond a doubt that the love of God is shed abroad on its pages.

But suppose a minister of the gospel, after holding forth the word of truth with power for thirty minutes, should turn round and for the next half hour deliver a discourse against the very doctrine which he had just set forth, what amount of edification would there be in it? Or, suppose a minister, after delivering a logical sermon, should recommend to his audience some patent pill, valuable hair dye, soap powder, or how to make from ten to forty dollars per day, just where would the edification to the Christian come in? Nowhere! It never could come in under such circumstances. Very well, then, since the aims, objects, and methods of working of the minister and the religious paper are similar, it is but just and right that a religious paper should be as free of unedifying matter as the minister in his preaching. While the minister reaches the mind of his hearers through the ear, the paper finds an avenue to the same through the eye. Both are aiming for the same point, with the same kind of matter—words of truth for the purifying of the soul. If it is wrong for a minister to pour secularism into the minds of his hearers, it is equally wrong for the religious paper to do so. Secularism finds abundant opportunities to attract the mind of the Christian without entering into a religious paper. It is no honor to the religious world to step into the secular arena and there compete with the world for honor and display.

The true mission of a religious paper is to set forth in plain, simple terms the truth as it is in Jesus—not as somebody thinks it is. Christ and his apostles, in order to do successful work, did not mar or burden their teachings—their doctrine with anything that would have a tendency to detract from the luster and power of those immortal truths. And there has been no age, no period since then that demands a course different from theirs. God's truth will work all the more powerful, shine with greater brilliancy if it is kept free from secular matter.

Reform is needed—badly needed in the majority of religious papers. We need journals that carry the evidence of Jesus all over them. We need works that will stand solidly and firmly against the petty devices of corrupt men. We need lively Messengers that have been dipped in the blood of the Lamb. We need Heralds that look as if they had been in the fire, yet have not the smell of fire on them. We need, above all things, the utter forsaking of trashy, unwholesome matter on the part of every paper that lays claim to the Bible as its basis. Shall we have this reform? May we expect a good deal of shedding of secularism and a vast amount of "putting on Christ" by those journals that lay claim to the religion of Jesus? How many are willing to step down from the secular platform and consecrate themselves wholly to the upbuilding of the word of truth? True it is hard to give up the dollars that lie at the bottom of the secular pit, but then it is much easier to do that than to lie in the pit in eternity. We repeat, shall we have reform in this matter? Whose hands up first?

E.

TRACT ASSOCIATION FUND.

SINCE last report, the following has been received for the above fund.

Lemuel Hillery	$ .25
Jas. R. Gish	10.00
Coventry Church, Pa.	2.60
John Y. Snavely.	5.00
Simon Muntz	.25
Noah Blough	3 00
James Wirt	.25
John K. Olinger	1.00
C. C. Root	1.15
Previously reported	321.75
Total	$345.25

THE best definition of *Christianity*, is a truly converted person walking in all the commandments of the Lord blameless. This is a living definition.

THE faithful servant of Christ need not keep an account of his labors. The Master will do that.

MAN'S works are imperfect; not so with God's. His are perfect.

FAMILY CIRCLE.

THE LITTLE FAMILY.

THERE was a little family,
Who lived in Bethany;
Two sisters and one brother
Composed that family.
With prayer and with singing
Like angels in the sky,
At morning and at evening,
They raised their voices high.

They lived in peace and pleasure
For many lonely years;
They laid away their treasure
Beyond this vail of tears.
Though poor and without money
Their kindness made amends—
Their house was ever open
To Jesus and his friends.

But while they lived so happy,
So poor, so kind, so good,
Their brother was afflicted
And rudely thrown abed.
Poor Martha and her sister
Now wept aloud and cried,
But still he grew no better,
But lingered on and died.

The Jews went to the sisters,
Put Lazarus in the tomb:
They went for them to comfort
And drive away their gloom.
But Jesus heard the tidings,
Far in a distant land,
And swiftly did he travel
To join that lonely band.

When Martha saw him coming,
She met him on the way:
She told him how her brother
Had died and passed away.
He cheered her and he blessed her,
And he told her not to weep,
For in him was the power
To wake him from his sleep.

When Mary saw him coming
She ran and met him, too,
And at his feet a-weeping,
Rehearsed the tale of woe
When Jesus saw her weeping,
He fell a-weeping too;
He wept until they showed him
Where Lazarus was entombed.

They rolled away the cover;
He looked upon the grave
And prayed unto his Father
His loving friend to save.
And Lazarus in full power
Came from the gloomy mound,
And in full strength and vigor
He walked upon the ground

So if we but love Jesus,
And do his holy will,
Like Martha and like Mary,
Do always use him well:
From death he will redeem us,
And take us to the skies,
And bid us live forever
Where pleasure never dies.

—*Selected.*

A SAD ACCIDENT.

HARRY McGrail, a little boy of about ten years of age, took a horse out of the stable on the 12th ult., his parents not knowing anything about it, and started for my house, obviously to show us how he could ride. On his way he met a neighbor boy who agreed to come with him. Little Harry came in, warmed his hands for a few minutes, and then started for home. On the way the neighbor boy stopped to talk with some boys while Harry rode on. In a few moments the boy came riding after with considerable speed, which frightened Harry's horse, (although very tame) and both horses ran at full speed to where a road turned off at right angles, where Harry's horse turned quickly and unexpectedly and threw little Harry off. He had tied the halter rope around his body either to keep the rope from falling under the feet of his horse, or as the neighbor boy says, to hold the horse in case he was thrown off. The horse kept on running at full speed, dragging little Harry, who then discovered his error in tying the rope around his body. He called to his comrade to stop his horse, while he was trying to loose the rope, but alas for poor little Harry, he could not untie it. The horse had run full half a mile before his comrade succeeded in stopping it and loosing little Harry. He then ran to a neighbor's house close by and told the sad accident, when all ran to see little Harry, but alas, alas, little Harry's spirit had fled to God who gave it. The sad intelligence was immediately conveyed to his father, but concealed from his mother as she was very low with consumption.

As little Harry was then within a few hundred yards of home and at the edge of the city of Topeka, a crowd conveyed his lifeless body to his home. His poor mother was not at first allowed to see him, but this only proved to her sensitive spirit that little Harry was dead. She told them she knew Harry was dead and wanted to see him, that it would be better for her to see him than to keep her from seeing him. She was then permitted to go and see her only son (who as she supposed had stepped out not more than an hour before to attend to some work, as healthy as the rose in May and more jubilant than ever before) a lifeless corpse. She knew nothing of his suffering, of the real cause of his death. She could ask him no questions, could give him no expressions of her love in his dying moments that would have afforded her so much comfort; but must give the matter over to him that does all things well. Harry's mother is not a member of any church but desired to have his death published in some of the Brethren's papers and a copy secured.

LEWIS O. HUMMER,

North Topeka, Kansas.

[The above ought to have been published sooner, but was received too late for last issue; hence its appearance this week.—ED.]

For The Brethren at Work.

GOOD NEWS.

BY D. D. [illegible]

ONLY an angel from the Celestial City could make such a happy, love-laden, and peace-betokening announcement. How full of promise and universal blessing? The most wonderful event of all events of time was about to be brought to pass. Forty centuries had elapsed since the promise of a Savior and Restorer was made to man. The cup of God's waiting was now full. Our God lives and reigns from everlasting to everlasting, has ages to work in, and thus, when He brings something to pass, He accomplishes the greatest results through apparently insignificant instrumentalities—through means that baffle the skill, wisdom and comprehension of the learned men of the world. True to His purpose and promise, God sent His Only-Begotten. O! with what anxious, longing, hearts the faithful in every generation looked forward to this great and glorious event—the verification of Jehovah's promises, and the fulfillment of the predictions of God's prophets concerning the character and particulars of

THE COMING OF CHRIST.

We who live nearly nineteen centuries after His coming, and may enjoy not only the advantages of the written record of His inimitable teaching, but also the progress of "Pure and undefiled religion;" we, I say, can have but a faint idea of the anxious solicitude in the hearts of God's faithful ones at that day. What a season of rejoicing! There was joy in heaven and joy on earth. Shepherds were watching their flocks on the green hillsides in the silent watches of that night. They were good men who feared God, and doubtless were right well acquainted with the Scriptures as then written While spending many lonely nights herding their sheep in the fields they had many a thought of the coming Messiah, "Christ the Lord." He was the object of their faith, for they trusted in His merits for salvation. I think they sometimes longed to live to see the time when He would come. God remembered them, and somehow He honored them with the great honor of sending to them His special angel to make known the advent of the "Savior of the world." Such an honor is worth receiving. God always honors them that live humbly and faithfully before Him. No matter how poor we are, or how mean our honest employment, God will not forget us, if we do not forget Him. The more we do for Him in letting Him work in us, the more He will do for us. The honors which our God bestows is only obtained by humbly serving Him, and not expecting to merit anything. This we believe was the disposition of the shepherds. The birth of the

"HOLY CHILD JESUS"

had to be made known to the world in some way that was uncommon, and demonstrative of His holy origin. Great men were not chosen to hear this Divine message. The unpretending shepherds were far better prepared to witness such a thing, and this shows the will and wisdom of God. "And lo! the angel of the Lord came upon them, and the glory of the Lord shone round about them, and they were sore afraid. And the angel said unto them: Fear not, for behold! I bring you good tidings of great joy which shall be unto all people; for unto you is born this day in the City of David, a Savior, which is Christ the Lord. And this shall be a sign unto you: ye shall find the Babe wrapped in swaddling-clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying, "Glory to God in the highest, and on earth peace,

GOOD WILL TOWARD MEN."

How refreshing to our souls the breeze that wafts these glad tidings to us who were then "afar off" Acts 2: 39. These good news sound in our ears, or greet our anointed eyes on the sacred page, and give us joy inexpressible. Every believer rises up at the rehearsal of this anthem of the angels, and his heart makes its best effort to join in the glad, and life-giving chorus. I am one who does not believe in idolizing the twenty-fifth day of December as the birth-day of our Lord. Brethren and sisters we cannot make too little of it, and we cannot make too much of Him of whom it reminds us. Let it be "Christmas" with us all the year round. Let us carry the simplicity of the Holy Child Jesus in our hearts every day, and may He grant that our lives may every hour breathe His Spirit—Good will toward men."

CORRESPONDENCE.

CERRO GORDO, ILLS., Dec. 14th, '76.

BROTHER MOORE:—Our Communion is now with the things of the past. On account of the cold weather the congregation was smaller than usual. Meeting was continued some days afterward with a full attendance and marked interest. During the time, Bro. J. Calvert labored morning and evening with a zeal according to knowledge, and we hope acceptable to God. The church and surrounding community were surely benefited while he was relating the story of the cross and pointing us to the way that leadeth to the Lamb; brethren and sisters we believe were awakened; hearts were melted to tenderness and eyes to tears. During the meetings there were ten additions. Others were almost persuaded to be Christians. May the good impressions made, bring forth fruit to the glory and honor of God. May that shielding care and regard be thrown around those tender lambs, that they may be encouraged to press forward for the prize of the high calling of God in Christ Jesus.

Dear brethren and sisters, we are compassed with a cloud of witnesses and in possession of a power for good; let us then confirm our holy Christian profession in our daily walk, conversation and conduct, and thereby wield that power for the good of precious souls, and never, never weary in well-doing, but as strangers and pilgrims, walking in the narrow way, following in the footsteps of our Lord and Master; and then we have the assurance that where "He is there shall we be also." "He that saith he abideth in him ought himself also to walk even as he walked." Let us perform the duties devolving upon us ere the messenger death calls us hence to eternity. Yours fraternally,

A. B. SNIDER.

FROM PENNSYLVANIA.

BRO. MOORE:—Judging from the name of your paper, THE BRETHREN AT WORK, that one of its objects is to show the workings of the Brethren, I take the liberty to drop a few lines to let you know some of the doings of the brethren in this corner of the great vineyard. For the past few weeks, by the assistance of your worthy co-editor, Bro. J. T. Meyers, the brethren at the Green Tree have been at work in a series of meetings, and as the good Lord is always ready to be a co-worker when his children work, he has showed his power in bringing souls to him, and establishing the church more firmly in his love.—Some sixteen precious souls gave evidence to the world that they were not ashamed to enlist under the banner of King Emanuel, and we hope make good soldiers of the cross. Bro. Meyers labored faithfully and shunned not to declare the whole counsel of God, and we are glad to know that his labor has not been in vain. He expects to be with us again, and although the Lord has done good things for us whereof we are glad still we are in hopes that it is but the droppings of what may yet be a more copious shower.

F. FITZWATER.

Green Tree, Pa., Dec. 15, 1876.

GLEANINGS.

—Our Elder—Bro. Addison Baker is lying, I fear, at the point of death with the typhoid fever. We have but little hopes of his recovery, but cannot tell what the Lord may do.

Carthage, Mo. JOHN WAMPLER.

—Brethren and sisters, inasmuch as we cannot reach every person, or every nation with our living voice in a short time, and the harvest is great and the laborers few let us act wisely and judiciously and rally around the medium that is afforded us for doing good, namely the paper known as *The Brethren at Work*. You will therefore find enclosed $3.35; $1.35 for *The Brethren at Work*, $1.00 for the Gospel Tract Association, and $1.00 for brother Hope, who is engaged in the great mission in Denmark.

D. D. HORNER.

—*The Brethren at Work* is really a model paper. If it but aproximate its manifesto, it will be "mighty through God to the pulling down of strongholds," and uprearing "the house not made with hands." It takes a bold start, makes decided issues with all forms of pseudo-pietism and "contends earnestly for the faith which was once delivered to the saints." All Primitive Christians are Brethren at work: they stand on one platform and love to work through one medium. Let them coalesce, or at least, pray and labor to that end: "That they may be one, even as we are one. But if the cause of Christ is best served by a trinity of papers, Amen.

C. H. BALSBAUGH.

DIED.

In the Ephrata congregation, Lancaster Co., Pa., Dec. 7th, 1876, sister Rebecca, wife of Bro. Samuel M. Landes; aged 37 years, 2 months and 20 days. She was a devoted sister for five years. Her disease was the consumption Her place of residence was at Cerro Gordo, Ills., but at the time of her death she was on a visit to Pa., her former home. Her husband arrived just in time to bid his companion farewell. Funeral services by George Bucher and Samuel Harley, from John 3: 29.

H. L.

LIST OF MONEY, RECEIVED
—FOR—
Subscriptions, Books, Pamphlets, etc.

A. W. Graybill, .20; Caroline Gary, 05; Jas. Murray, 1.35; J. J. Cart, 2.35; C. Weaver, 3.70; Jacob Buck, 1.35; Michael Keller, 11.55; John Wampler, 1.35; B. F. Stouffer, 1.35; S'm'l Eiler, 1.35; David Cotlentz, 10.80; A Friend, .25; Abram Kinsey, 2.70; J. Y. Snavely, 11.80; John Mohler, 6.75; Rebecca Miller, 1.35; Levi Zumbrum, 4.10; E. N. W. Shook, .10; Barbara Lint, 2.50; J. S. Flory, .50; Edmund Forney, 1.50; Chas. Whiting, 1.35; A. M. Crouse, .75; J. W. Buterbaugh, .25; Wm. Davis, 4.05; Keelin Leonard, 2.70; J. W. Moats, 4.05; R. Kunkle, 12.00; Andrew Meyers, 1.50; S. H. Bashor, 1.35; Leah S. Smith, .10; S. M. Smith, 1.35; David Bowman, 5.00; Benj. Turner, 6.75; Wm. George, 5.40; J. W. Metzger, 1.35; Amos S. Chamberlin, .10; W. D. Hartman, 2.70; John Murry, 1.60; Philip Wampler, 2.00; Jacob Showalter, 16.80; Sallie Livengood, 2.10; Samuel Ryman, 6.75; T. A. Brown, 10.00; Henry W. Himes, 9.50; Wm. Shumbe, 5.30; Emma Stoner, 18.00; Aaron Snowberger, 2.70; Jacob Mishler, 5.27; Jacob B. Shirk, 50; Jacob Shirk, 1.35; Benj. Clemmer, 1.35; Noah Blough, 5.00; D. G. Varner, .75; Levi Garber, 6.75; J. Ulrey, 2.00; John K. Olinger, 5.00; James Wirt, 1.60; S. H. Lighthill, 1.35; John H. Law, .50; A. E. Carroll, .30; A. J. Week, .30; James A. Murry, 1.35.

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J. H. Moore, J. T. Meyers, M. M. Eshelman:
ASSISTED BY
R. H. Miller, J. W Stein, Daniel Vaniman, D. Menlzer, and Mattie A. Lear.

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THE BRETHREN AT WORK.

"Behold I bring you good Tidings of great Joy, which shall be unto all People."—LUKE 2, 10.

Vol. II. Lanark, Ill., January 8, 1877. No. 2.

The Brethren at Work.

EDITED AND PUBLISHED WEEKLY,
BY
J. H. MOORE,
J. T. MEYERS, M. M. ESHELMAN.

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For The Brethren at Work.

SEED TIME AND HARVEST.

BY GEORGE D. ZOLLERS.

Go ye Zion's children, go
Forth, the seed of truth to sow;
Though you now may sow in tears,
Joy will crown your harvest years.

They who sow the precious seed,
Weeping still as they proceed,
When the Lord their toil relieves,
They with joy shall bring their sheaves.

Angels filled with anxious cares,
Watch it growing mid the tares,
From the time it takes its root,
Till it bears the ripened fruit.

When time ends her fleeting years,
And the harvest day appears,
Then will come the heavenly train
To select the ripened grain.

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For The Brethren at Work.

FAITH.

PROPERTIES OF SAVING FAITH—CONTINUED.

NUMBER V.

HAVING briefly stated the basis of saving faith in our last, we shall now proceed to notice the properties of that faith of which Christ is the author and finisher.

1. We remark that saving faith implies more than mere intellectual assent to Divine truth. An intellectual assent to gospel truth is a part of faith, and without it there is no possibility of salvation; but that mere mental assent to the fact that Christ died for us is, in itself, saving and justifying faith, we are obliged to deny. St. James, in speaking of this kind of a faith says; "The devils also believe, and tremble" James 2: 19. It will be seen from this language, that devils even possess faith; and if the gospel only demanded of us a mere intellectual assent to Divine truth, then our faith would be the same as that possessed by devils. But who would dare to admit that the faith which God demands of us is the same as that which the devils possess? Such would be too great an absurdity to even think about. It follows, therefore, that saving faith implies more than mere intellectual assent to gospel truth.

2. But we remark, moreover, that saving faith requires of us to make a full surrender of ourselves to God. This fact is evidenced where our Savior says; "If any man will come after me, let him deny himself, and take up his cross and follow me" Matt. 16: 24. When the Ethiopian eunuch wanted to be baptized, Philip said unto him; "If thou believest with all thine heart thou mayest" Acts 8: 37. This Ethiopian was not only to believe but he was to believe with *all his heart.* Thus it will be seen that saving faith implies an enlistment of our whole hearts in the service of our Redeemer.

3. But it will further be observed that saving faith also requires of us to confess Christ before the world. We are informed, that "among the chief rulers many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue; for they loved the praise of men more than the praise of God" Jno. 12. 42, 43. These rulers professed faith, but because they did not publicly confess Christ before the world, it follows, therefore, that they did not possess saving faith.

Are there not many such at the present day who profess faith in Christ, but practically they deny it? They are ashamed to confess Christ before the world by a voluntary obedience. To all such our Savior would address himself in the following language; "Whosoever, therefore, shall be ashamed of me and of my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels" Mark 8: 38

J. T. MEYERS.

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For The Brethren at Work.

THE DEVIL AT WORK.

BY C. H. BALSBAUGH.

A PAPER with this title might consolidate nine-tenths of all the journals in Christendom. The devil is a great worker. He is bold enough to counterwork the Omnipotent, and mighty enough to evacuate heaven of legions of its denizens. Although so many thousands of years "reserved in chains under darkness," scorched and bronzed and tormented with the fires of perdition, he has lost none of his hate, nor craft, nor energy. He is as full of defiance, and malice and wicked ingenuity to-day, as when he emptied his first chalice of woe. No one is more expert in framing creeds and concocting dogmas than he. All the isms and ologies in conflict with divine truth originated in his fertile mind. Supra-lapsarian and Sub-lapsarian, and all the theological bubbles that span these bloated terms, emanated from his God-hating, truth-trampling spirit. A mighty Nimrod is his Satanic majesty, hunting angels and souls and all precious things, to toss them into the stupendous conflagration of sin. So vigorous, expert and perspicuous has been his work, that he taxed even the infinitude of God to countervail him.

Christ embodies "all the fullness of the Godhead," and his mission was and is "to destroy the works of the devil" "He is the first-born among many brethren," all of which are busy at work, individually, or socially, or both, to compass the great end of the incarnation. Doctrinal brethren, ritual brethren, ecclesiastical brethren, may work in perfect harmony and with all their means and powers, and yet advance the work of the devil. Christian brethren only, those who are born of God, work with God and for God. It is as much a matter of necessity that the mystical body work, as it is that the natural body breathe. "My Father worketh hitherto, and I work." This was the law of Christ's being, and is no less the law of all he owns as his. But his work must be carried forward in *his* wisdom, and in his integrity. "Our *life* must be *hid* in *him,*" in order to have the proper insight and energy to be a co-worker with him. All our illumination and power to discern and to achieve must be derived from the Holy Ghost. And this is continued by purity of nature, uprightness of aim, and sanctity of means.

To steal other people's writings and claim them as our own, is the work of the devil. To write an original article to win human applause, is the inspiration of the Prince of Darkness. All factions in the brotherhood, whether of doctrine or practice, have their basis outside the "trinity of the Spirit." All caricaturing, and back-biting, and slurring, and blaspheming of reputation, however furtively and dextrously done, is the work of hell. Such are not brethren in Christ. They work, but God is dishonored, the Spirit grieved, Christ defrauded, the church marred, and the work of grace hindered. True faith brings the white throne and its appalling connections within view, and awes the soul out of all desire to steal, or malign, or indulge the flesh, or foster pride, or make life a campaign of self-interest. Let all Israel pray that the work of the devil may be wholly outside the walls of Zion.

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For The Brethren at Work.

WHAT IS MAN?

BY BENJ. B. WHITMER.

"What is man that thou art mindful of him?" Psalm 8: 4

THIS language was spoken by the son of Jesse, a man after God's own heart, and who fulfilled all God's law. No man from the days of Moses and Joshua down to the day of our blessed Savior had a better knowledge, or better facilities to know what was in man than the Psalmist. Having been king of Israel for a period of forty years, and having led the hosts of the armies of Israel on victoriously, from first to last; and having been judge over matters both great and small, he undoubtedly possessed advantages superior to any of his compeers to search out the hearts of men of all ranks and orders. And now after learning the deceit, treachery, pollution, unfaithfulness, and all the evil tendencies to which man was so prone, and when on the other hand he saw and knew and had experienced the riches of God's grace, his love and mercy, amazing goodness, and his continual protection toward men, he no doubt was constrained to exclaim in the language of our text; "What is man that thou art mindful of him?" And so indeed we might with the Psalmist often exclaim; What is man?

When we see man engage in so many wicked and sinful practices, we are made to consider the words of the text. When we see him in the saloon, in the circle of those who revel in sin, bring upon himself and all with whom he has to do utter disgrace. Again, we see him at the faro bank taking goods from his fellow man to which he has no just claim, or perchance if his luck should fail him, he becomes excited or stimulated to such a degree that he will bend to every impulse of the mind, that would dictate success in regaining what has been lost; and next perhaps we will see him at the dead hour of the night, with weapons, intent on the death of his fellow-man. When in our imagination we can see him skulking around the secret alley with his heart high beating and even fluttering between fear and guilt, being condemned by *all that is good,* yet seeking justification through the silent medium of a depraved nature under the influence of the cup.

Thus if we follow him in all his wickedness and its results until he in his depredation takes his own life, comes down on the level with the brute, then we inquire; "What is man that thou art mindful of him?"

Again, view man in the ordinary pursuits of life—in the accumulation of wealth or in seeking a livelihood. He will make strenuous efforts to add dollars to dollars. With many the object is gain, and to procure this they are not careful how they obtain it. When selling an article they take pains to represent it above its real merits, and if it has any defects they are not made known. Oh who has not at some time or other, overestimated things in order to get gain! I fear the church of Christ is rapidly conforming to the world in this matter. Brethren these things ought not so to be. Let us not only abstain from every *appearance* of evil, but also from every evil. When we reflect upon these things and also upon the fact that God sees all of those ungodly actions, we are made to exclaim; "What is man that thou art mindful of him."

Seeing the vast amount of theft, murder, drunkenness, and dishonesty extant, surely it becomes us to watch. Though some of us may have been wicked the apostle says; "But ye are cleansed, ye are justified." O yes, who will condemn when God justifies?

God is mindful of man. No part of the creation, save man, was made in the image and likeness of God. None, but man, became a *living soul.* None endowed with the five senses, save man. Adam alone created holy and pure like unto the Father. Man made above all other creatures upon earth, to have dominion over them. To man was given a simple law with a penalty annexed. But alas! poor man, if thou even then, hadst known the day of thy visitation, thou wouldst have withheld thy hand from the forbidden fruit. But now thou art fallen and forsaken. Forsaken? How long? O just momentary. God is again mindful of him—"The seed of the woman shall bruise the serpent's head." Glorious news! Didst thou hear it? O yes, out of the lineage of this same son of Jesse "shall come a Savior who is *Christ the Lord.* He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David." "Glory to God in the highest, and on earth peace, and good will toward men." "Blessed be the Lord God of Israel; for he has visited and redeemed his people, and has raised an horn of salvation for us, in the house of his servant David to perform the mercy promised to our fathers and to remember his holy covenant which he sware to our father Abraham," for which let man "Fear God, and keep his commandments: for this is the whole *duty* of man."

Pawnee, Ill.

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For The Brethren at Work.

TRADITIONS.

BY B. R. KING.

"Therefore brethren stand fast, and hold the traditions which ye have been taught, whether by word or our epistle" 2nd Thess. 2: 15.

IT is evident that in the days of the apostle Paul, there were traditions in the church, and there are still some in the church yet. Among those traditions I will mention the present manner of conducting our meetings, which is to some extent traditional among us as a people, yet it is the duty of our ministers to conform to that order and thus preserve the general principles of that simplicity, and should any of them depart from this we would have reason to think he was "walking disorderly" and would fall into the condemnation of the church.

Then again, our manner of dress and plain way of wearing the hair, are traditions, and I firmly believe just as obligatory upon us as the other. The Savior compares his followers to sheep. Now we know there is a great resemblance between sheep, and so ought there to be among his followers. May God help us to always show to the world that humble meek and quiet spirit, that in the sight of God is of great price. I know that the Savior condemns the "traditions of men," but I am speaking of the traditions of the church and not of men.

The apostle Paul while a prisoner at Rome, wrote to the Philippian brethren and said; "Do all things without murmurings and disputings;" all things evidently include whatever the church requires of us. So far as I have learned, the church requires no more of us in detail than the Scriptures do in general; and by so doing I believe it will add to our own happiness, help to build up the Redeemer's kingdom on earth, and thereby we may become blameless and harmless, the sons of God without rebuke in the midst of a crooked and perverse nation, among whom ye shine as lights *in* the world, not *of* the world.

Hutsonville, Ill.

◆

STRONG IN BODY.

BE strong in body? No, but in soul and spirit. Like every good gift, spiritual strength comes from God. How can we get it? By complying with the conditions, one of which is exercise. Spiritual exercise gives spiritual strength. Take exercise. What kind? Walking—not feet-walking, but faith walking. Faith is to the soul what feet are to the body. We walk by faith. Enoch was fond of this exercise. He walked daily with God. David, too, walked in the truth, and in the light of God's countenance. So strong did he become that he did not fear to walk in the midst of trouble. Yea, "though I walk through the valley of the shadow of death, I will fear no evil." Such strength did Moses acquire by this kind of exercise that, as the leader of the Lord's host, he and "they passed through the Red Sea as on the dry land; which the Egyptians attempting, were swallowed up."

—*Selected.*

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LIKE AS OF FIRE.—Acts 2: 3.

Cloven tongues.—A mistranslation, growing out of a misconception. They were not tongues, each of them cloven; but tongues *distributed* among those present—a tongue to each.

Like as of fire.—Having the appearance of fire. They are led by sound, and not by sense, who interpret this as the baptism in fire mentioned Matt. 3: 11. Consider, that the baptism in fire is mentioned only where the wicked are mentioned (Matt. 3: 7–12: Luke 3: 7–12, 16, 17); and that where the believing and obedient are alone mentioned, the baptism in the Spirit is alone mentioned (Mark 1: 8; Acts 1: 4, 5). The baptism in fire is for the disobedient.

Sat upon each of them.—These *tongues* denoted that the power of the Holy Spirit was to be put forth in *words*—in the truth spoken in human languages; and the likeness of fire denoted the purifying power of the truth which the apostles were to utter. "Is not my word like as a fire? saith the Lord" (Jer. 23: 29). It is worthy of serious reflection that out of all the magazines of Jehovah's power, the Spirit selected *human language* as the vehicle best fitted to carry the thoughts and feelings of the Divine Mind to the minds and hearts of men. Hence those who are "born of the Spirit" are "born of the word" (1. Pet. 1: 23; Jas. 1: 18).—*Standard Bible Lessons.*

◆

Punctuality, accuracy, steadiness, and despatch are four excellent habits. Without the first of these, time is surely wasted; without the second, mistakes the most hurtful to our own credit and that of others may be committed; without the third, nothing can be well done; and without the fourth, opportunities of great advantage are lost, which it is impossible to recall.

The Brethren at Work.

"The Brethren at Work," will be sent post-paid, to any address in the United States or Canada, for $1 35 per annum. Those sending eight names and $10 80, will receive an extra copy free of charge. For all over this number the agent will be allowed 15 cents for each additional name, which amount can be deducted from the money, before sending it to us.

Money Orders, Drafts, and Registered Letters may be sent at our risk. They should be made payable to J. H. Moore.

Subscriptions, communications, etc., should be addressed· J. H. MOORE,
Lanark, Carroll Co., Ill.

LANARK, ILL., JANUARY 6, 1877.

MONEY List, Obituaries and Gleanings are unavoidably crowded out this week. They had been made ready for the press, but on receiving Bro. Hope's letter, they were left out in order to give room for the letter. They will appear next week.

OCCASIONALLY a brother when sending a list of subscribers remits a *check* on some neighboring bank, instead of a draft or money order. So far we have found the checks good, but then it usually costs from 20 to 30 cents to collect the money. For instance, a brother sends a check of $4.00, we can get but $3 75 for it, while on the other hand, if a draft or money order were sent, we draw the full amount. Those, sending money to this office, will please remember this.

THE last No. of our paper, containing an account of the Brethren, is being sent for by the hundreds, and from present indications is going to be extensively circulated. We are glad to see them thus scattered over the country, believing that they will accomplish good and do much toward giving people a correct idea of our faith and practice. If necessary we can furnish millions of copies at the rates offered in last issue, namely:

3 copies	$ .10
10 "	.25
50 "	1.00
100 "	1.50

FROM Bro. R. H. Miller we have the following which we insert here, as there was not room for it on the last page where such things properly belong:

"I have been down sick again as you may suppose by not having heard from me lately. I am better, but not able to write much. I am preparing for the paper an article on the anointing of the sick, which will be sent soon. I must go to Wayne county, Ohio on a committee the first of January if able, and when I return, I will then, if well enough, come to your place."

Ladoga, Ind., DEC. 26th 1877.

BROTHER Stein is now preaching for the brethren in Ohio, and expects to remain there during the winter. From various sources we learn that his labors are very much needed in Mo., and the brethren would gladly keep him in the field in that part of the state if there were not such great demands for him in some other parts of the brotherhood. Now then, as we have been officially requested to say something regarding this matter we here take the liberty of suggesting to the brethren where Bro. Stein may and has preached, the propriety of rendering him considerable assistance that he may be relieved from financial embarassments, and on his return home can devote his entire time to preaching. The Brethren in Mo. need ministerial help badly. They have an excellent field of labor, and one in which there are prospects of doing much good, and are themselves straining every nerve to spread the gospel over the Western part of the state especially, and in so doing must often travel as much as a hundred miles and frequently that on horseback or sometimes in a two-horse wagon. Then in addition to this, many of the members there, are in quite limited circumstances, nevertheless doing much in spreading the truth.—Whenever we discover an opening of this kind, where good may be accomplished, we shall cheerfully call the attention of our people to it, and thus enable all to work together for good in the furtherance of the Master's cause. The church at this place has made a move in this direction and it is hoped that others may fall in line. Whatsoever may be done, may be communicated directly to Christian Harader, Newtonia, Newton Co., Mo.

BOARD OF MANAGERS.

BY the vote of the donors the following named brethren have been chosen to constitute the Board of Managers of the Gospel Tract Association:

ENOCH EBY,
JOHN EMMERT,
DAVID EBY,
MARTIN MEYERS.
DANIEL MILLER.

It is necessary that those brethren meet here in the office as soon as possible, organize, and get things in shape for immediate work, hence each one of them will write us, giving at least two dates on either of which they can be here, and from those dates we can likely select one that will suit all.

Let it be borne in mind that at the end of 1877 one of these brethren goes out of office and another will be selected in his place, and that each donor will have the right to vote in making this selection, the same as in the election just past. We hope to soon publish a circular, giving plans, rules and regulations in full, and in the meantime insist on all who feel to do so, to respond liberally to the support of the Association.

DOES IT PAY?

WHEN a man lays aside his gentlemanly conduct and all respect for morality and begins swearing, we are forced to ask; Does it pay? Does the pleasure derived from it fully compensate for what a man must sacrifice in order to indulge in such a habit? When a man indulges in intoxicating drinks, loses his position and reputation as a man of business, loses his health, ruins his mind, squanders his property, disgraces himself and his family, we again ask; Does it pay? Two men quarrel and then fight—work hard to hurt each other; but then, does it pay? Two neighbors, who have long been good friends, fall out over a piece of property not worth twenty dollars, go to law, spend a few years lawing, pay the lawyers large fees and in the end spend all their property in the operation, live poor and work hard during the remainder of life:—Does it pay?

That is just the kind of work the devil has for his children to do, and when it is all ended there is no pay. It is astonishing why so many will work for him. Men and women will spend a whole life serving the devil and at the same time know that there is no reward at the end of the race, but a fearful penalty, for "the wages of sin is death." But then, laying aside the Bible, and coming right down to real philosophical reasoning, does it pay to be an out-breaking sinner? Does it pay to be a sinner of any kind? Does it pay to fight? Nay indeed; it is hard work and poor pay. Does it pay for nations to quarrel and then spend years of bloodshed and war over a few trifling matters that are not worth one tenth of what the war cost, saying nothing about thousands of lives lost, and orphans and widows caused thereby? Does it pay to work hard, lose sleep, almost ruin health and be deprived of much of the real enjoyment of life just to keep up with the vain fashions of the world? Surely all this will not pay, and demonstrates to us that Satan is a poor pay-master; not only bad in this world but worse in the world to come, and why? Simply because he has nothing of real value to pay with; nevertheless it seems his credit, in the minds of many is good, for otherwise I cannot see why people would trust him even as far as they do. But after all is said and done, it follows as an inevitable conclusion that it does not pay to serve sin; it it is not only unprofitable in the present life, but in the future state will end in everlasting punishment.

Not so with Christianity and all its teachings and requirements. The pay is not only ample but it is sure, not only in this life but in the life to come. Even were there no *future* rewards, it would pay, for what we realize in the present life, to be a Christian; for the teachings of Jesus do not deprive any one of that which is essential to either health, economy or comfort. In this life man is privileged to use (not abuse) all that will be of any real benefit to him. Religion does not deprive him of anything useful. It only forbids the use of that which is of no real benefit to man, and censures that which is calculated to do him harm.

Jesus not only amply pays a man for being sober, but saves him from all the the disgrace and evils attending a drunkard's life. Even nations that live in peace shall be amply rewarded for their good conduct, saying nothing about its exemption from the evils and horrors of war. Even neighbors and friends who cultivate and practice the principles of peace realize large profits from their investments. A better paying institution than the Christian religion was never inaugurated since the world began—pays a man as long as he lives in this life and then gives him everlasting life and eternal happiness in the world to come. But then, when we turn it over and over looking on all sides of it, it is concluded that it cannot be *pay*, it is *more* than pay, it is a *gift*, a *free* gift of God given to all His children who will apply for it.

Then who will refuse? who can find fault with this the best institution of earth? the one that has an endowment worth more than millions of worlds like this; one that will exist forever, one that embodies in its principles all that is good and useful. It will certainly pay, the Master is good, His treasury is full and His promises are sure.

DANISH MISSION.

THE Treasurer of the Danish Mission Fund, C. P. Rowland, has received and paid out, the following amounts since the beginning of the mission:

RECEIPTS.	
During the year 1875	$386.36
" " " 1876	630.36
Total received	$1016.72
DISBURSMENTS.	
Paid G. Hope, in the year 1875,	$150.00
" " " " " " 1876,	735 75
Total	$885.75
Balance in Treasury	$139.97

This does not include amounts at this and Primitive Christian offices.

It will be seen that Bro. Hope has received since he arrived in Europe $735. 75. But it should be borne in mind that he took with him at the start barely sufficient to take him out, and that on arriving he had to rent a house, purchase fuel, and since then the same expenses had to be met in addition to clothing, and incidentals. He was frequently called to preach, and to baptize persons who lived about one hundred and fifty miles from him. Sometimes he went this distance on the cars, and at other times he walked part of the way in order to save money. Taking all things into consideration, and especially the high prices of food in Denmark the last year, the cost of the mission is very little, compared with the immense wealth of the brotherhood. It is doubtful whether the mission in the hands of an American could have been sustained one year for twice the amount that it has cost. Americans are not in the habit of stinting themselves in food, raiment and lodging when sent by a body of people to do work. The comforts of life, (and too often the luxuries of life also), are fully provided. But Bro. Hope knows nothing about luxuries, and I fear too often has denied himself of the comforts of life in order to not make the expenses seem great in the eyes of his brethren. Here we have a family traveling about five thousand miles, clothed, fed, and house furnished for less than $900.00. The man that will complain at this certainly knows not whereof he speaks.

But the question in the minds of some is, Has it paid? If three precious souls are not worth $900.00—but this is wrong. Christ says one soul saved is of more value than the whole world. I am glad that He does not estimate the worth of souls with dollars and cents, but like his Father, is wise above the wisdom of man.

THE PROSPECTS

of the mission at this writing are very good. We call special attention to Bro. Hope's letter in this issue. Effectual prayers of the righteous, their love, their sympathy, their pecuniary aid are demanded. A concern for the spread of the gospel, the zeal of the saints, the love of Jesus' children for all men, will go far towards helping our brethren and sisters in Denmark. The soul that does not love their zeal, and has no sympathy, no prayers for them in their great trials is certainly not about its Father's business. But I cannot believe there is one soul in all the brotherhood that does not feel and pray for our brethren and sisters in that far distant land. May our care for them never grow less.

CONTRIBUTIONS

for Bro. Hope may be sent to this office, and we shall aim to keep him well supplied. We can have but a faint idea of the vastness of his labors and the difficulties he has to meet and overcome. Let us pray that he may work in the fear of the Lord and to His honor and glory. M. M ESHELMAN.

SAVED BY THE POWER OF GOD.

BY R. H. MILLER.

"You who are kept by the power of God unto salvation ready to be revealed in the last time."—Pet. 1: 5.

ALL hope and trust of the Christian are founded on the power of God in salvation. Man, who has not the wisdom or power to save himself, must look beyond the finite, beyond the feeble arm of creature agency up to the infinite power and wisdom of Jehovah, to find safety and certainty in redemption. Salvation, founded upon the work of divine power, in the whole life of the Christian, in his faith, his practice and his experience is the surety of his victory and triumph at last, as it is of his peace and happiness at present.

Some persons readily admit the power of God in creation but deny his power in the laws of nature, attributing the works of nature to nature's laws; believing that all things are governed by philosophical law independent of any supreme power working in them. Such are properly termed scientists, because they account for everything in providence by an appeal to their own wisdom, deciding that laws in nature govern all things, thus making the laws of nature the highest source of happiness, and the only author of salvation and contend that living in obedience to the laws of nature man reaches the highest state of happiness possible for him to attain.—But in these laws of nature came the famine, the pestilence and death as well as prosperity and life; thus making the laws of nature the greatest source of misery and death. And he who trusts only in the laws of nature for hoping must be confounded in his own theory, when he sees that all nature as well as himself is doomed to die.

Others admit the power of God to save man through his miracles in creation and providence; but they deny his power to work out man's salvation through the laws of nature or revelation, thus denying all the power of God to save man through means, making the laws and commands of God in revelation of no effect or force in salvation, by denying that his power works through them in saving sinners. This theory takes a part of the the truth only, because it limits the power of God in salvation to miracles alone. This it does by looking only at the miracles and overlooking the power of God as it is manifest through the laws of nature and revelation.

In the Divine government of God He no more works without the laws of nature and revelation than he does without miracles; and to get aside either of them in God's providence and plan of redemption is a dangerous error and opposed to the truths of the Bible. In leading the children of Israel out of Egypt, God did it by His Divine power, but it was done through the laws of revelation and nature as well as by miracle. He gave His command to Moses and Israel, telling them what they should do, this is His law revealed to them and they must obey. The children of Israel journeyed from Rameses to Succoth; they made that journey by the laws of nature, they saw, they heard, they traveled by natural law. When they came to the Red Sea God "caused the sea to go back by an east wind." Here is a miracle through the laws of nature, the wind blowing. God commanded the "children of Israel to go forward." They walked through the Red Sea. Here is the command of God, a revealed law, the walking through the sea by natural law. God delivered the children of Israel out of Egypt by his Divine power. And he did it through miracles, through His commands and laws revealed, to them and through the laws of nature in such a plain manner that to deny the work of God's power through either of them is contrary to the facts of the Bible.

Those who found salvation on miracles alone, do so because other means are connected with man's agency, and they think if the works of man have anything to do with it, salvation would not be of God. But this is an erroneous view, because God can work by His power through human agency as well as through miracle, in fact all His providence and redemption as revealed in the Bible is through human agency. In the case referred to, the miracles were wrought by the power of God, and most of them through the agency of Moses.

And in the salvation of Noah, when all being was destroyed, he was saved by the power of God, and it was done through the agency of Noah. In fact all the salvation of Israel was through the agency of His prophets and lawgivers. And when we come to the gospel, salvation is there given to man by the power of God through the laws and commands God has given through human agency as well as through miracles.

This brings us to see the strong ground on which the Christian stands. Accepting the whole truth of revelation he looks to the power of God to save him, and all the means to him are but so many ways by which God blesses, keeps and saves him. When the seasons roll round, the rains come and bring a plentiful harvest; he remembers it is our "Father in heaven who sends his rain upon the just and the unjust;" and he looks beyond the laws of nature up to the Divine power from which all his blessings come, and with gratitude he feels that he is kept by the Divine power. And in all the plan of salvation he accepts the laws, the commands of God, knowing they were given by the Divine power; he obeys them feeling that they are so many appointed ways and means through which the Divine power keeps and saves him.

In this manner all the works of nature, all the laws and commands of God are a continual source of happiness to the Christian. They all come freighted with blessings to feed the wants of his soul, body and spirit; they are the means appointed of God to save him. The Divine power appointed them and the Divine power sends every blessing they bring.

In this view is found the continual and unshaken peace of the Christian.—The laws of nature may bring old age, they may bring affliction and trouble, they may bring pestilence and want, but when we know there is a power working over all to make every providence, every pain and sorrw a means through which the Divine power is preparing us for his mansion of bliss. The Divine power can bring the right blessing out of a Joseph sold into slavery, can turn all the sorrows of a Jacob into the fullness of joy, can make deliverance to Israel sweeter on account of the bondage in Egypt, can heal the afflictions of a Job and make him know that his "redeemer liveth" to save by the power of God.

Another thing connected with the power of God we should notice, is his decrees and purposes. The salvation of man was fore-ordained, and all the means by which the plan of redemption is made perfect were fore-ordained. When God purposed and decreed the salvation of man he fore-ordained the plan, the law, the faith; the obedience with all the commands and precepts were decreed and given by the Divine power. As the apostle says; "You are created in Christ Jesus unto good works, which God has before ordained that ye should walk in them." The good works, the obedience was fore-ordained as well as the miracles and the redemption. Every command is made efficient in the Divine purpose and decreed as a means through which the Divine power keeps and saves the heirs of salvation. How dangerous and rebellious to set aside the commands or any part of the plan of salvation, which God has fore-ordained; or who has a right to change the ordinances God has fore-ordained and given to the church by His Son?

To get the truth on the subject of how we are saved by the power of God let us go back to the apostle's day when our text was written; "You who are kept by the power of God." There was a people kept by the power of God in that age, and the way it was done is the important truth we wish to learn, because we know they were kept and saved according to the will of God by his own power, in his own way. And we are thankful that God has told us in the gospel how he kept the church in that day. They were led by inspired teachers along the same pathway which leads from earth to heaven. In it are baptism, feet-washing, the Lord's Supper, the Communion in the night, the holy kiss, and all the commands of God which He "fore-ordained that they should walk in them." No wearing gold, pearl and gaudy show, no conforming to the world. God kept them, the world did not. We know this is the way they were kept by the power of God, living in obedience to His will, walking in all His ordinances and commandments. The church then was safe, the gates of hell could not prevail against it because God kept it in His own way; and the people who God keeps in His own way are eternally safe.

There are some, and not a few, who would be willing for God to keep them, but they want it done in *their own* way, they would like to say how it should be done. They are not just satisfied with the way God kept His people in the apostles' day. They would like to change the way to suit the customs of the world. They want the fashions, the gold and pearl; they want the body conformed to the world because the heart is there, and they would like to leave off some of the commands and practices of that old church which God kept. When they do all this it is not God that keeps them, they are keeping themselves. They talk as though God could keep their hearts, but they would like to keep the body and live after the customs and pleasures of the world. We believe such persons need a conversion that will turn them over to God, to His way, His law to be kept as He kept His church in the apostolic age. God kept their hearts by His power and He kept the body in subjection to his will. He kept the whole man, soul, body and spirit. His law was perfect, adapted to the outward man as well as the spirit, and leading the whole man by a highway appointed and fore-ordained of God, for the redeemed to walk therein. This doctrine of God keeping his children by his own power and in his own appointed way, is the only doctrine that can be reconciled with His decrees, His purpose and His power.

In this is the true doctrine of final perseverance to put our whole trust in God, in His power, His way; let Him give the faith, the practice and lead His church as He did in the apostolic age; there was no failure, there could not be for all was of God. The commands, the ordinances, all the means, all the ways, all the power was of God, and it was safe and sure for time and eternity. In God's way they made their calling and election sure, because they gave themselves up to Him to work in them the good pleasure of His will; such is the gospel way of final perseverance, it is the way God has *given, tried and proved.*

Saved by the power of God, and it is through faith. Faith, then, is important in this matter of salvation. Do we believe in the power of God? Do we believe in the way God kept his church in the apostolic age? Do we believe in the good works which God hath before ordained that we should walk in them? Do we believe in all the ordinances and commands as the primitive church believed and practiced them? If we have the same path they had it will lead us in the way they were led by the power of God. But if our faith differs from theirs it will lead us in a different way. The great point is to have the same faith they had and to let God lead and keep us in the same way.

Jesus was "the author and finisher of their faith;" their faith then came of God, He gave it and through it He kept them. Dear reader is Jesus the author and finisher of your faith on the subject of baptism? or would you prefer to be baptized in the house while He would go to the river? and is He the author of it on feet-washing, or did some man persuade you that you can be kept and saved in a different way? Is He the author of your faith on the Lord's Supper and communion in the night, or does some church persuade you that another way will do? Is He the author of your faith on the subject of the holy kiss, plainness and non-conformity, or has some teacher lead you to believe you can leave the precepts and teachings of these inspired men and still be saved? If Jesus, if these inspired men, if God is not the author and finisher of your faith you will not be kept by the power of God as the Primitive Church was. We once more would point you back to the faith, the practice, the way God kept and saved the apostolic church and in the name of Jesus, in the name of that old church and the Divine power of God, who led it in the way of salvation, we once more would call upon you to put your trust, yield your life, your soul, body and spirit into the power of God to keep you in His own way.

(Concluded next week.)

BAPTISM

Into Each Name of the Trinity.

BY J. W. STEIN.

FACTS FROM ALPHA TO OMEGA.

DELTA.

IT *is a fact that the most distinguished single immersionists appeal to the rubries and practice of the Greeks, as a correct and reliable exposition of baptizo.* Mr. Orchard says, "The woed *baptizo* is purely Greek, and the Orientals are supposed to understand its meaning. Its import can be decided by the practice of the Greeks" (Hist. of Foreign Baptists, p. 104, note).

Dr. Johnson, the distinguished Baptist missionary says, "The Greek people certainly understand their own native language better than any foreigners.—We must therefore believe that their practice, whatsoever it be, affords a correct and indisputable interpretation of the Greek word" (Judson on Bap. p. 21).

Mr. Campbell says, "It is certain they ought to understand their own language best" (Campbell on Bap. p. 431).

Dr. J. R. Graves, one of the finest logicians in the world says; "The scholars of this (Greek) church, and it has many distinguished ones in every century, such as Cyril, Basil, Chrysostom, Athanasius, Gregory, John of Damascus, Theophylact, Zonoras of the twelfth century, certainly understood their own mother tongue far better than any men who live in this age, and they could not have been in ignorance of the simple verb *baptizo,* that they used daily, not only concerning the common affairs of life, but in their sermons, religious instructions and church rituals. All the scholars, and commentators, and historians of this church from the fourth century to this day with one voice testify that to immerse, or dip, is the primary and physical and *sole* sense of *baptizo.* With this testimony we have seen the invariable practice of this church accords. Can a more conclusive argument possibly be framed? We submit it to the verdict of the Christian world" (Graves and Ditzler's Debate p. 312). We accept this argument as unquestionably sound, but does it not prove too much for Dr. Graves' single backward immersion? Will he abide by its final conclusion? and accept the Greek practice as the true import of *baptizo?* All these Greeks adduced by him in support of immersion, not only believe in immersion, but that it should be performed *into* EACH name of the Holy Trinity (by a forward posture). They believe in nothing short of trine immersion, and their "*invariable practice,*" to which he alludes, has agreed with their faith, in harmony with the primary meaning of *baptizo* as given by Liddell and Scott, Donegan, Passow, Bretschneider, Coumu, Gaza, Rost, Palm and others. The scholars of the Greek and Oriental churches have always regarded single immersion as much a compend or innovation as affusion itself (Mosheim's Eccl. Hist. cen. 11, p. 2, c. 3, sec. 11).

EPSILON.

It is a fact that the most prominent ecclesiastical scholars and writers of later ages, have regarded immersion into EACH *name of the Trinity as the practice of the first ages of the church.* Among these may be mentioned *several learned gentlemen* of the church of England, and authors of the "Dictionary of Doctrinal and Historical Theology" (pp. 74, 75). Whiston, the translator of the works of Josephus, and professor of mathematics in the University of Cambridge (see Essay on Apostolic Constitutions vol. 3, pp. 399, 400). Henry, the author of Christian Antiquities, William Palmer, in his Essays on the "Orthodox Communion" (Lon. 1853. Diss. 8, sec. 3, p. 122). Dr. Hammond, (Practical Catechism, p. 348). Bishop Beveridge, (Woks, vol. 8, p. 336). Mr. Reeves, (Scriptural Guide to Bap. pp. 75, 76). John Girard Vassius, (see Wall's Hist. of Inf. Bap. vol. 2' p. 424). Robinson says, "It is not true that dipping was exchanged for sprinkling by choice before the Reformation; (A. D. 1517) for, till after that period, the ordinary baptism was trine immersion" (Robinson's Hist. of Bap. p. 148). Dr. Wall says, "The way of trine immersion, or plunging the head of the person three times into the water, was the general practice of all antiquity" (Hist. of Inf. Bap. vol. 2, p. 419). Dr. Crave says; "The party to be baptized was wholly immersed, or put under water, which was the almost constant and universal custom of those times.— * * * * * * This immersion was performed thrice, the person baptized being three several times put under water; a custom which Basil and Sozomen will have *derived from the Apostles*" (Crave's Primitive Christianity pp. 155–157).—Bingham says, "They not only administered baptism by immersion under water, but also separate this three times * * * Some derive it from *apostolic tradition;* others, from the *first institution of baptism by our Savior,* others esteem it only an indifferent circumstance or ceremony, that may be used or omitted, without any detriment to the sacrament itself or breach of Divine appointment" (Antiq's of the chr. ch. vol 1, B. 11, sec's 6 and 7). (In referring please read the whole of this chapter carefully). Strabo of the 9th century and Alcuir of the 8th century, speak of *trine* immersion as the *universal* custom (Du-Pin's Eccl. Hist. vol. 1, p. 630. Chrystal's Hist. of Modes of Bap. pp. 82, 83). Mr. Chambers says, "A triple immersion was *first* used and continued for a long time "(see Chambers' Cyclopedia). Hornehold says; "In the primitive ages, the practice was to baptize by three immersions, which the church has altered for three affusions" (Real Principles of Catholics p. 187). Venn says; "When we are baptized into *each* of their names, we entirely surrender ourselves in faith and obedience to this sacred Trinity" (Venn's Duty of Man, p. 160).

ZETA.

It is a fact, that all the early fathers and writers, who have attempted to describe accurately the mode of Christian baptism of the universal church of the first ages, maintain that it was immersion into EACH *name of the Trinity.*

Augustine says; "After you made profession of your faith, we plunged your head three times in the sacred fount" (Hinton's Hist. of Bap. p. 157).

Cyril, of the fourth century says, "After they had made profession of faith in the Father, Son and Holy Spirit, they were plunged three times into the water" (Du-Pin's Eccl. Hist. vol. p. 222). Basil of the same age says; "By three immersions and by three invocations, we administer the important ceremony of Baptism" (Idem vol. 1, p. 242).

Gregory Nyssen of the same century says it is done "by dipping the person under the water three times" (Idem, vol. 1, p. 261).

Ambrose, of the same century, says; "Thou wast asked 'Dost thou believe in God the Father Almighty?' Thou saidst 'I do believe,' and wast dipped, that is buried. Thou wast asked again, 'Dost thou believe on our Loed Jesus Christ and his crucifixion?' Thou saidst 'I believe' and wast dipped again, and so was *buried with Christ.* Thou wast interrogated the third time, 'Dost thou believe in the Holy Spirit?' Thou answeredst, 'I believe' and wast dipped a third time" (Orchard's Hist. of Foreign Baptists pp. 44, 45. Bingham's Antiq's of the Chr. ch. B. 11, cen. 7, sec. 11).

Jerome says; "We are thrice dipped in the water, that the mystery of the Trinity may appear to be but one, and therefore though we be thrice put under water, it is reputed but one baptism" (Chrystal's Hist of the Modes of Bap. pp. 72, 73).

Clement of Alexandria, who was born about A. D. 150 and died about A. D. 220, says; "Ye were thrice immersed" (Weiberg on Bap. p. 228).

Tertullian, who was also born about the middle of the second century and wrote A. D. 200, describing the practice of the *general* church in his apology to the Emperor, Senate and people of Rome, says; "We are immersed three times" (Tertullian's Eccl. Hist. p. 434).

Nicodemus, describing an interview between Tiberius Cæsar and Nathan a disciple of Christ soon after Pilate's letter to Cæsar respecting the resurrection and miracles of Christ,* says; "Tiberius Cæsar asked 'What kind of faith is God's faith?' and the reply was 'such a faith as I have been taught is that each one must believe that Jesus Christ is the son of God, and in such faith he should be dipped three times under water.' Three months after Tiberius * * * and his Prime Minister were baptized into the name of the Father, and of the Son, and of the Holy Spirit"† (Book of Nicodemus ed. of 1784, pp. 105, 106).—(Should any one be able to ascertain that the testimony of this last author is not strictly reliable we will thank them much for the information).

(To be Continued.)

For The Brethren at Work

COME TO JESUS.

BY J. H. ELLIS.

NUMBER II.

WHY should I come? You are a sinner, come for pardon. Perhaps you do not feel you are a sinner, at least you think you are no worse than others, but better than many. You are no drunkard, thief or adulterer but keep the Sabbath, read the Bible, and attend the house of God. But have you indeed obeyed all the commandments? *Never* broken any of them? Always been true, chaste, sober, honest, forgiving, kind? *Never* indulged in pride, malice, anger, deceit or lust? God requires purity of heart as well as of outward conduct, and He knows all our thoughts. Have you then cherished the thought of sin in your heart, though you have feared outwardly to commit it? Besides, the first and chief command is, to love the Lord our God with all our mind and strength. Have you always done this? always been thankful for his mercies; always carefully read his word in order to obey it? always tried to please him, loved to pray to him, taken delight in his day, his people, his worship? always striven to be "holy as he is holy," to make known his truth, to induce others to love him, and endeavored in all things to glorify him? If you have always done this you have still only just done your duty, and have nothing to boast of. But you have not done it. Conscience tells you so. You know you have sinned thousands of times. You know you have sought your own pleasure, and in some actions you have not been prompted by a desire to please God. You have lived for yourself; you have sought man's approval, but God has not been in all your thoughts. The Bible tells us; "If a man say he hath no sin, he deceiveth himself. There is none righteous, no, not one. All have sinned, and come short of the glory of God."

O, my fellow sinner, is it not true of thee, "The God in whose hand thy breath is, and whose are all thy ways, thou hast not glorified?" You are a sinner; guilt, enormous guilt hangs upon you. In God's book all your sins are written down. You cannot get rid of them. Were you to labor for thousands of years you could not atone for the least. All you could do would only be your duty. Paying to-day's debt still leaves yesterday's where it was. And were you to give all you possess, or suffer torture and death it would not take away sin. The past cannot be recalled. But there is forgiveness, free, full, eternal, for the guilty. Jesus has pardon for thee, sinner, purchased with His own blood. Come for it. Come to Jesus Christ for it. Read Exod. 20: 1–18, Psalms 51, 130; Matt. 5; Romans 3: 10–20, 23; 1st John 1: 8–10.

Upper Dublin, Pa.

◆

Is faith more essential to salvation than baptism? Not at all; for one thing commanded by Jesus cannot be more essential than another thing commanded by Him. We go a step farther, and maintain that while one thing cannot be more essential than another there are no non-essentials in the book of Christ. Men continue to teach that there are non-essentials in the book of Christ, but then their teaching is not founded on *facts;* and until they bring forth the facts, they must be patient with our refusal to believe them. E.

◆

"When Mr. Wesley baptized adults, professing faith in Christ, he chose to do it by trine immersion if the person would submit to it, judging this to be the apostolic method of baptizing." (See Moore's Life of John Wesley, vol. 1, p. 425).

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ANOTHER interesting letter from Bro. Hope next week.

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* NOTE—Tertullian says, "Tiberius, under whom the name of Christ was spread throughout the world, when this doctrine was announced to him from Palestine, where it first began, communicated with the Senate, being obviously well pleased with the doctrine; but the Senate, as they had not proposed the measure, rejected it But he (Tiberius) continued in his opinion and forbade his subjects to persecute the Christians; a divine providence infusing this into his mind, that the gospel having a freer scope in its commencement, might spread everywhere over the world" (Eusebius' Eccl. Hist. B 2, c. 2 Du-Pin's Eccl. Hist, vol. 1, pp. 46, 47).—Bishop Pearson referring to this remark of Tertullian offers the following points as stated by Du-Pin: 1. Tertullian might have taken his information from the acts of the Senate, wherein the votes and acts of every day were constantly set down. 2. He observes from Suetonius, that Tiberius acquainted the Senate with everything that he was informed of, whether public or private, of great or little concern. 3. He observes that Tiberius often took no notice when the Senate decreed things against his own opinion; and this also is expressly affirmed by Suetonius. 4. The Senate refused to rank Jesus Christ among the gods out of a compliment to Tiberius, who had before refused divine honors, commanding that no statues of his should be erected in their temples, unless for ornament; they might probably therefore suspect that this was proposed by Tiberius, who never spoke his mind plainly in anything, to ensnare them, who could not attribute those honors to any one else which Tiberius had forbidden to be paid to himself, without making that person greater than Tiberius. 5. It is not probable that Pontius Pilate would neglect so remarkable a thing as the crucifixion and resurrection of Jesus Christ, when all governors of particular provinces were obliged to send relations of every one that was considerable under their governments to the emperors who sent them" (Du-Pin's Eccl. Hist. vol. 1, p. 47).

† EVANGELIUM NICODEMI

ODER

Historischer Bericht von dem Leben Jesu, &c.

Europa im Jahr 1784, "ein jeder der sich taufen lassen, soll glauben, das Jesus Christus ist Gottes Sohn, also glaubend, soll er sich dreymal ins wasser tauchen und senken, und also wird er getauft." (The Anti Nicine library contains this but not in full) (See Apocryphal Gospels, Acts and Revelations p. 254).

FAMILY CIRCLE.

For The Brethren at Work

ITINERANT.

BY JAMES Y. HECKLER

TELL me stranger whence thou goest,
Floating down the tide of time?
Does thy piercing eye not linger
On some spectacle sublime?
Things there are so bright with glory,
In unchanging grandeur seen,
Offered freely for acceptance,
And to woo them is to win.

Tell me stranger what thou seekest
Down along this vale of woe!
Is it some delusive phantom,
After which you hasten so?
Or is't some enduring substance,
Something fadeless which you seek?
That you seem to hasten onward,
Slow to answer or to speak.

Tell me stranger as thou floatest
Down along the shores of time,
Is the object that thou seekest
Fraught with ecstasy sublime?
Is it not a light appearing,
Shining darkly through the haze?
Like the twilight of the morning—
Stranger keep thine eye agaze.

Stranger, dost thou see the glimmer,
Marvelous, divinely bright?
Dost thou see unnumbered blessings
Flowing from that holy light?
There are crowns in reservation,
And a kingdom to be won
Royal robes and bright apparel,
Dazzling brightness as the sun.

Harleysville, Pa.

For The Brethren at Work

THE DEATH OF THE RIGHTEOUS

BY ENOCH EBY

"Let me die the death of the righteous, and let my last end be like his."—Num 23: 10.

IN the above text we have a sentiment embodied and expressed, which every intelligent person will readily indorse, the propriety of which will force itself upon every mind—that is the death of the righteous. It is the choice of every one when they come to die, if their mind is in a proper state, to make this choice, from the fact we all know it is perfectly safe. The infidel or atheist would make it their choice if they could, for they know if infidelity or atheism be true that righteousness will be no disadvantage to them; but if the Bible be true, and their theory false, they also know there would be great advantage in it, therefore wisdom, yea even common sense would say, "I prefer the best, and let me die the death of the righteous." I don't wonder the prophet prayed as he did, for the Lord revealed it to him that it would be well with the righteous, for they shall eat the fruit of their doings. We might here occupy space in setting before the minds of the reader the testimony of intelligent men and women in a dying hour, proving that the prayer of the prophet was their prayer, and not only a few could be produced but a legion, and among them some of the most radical infidels and atheists of this or any other age. But we will forbear.

We next come to consider some of the reasons why we should prefer the death of the righteous more fully, because it is not only appointed unto man once to die, but after that the judgment. By judgment we understand giving reward, for He will reward every one after He comes again. "Behold I come quickly and my reward is with me to give every man according as his works shall be." Again, He has appointed a day in which he will judge the world in righteousness; to judge the world righteously will be to give every one according to their works, and that will and must be done in that day, not till then and not after that time. The Lord does not judge and reward people as they die, notwithstanding the popular modern theology says so. Why has God appointed a day in which to judge the world? We answer, because His way is not to judge a man till his work is done. You may ask, is a man's work not done when he dies? We answer nay. The apostle in writing to Timothy says; "Some men's sins are open beforehand, going before to judgment; and some men they follow after. Likewise also the good works of some are manifest beforehand; and they that are otherwise cannot be hid." Again, "Blessed are the dead that die in the Lord from henceforth, yea saith the Spirit, that they may rest from their labors and their works do follow them."—The term follow in this connection does not necessarily imply a cessation of work, or influence, but as Able is dead and yet speaketh, so the works follow on and on until time shall end. Fathers and mothers make a note of this. Your works will follow to your children, and to your children's children, as from Timothy's grandmother down, and how far below Timothy we have no account; but Timothy, though long dead, yet speaketh; his bright example preaches loud to our young brethren; especially to our ministering brethren, that they should not neglect the gift that is in them, but endure hardness as good soldiers, and to flee youthful lusts and be an example to the flock. Hence we see if Timothy would have got his reward when he died there would have been about eighteen hundred years of good works not rewarded; his works are still following on, still accumulating, though he is resting; blessed thought. And whatever good works we do, though they may not be so conspicuous or open, yet will they not be hid, even a cup of cold water in the name of a disciple will be rewarded.

Just so on the other hand, men live wickedly, and hence open a fountain from which a stream of wickedness issues and flows down their line of descendants, sweeping its thousands and multiplied thousands of their progeny down to everlasting destruction. For instance, consider the life of Tom Paine, Voltaire and many others of like brand. Has their evil influence stopped? nay, verily. Underwood and his colleagues, as faithful children of Tom Paine, verily I say unto you, they will get their reward, but not till their works are done. They have left books which are still doing their work, and I suppose will till the Judge of all the earth comes, hence it would not do to have judged Tom. Paine when he died, for he would not get his just dues, or in other words his reward would not be according to his works.

Another very important thought is connected with our subject in the divine arrangement and is placed between death and the judgment, namely the resurrection of the dead. Job asks "If a man die shall he live again?" Here we see the beauty and power of that great fundamental truth in answer to Job's question, which says in unmistakable language the dead shall live again; for the body is laid in the grave a corruptible one, but it will be raised an incorruptible one; it is laid in the grave in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. No wonder the apostle Peter says; "Blessed be the God and Father of our Lord Jesus Christ, which has begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." Dear reader where would be our hope if Jesus had not arose from the dead?" Is it not the fountain from whence all our hope and comfort flow when we are called upon to drink out of the cup of bereavement? Could we endure the thought of laying our friends down into the silent chamber of death if we knew the grave had the victory over them? But thanks be to our dear Jesus we can say, "O, death where is thy sting, O, grave, where is thy victory?" The victory is ours through our Lord Jesus Christ, for he himself laid in the grave and rose therefrom triumphant, demonstrating the fact that he had power to lay down his life and had power to take it again. No false Christ could do that, and Satan well knew if he could keep him from rising from the dead, or rather from being stolen by his disciples and a false resurrection preached, that he would accomplish much to the advantage of his own kingdom, but happy thought, his suggestion and scheme proved a complete failure; but his diabolical ingenuity soon studied up another plan and that was, to go to the council where the elders had assembled in reference to the matter, and suggest to them, to offer the soldiers large sums of money to publish a lie; and in this he was quite successful knowing that man would sacrifice truth any time if given salary enough, and the Jews to this day build largely on that lie; get them to see that Jesus actually did rise from the dead and you will soon convert them to Christianity. But that lie has drawn the cords of the veil so tightly over their eyes that it will remain till the time of the Gentiles be fulfilled, and about that time there will be more of Satan's false schemes uncovered and brought to light, not only to Jew but also to Gentile. Many will get to see, to their astonishment, that Satan is having a falsehood published in more than one way, because they are offered large amounts of money and thousands are resting under it as contented as the Jew, and will until they knock at the gate of the city and demand admittance, and hear the awful response from within "I know you not." Then, and not till then, will they realize that Satan had a falsehood published by his ministers being bribed by large sums, and if Satan himself be transformed into an angel of light, it is no great thing if his ministers be transformed as the ministers of righteousness, whose end shall be according to their works (2nd Cor 11 15). Hymeneus and Philetus, in the apostles' day erred by preaching the resurrection is past already and overthrew the faith of some. That same false doctrine is being preached in the world yet, that is, that there will be no resurrection of the body, that as people die they immediately go to heaven or hell and get their reward, hence no need of a resurrection. Such doctrine is well calculated to overthrow the faith of the Bible student because he don't find it there.

Then in conclusion dear reader, let the prophet's prayer be our prayer, — "Let me die the death of the righteous and let my last end be like his:" first because it comforts us with the thought that we shall rest from our labors and that our works shall follow us, and second, when Jesus comes again we shall be awakened and raise—come out of our graves as the saints did when Jesus was crucified, and with the living saints on earth (who shall be changed in a moment) shall be caught up together to meet the Lord in the air, and so shall we ever be with the Lord, in his glorious kingdom eating the fruit of our doings. Therefore let us hear the conclusion of the whole matter; "Fear God and keep his commandments which is the whole duty of man."—We cannot die the death of the righteous without we live as the righteous should, and we cannot live the life of the righteous without fearing God and keeping his commandments, without doing our whole duty, hence the conclusion of the whole matter.

Lena, Ill.

CORRESPONDENCE.

FRANKLIN GROVE, ILL.,
Dec. 27, 1876

TO the BRETHREN AT WORK, greeting. This greeting is not alone to the editors but to every true child of God, for every true one does work:

I offer these few lines more particularly for the satisfaction of the brethren and sisters in Southern Ills., Mo., and Kan., where I labored during the Fall, hoping that for the present and until I get more settled, they may satisfy those who have wrote me to know of my health.

My health is much improved and it seems to me that I am feeling quite well. Dear brethren and sisters you are remembered for your kindness, and while I thank you all I thank the Lord for friends, who are willing to make themselves little and despised in the eyes of the world and administer unto one who is despised for the doctrine that he preaches and tries to live out. Oh! may we all do much in our Master's vineyard. Beloved, there is a great work for us to do, and God has opened the great door so that we can all work, not only are the naked to be clothed and the hungry fed, but words of cheer and comfort are to be given to the downcast and disconsolate. To learn how to make a judicious use of the Lord's money, or that with which we are blessed is a lesson worthy of deep and close study.

Money spent in satisfying vain and useless desires is worse than wasted; to give money to send out men to preach who in their appearance and doctrine corrupt the church and lead the members away from the simplicity of the truth, had better be burned up in the start; to spend money in the useless decoration of our houses or bodies retards our progress in the divine life, clogs the wheels and gives the devil a good chance to get his hand in our hearts as well as in our purses. I do not like to see lazy persons, neither do I like to see people work with a blind zeal, but *open your eyes* and see. It is wrong to give money into the treasury of a grog-shop. Just as much so is it wrong to give money into the treasury of the god of this world. I beg of you that work, to work with your eyes open, when you do something let it be to the honor and glory of God, then your acts, great or small, will grow and bring forth fruit unto eternal life; but if you give great or small to the honor and glory of a proud world, proud heart and to make a proud church, it shall bear fruit to your condemnation.

I would here state for the satisfaction of many that I am now with my family on my way east. The meetings we have attended in Northern Illinois of late, seem to me the best I have ever attended here. It may be that we shall never enjoy any more together in this life is the reason why they seem so precious and interesting to me. I hope that you will all be engaged in earnest prayer for us, for it seems to me that this mission I now expect to perform impresses me more than any in the past ever did. Oh Lord qualify me for the serious and important work. My address will be until further notice, Line Lexington, Montgomery Co., Pa., care of Samuel Souders.

Fraternally your brother,
LEMUEL HILLERY.

FROM DENMARK.

Dear Brethren:—

I HAVE been in this vicinity one week; have visited more than one hundred families and given them tracts, and invited them to meeting. Our sister's house was crowded while I tried to show them the different points in Matt. 28: 19. A number of Baptists were present, who had tried to persuade our sister that she had done wrong in coming to the church. I trust many of them will never try that again, for after meeting many of them were deeply impressed with their own disobedience.—To-night the weather was so unpleasant that but few could get to meeting; still we had a goodly number. Several other meetings have been asked for here.

I also visited the preacher of whom I formerly made mention. He admitted the truth of everything the church practices, but wants to find a church that has an unbroken chain of immersed believers down to Jesus. I proved to him in many ways, that the Brethren, who led in the grand reformatory movement in the beginning of the eighteenth century, acted wisely, which he also admitted, but still his Baptist idea perplexed him, and so much the more, as he saw the Baptist chain was far too short to reach the apostles.

I met last night another earnest man who said; "If the church would only keep the old covenant Sabbath," he would be ready to join. May the Lord help those who are in error to be free in Jesus.

We need your tract on Sabbatism, since the Sabbatarians are spreading their tracts all over the land. The "Perfect Plan of salvation," is also needed. Shall I get them printed? Let me know at once.

I am happy to know that thus far the truth has been powerful against every device of the wicked,—happy that our dear sister, (the only one here), is firm, earnest and faithful, a light in the darkness all around her. Remember her, our youngest sister, as well as all of us in your petitions to God. Pray for more Danish children. Now is the time to remember them at a throne of grace. Do not forget, that "Whatsoever two agree to ask, that shall be given them." "Ask and ye shall receive." Will every one of the saints do us this favor that our arms may be held up during the battle, and that you may soon receive more than you asked for. Don't the Lord say somewhere, "Open thy mouth and I will fill it?" If so, ask much; ask not sparingly. We have here many blood-bought, earnest souls, who do not believe there still is a true obedient people as a church.

I have received letters from relations and dear ones across the great water.—Many thanks; glad to hear from you often, but being away every day, I cannot find time to write you at present.—Look to THE BRETHREN AT WORK for our correspondence as we must receive help from you all. I hope that our brethren editors at Lanark and Huntingdon can kindly meet one another in relation to the news from here as I cannot find time to write the same thing twice.

Our small tracts and "One Faith," receive good attention. The testimony of many is that they never read anything that made so deep an impression on their minds. "Trine Immersion" is well calculated for those who are awakened to a sense of duty. "Perfect Plan," when once before the people, will receive the same good report as "One Faith."

Now dear brethren and sisters, I must bid you farewell for a little while, as I must go and talk to sinners. Mary is improving a little in health. May our heavenly Father abundantly bless you all with joy and peace in believing on Him who bore our sins, and gave the promise that God would remember them against us no more.

Yours least in the Lord,
C. HOPE.

Tommerby, Denmark.
Dec. 4th 1876.

BRETHREN'S ENVELOPE.

Prepared especially for the use of our people. They contain, neatly printed on the back, a complete summary of our position as a religious body. Price 15 cts. per package—25 in a package—or 50 cts. per hundred.

„Der Brüderbote."

Is the title of our German monthly, which we publish especially for that part of the brotherhood that prefers to read in the German language.

It is the same size as the "Brethren at Work," but issued monthly, and will be devoted to the vindication of the faith and practice of the Brethren, an advocate of primitive Christianity. We will endeavor to make for our German people a sound, religious monthly, and hope they will give it all the encouragement in their power. Our pamphlet, entitled "The Perfect Plan of Salvation," is being translated into the German language, and published in the "Der Bruederbote."

Volume III will commence with the beginning of 1877.

Price, per annum, 75 cents. Any one sending five names and $3.75 will receive an additional copy free. For all over this the agents will be allowed 10 cts. for each additional name.

The Brethren at Work.

A RELIGIOUS WEEKLY,

EDITED AND PUBLISHED BY
J. H. Moore, J. T. Meyers, M. M. Eshelman:
ASSISTED BY
R. H. Miller, J. W. Stein, Daniel Vaniman, D. B. Mentzer, and Mattie A. Lear.

THE BRETHREN AT WORK, is an uncompromising advocate of Primitive Christianity in all its ancient purity.

It recognizes the New Testament as the only infallible rule of faith and practice.

It maintains that Faith, Repentance and Baptism are for the remission of sins.

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That the Lord's Supper is a full meal, and, in connection with the Communion, should be taken in the evening, or after the close of the day:

That the Salutation of the Holy Kiss, or Kiss of Charity is binding upon the followers of Christ.

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ:

That a Non-Conformity to the world in dress, customs, daily walk, and conversation are essential to true holiness and Christian piety.

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J. H. MOORE, Lanark, Carroll Co., Ill.

THE BRETHREN AT WORK.

"*Behold I bring you good Tidings of great Joy, which shall e unto all People.*"—LUKE 2, 10.

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For The Brethren at Work.

NEW YEAR.

BY EMMA BUTTERBAUGH.

GREAT God! we see thy mighty hand,
By which supported still we stand;
The op'ning year thy mercy shows;
Let mercy crown it till it close

With grateful hearts the past we own;
The future all to us unknown,
We to thy guardian care commit,
And trusting, leave it at thy feet.

In scenes exalted or depress'd,
Be thou our joy, and thou our rest:
Thy goodness all our hopes shall raise,
Ador'd through all our changing days.

When death shall interrupt our songs,
And seal in silence mortal tongues,
Our helper, God in whom we trust,
In better worlds our souls shall boast.

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For The Brethren at Work

FAITH.

PROPERTIES OF SAVING FAITH—CONTINUED.

NUMBER VI.

THERE is still another property in saving faith which we desire briefly to investigate, and that is *trust*. This may be applied to whatever is revealed in the Scriptures, whether past, present, or future. Everything that is written for our belief, however simple it may appear, we must receive and acknowledge in humble trust. The fact is an evident one, that the faith which God required of men always implied unwavering trust in what he said or commanded. It was this fact that so highly distinguished Abraham when he, as the narrative says; "Went out, not knowing whither he went;" and when he obeyed the Divine command, in offering up his only son Isaac. The apostle says; "He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God" Rom. 4: 20. David says; "Our fathers trusted in thee; they trusted in thee, and thou didst deliver them" Psalm 22: 4. This same faith Job also manifests when he exclaims; "Though he slay me, yet will I trust in him" Job 13: 15. What trust in God! What confidence in the Divine arm!

But this same view of the subject is also set forth in our Savior's teachings, and it concerns us just as much at the present day as it ever did. When Christ said to his disciples, "Have faith in God," He did not mean that they should believe in His existence, but He wished them to have trust in His promises. He therefore says; "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive" Matt. 21: 22. It was also the centurion's simple and unwavering trust in Christ which caused Him to say; "I have not found so great faith, no, not in all Israel" Matt. 8: 10. God hail the day when there shall be a greater display of simple trust in His mercy and power throughout the church! This firm and unshaken trust in the promises of God is the crowning of true and saving faith. It has power itself to be the salvation and redemption to thousands. The simple note of faith has been the song of the saved for ages, and its harmonious echoes will still continue when we shall once behold ourselves in the sea of glass. Faith! faith!! faith!!! Would to God we were brim full with it!

J. T. MEYERS.

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CURIOUS PEOPLE.

THOUSANDS of weak-minded men and women in this country are constantly devouring trashy novels "just to see how the story comes out!" They are morbidly curious, and will read all day and far into the night, thereby endangering both health and morals, simply to trace the hero or heroine through the entanglements of an intricate plot.

There is a class of so called religious people who are likewise possessed. You never see them at church except when a new minister arrives, or some startling topic is announced, or a Sunday-school concert is held, or some other appeal is made to their curiosity. Probably if the divine Teacher came once more upon earth, they would condescend to go once or twice to hear him; but if he preached as old-fashioned a gospel as he did eighteen centuries ago, they would soon tire of him and go back to the church of the Holy St. Unknown, and listen to the Rev. Dr. Itching Ear who "is *such* a lovely man and can preach *so* nicely!" When the day comes when people will be curious to know what the truth is, and having made the discovery, will hasten to obey it, we may hope for better things It is a fact none can gainsay, that these prying, curious people, who stand *auribus erectis*, are the most miserable after all. They are ever seeking, yet never finding what satisfies. They are like the Athenians who "spent their time in nothing else but either to tell or to hear something new." Their houses are "curiosity shops," though few of the relics are of any value. They are an old family, for surely they are in direct line from curious old mother Eve.

Indeed, indeed, what a curious world it is!—*Christian Standard.*

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For The Brethren at Work.

COME TO JESUS.

BY J. H. ELLIS.

NUMBER III.

GOD is angry—come to be reconciled. The Bible says; "God is angry with the wicked every day. He hateth all workers of iniquity." And has not God much cause to be angry with the sinner? He gave and preserves your life and faculties, and bestows all your comforts, yet you forget Him. He has told you His commands and these are all intended to do you good, yet you do not regard them; you do not reverence God, but live almost as if there were no such Being. What an ungrateful son would you be, if thus you treated your parents —if you avoided their company, disliked to think of them, and disregarded their wishes! Hear then what God says; "Hear O heavens, and be astonished; O earth! I have nourished and brought up children, and they have rebelled against me." He is full of love to you as a tender father; but by your sins you have grieved Him. Besides, He is your Creator, King and righteous Judge, and must and will punish all sinners. He must act, to those who rebel, not as a kind parent, but as an angry monarch. It is your own fault, however, that He is angry. You make Him so; your sins separate between you and God. As long as you live without repenting of sin, His anger must ever be hot against you, sinner, and you cannot escape or hide from Him. Wherever you are He is there, and He is angry. He "compasses your path and your lying down," and He is angry. It depends on Him whether or not you draw your very next breath and He is angry. O sinner better for all the world to be angry with thee than God. What an awful life is yours! The "Wrath of God abideth on you." How dreadful to feel when going to bed, "God is angry"—to awake and know "God is angry"—wherever you go, and whatever you do, "God is angry." And Oh, to die knowing that "God is angry," and to stand before His judgment seat and see that He is angry. Sinner, He is angry only while you make Him so; He is willing to be your friend; He sent His Son with this message, "Be ye reconciled to God." If you will give your heart to that messenger, and trust in Him, all this anger will cease. O then come to Jesus! Be no longer God's foe, but accept the offer to be His friend. But beware, beware of rejecting Jesus, for He says; He that believeth not," that is, does not come to "the Son, shall not see life, but the wrath of God abideth on him."

Upper Dublin, Pa.

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For The Brethren at Work

THE GREAT SALVATION.

BY ALEX. W. REESE.

How shall we escape if we neglect so great salvation? Hebrews 11: 3.

NEARLY two thousand years have elapsed since the tragic scene of Calvary—since the Son of God exclaimed; "It is finished," and expired on the cross, surrounded by the brutal soldiery of proud Imperial Rome, callous, indifferent, and all unconscious of the Sublime Presence there lifted on high.

The Redeemer of the world—suffering the extreme penalty of the law—crucified between two thieves—the most agonizing and the most ignominious death known to the world—exposed to the jeers and scoffs of the rabble, and to the cold scorn of the haughty unbelieving, revengeful Jews—scarcely less brutal, in their refinement of hatred and malice, than the Pagan soldiers, who sat down at the foot of the cross, and parted the garments of their Divine victim among them. O what a spectacle was that! And while their cruel words fall upon the ear of the suffering Son of God, hear those amazing accents of pity and of love; "Father! forgive them—they know not what they do."

Then hearken to the bitter, sarcastic retort; "He saved others—himself he cannot save!" Listen to the mocking words of the chief priests and rulers of the Jews; "If He be the king of Israel let Him now come down from the cross, and we will believe Him!" (Matt. 17: 42). O most monstrous declaration! Had they not already seen His "mighty works"—the lame made to walk, the blind restored to sight, devils cast out, and the dead raised up to life? Had they not stubbornly and persistently resisted the evidences of their own senses, and the most indubitable and clearest evidences of a supernatural character establishing beyond question, the Divine nature and the Messiahship of our blessed Lord? And had they not willfully resisted the convictions forced unwillingly upon their minds? And now, in the last tragic scene—when at mid-day, and for the space of three hours, the earth was veiled in darkness—the very sun covering his face that he might not behold the dying agonies of the Son of God—the earth rocked and swayed in mighty and tremendous throes—the veil of the temple rent suddenly in twain—the rocks cleft open, and the graves burst asunder in this awful commotion of shuddering nature; while the bodies of many of "the saints that slept" came forth, and appeared unto "many:" amid the terrible phenomena of *such* a scene His persecutors uttered the bitter and treacherous cry; "Let Him now come down from the cross, and we will believe!" The terrible scenes around him —the groans of Nature herself attesting the Divine Presence hanging on the cross —could move the stern heart of the Pagan commander, and compel the utterance; "Truly this was the Son of God!" But alas, what could touch the hard heart of the obdurate and unbelieving Jew? There hung the Redeemer of mankind, with the accusation written by the hand of Pilate, above His head;

"THIS IS THE KING OF THE JEWS!"

Truly; "He came to His own and His own received Him not!" Let us contemplate, for a brief period this the most tremendous and important event that ever transpired upon the earth! No eye of man had ever, till then, beheld a scene like this! No mortal eye shall ever behold such a spectacle again! And wherefore this wonderful—this momentous event?

Man had transgressed the holy law of God, and had passed under condemnation of death. Man had fallen from his state of primeval innocence, had lost the moral image of God, and the favor of his Creator. The whole human race—his posterity—were "without God and without hope in the world." Man was an outcast from the presence of God—a vagabond and a wanderer on the face of a sin-cursed earth. He was a moral wreck—with the blackness of despair around his pathway. "Not one glimmering spark of day" shed its feeble light athwart the thick gloom of man's hopeless sky. Death had passed upon all, for all had sinned and come short of the glory of God! In this wretched, ruined, lost condition of our race the Messiah came;

"Down from the shining seats above,
With joyful haste He fled;
Entered the grave in mortal flesh,
And dwelt among the dead!"

God looked with pitying eye upon the ruined race. His compassion was moved as He beheld their wretched, helpless state. Such was His amazing love and grace that He sent His only begotten Son to suffer and die for guilty man, so that "whosoever should believe upon Him should not perish, but should have everlasting life!"

This is the great salvation! Salvation from sin—from ruin—from eternal death! This is not only the *great* salvation, but it is also, the *only* salvation. There is no other avenue of escape from the wrath to come! All the devices of man—the refuges of science, falsely so called—will avail us nothing in that great and terrible day of the Lord—"There is no other name given under heaven whereby men *can* be saved!" Not only is it the great, and the only salvation, but it is a *sure* salvation." There is nothing sure about the things of this earth. All is uncertainty and doubt. Mutability is stamped upon all that we see. "The fashion of this world passeth away." And, ere long, we, too, shall pass away, and moulder into dust, and be forgotten. But "though heaven and earth pass away, yet shall not my words pass away," saith the blessed Jesus—the great Captain of our salvation. Then this is not only a *great* but *sure* salvation.

Further than this, not only is it a sure, but it is a *free* salvation. "Whosoever *believeth and is baptized* shall be saved." Yes "blessed be the God and Father of our Lord and Savior, Jesus Christ—*shall* be saved. There is no doubt or uncertainty about it. Jesus, our blessed Lord, has declared that if we *do* these things we *shall* be saved. This is the most precious promise in the New Testament of our Lord and Savior, Jesus Christ. Jesus tasted death for every lost son and daughter of Adam, It is a full and perfect salvation. Nothing can be added to it, nothing can be taken from it. "It is finished," cried the expiring Son of God. This great salvation fully meets all the necessities of man's moral nature, and it is equally adapted to all the diversified situations in which he may depend. None so high that he needs not a Savior—none so low that the grace of God cannot reach him. None so pure that he needs not the cleansing blood of Jesus—none so vile, so miserable—so debauched that this fountain, opened for sin, cannot wash from all pollution and stain. "Come," says the great Jehovah, "let us reason together—though your sins be as scarlet they shall be made white as wool" etc.

What is necessary, then, for us to secure this great salvation? Christ says; "Whosoever *believeth* (on me,) and is *baptized*, shall be saved," and conversely, "whoso believeth not shall be damned." This is the language of the great Redeemer himself. We *must*, then, *believe*, and we *must*, also, be *baptized*. "Without *faith* it is impossible to please God." This is very true. Shall we say then (as do some) that *faith alone* will save us? God forbid. There is no such doctrine taught in the blessed Book. Dare we refuse to be baptized, saying that baptism is not *essential* to salvation? We must then be *baptized*, for Christ says we must. What next? We must *obey* ALL the *commands* of *Jesus*, our Lord and Redeemer, and observe *all* the ordinances of His house. *Obedience* to the *Divine commands* is just as necessary, or essential to salvation as faith and baptism. "Ah!" says one, "you put too much stress on *Baptism* and *obedience* and not enough on *faith*." Let us see about this. "Men and brethren, *what* shall we DO?" was the earnest, agonizing cry on the great Pentecostal day. Then said Peter unto them; "Repent, and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the Holy Ghost (Acts 11: 38).

We must then, also *repent*. We must forsake our sins, we must abandon our evil ways, we must give up the lusts of the flesh, the pride of the eye, the service of the devil, and the companionship of wicked men. "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon" (Isaiah 55: 7). The awakened sinners, on the day of Pentecost, under the powerful preaching of Simon Peter, cried out, "What shall we DO?" not what shall we *believe*—Faith was not the trouble—they *believed* already; they were convinced of the truth of Peter's word—they "were pricked in their heart," and, under the strong power of conviction, cried out "Men and brethren, what shall we DO?"

(*To be Continued.*)

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KEEP OUT OF DEBT.

HAPPY is the man who is out of debt, let his property be ever so small. The evils of debt have been most formidably illustrated during the prevailing stringency of the hard times. Many a man who had money enough to make himself comfortable has lost every dollar by having it invested in property on which he had given a mortgage which he had been unable to carry. No matter how much a man is worth, if he is heavily in debt, his life is troubled.—*Presb.*

The Brethren at Work.

"The Brethren at Work," will be sent post-paid, to any address in the United States or Canada, for $1 35 per annum. Those sending eight names and $10 80, will receive an extra copy free of charge. For all over this number the agent will be allowed 15 cents for each additional name, which amount can be deducted from the money, before sending it to us.

Money Orders, Drafts, and Registered Letters may be sent at our risk. They should be made payable to J. H. Moore.

Subscriptions, communications, etc., should be addressed: J. H. MOORE,
Lanark, Carroll Co., Ill

LANARK, ILL., JANUARY 15, 1877.

We can fill orders for the Works of Josephus. The book is well bound, coarse type; price, post paid, $3.00.

Those who have ordered the Map of the Holy Land will have a little patience. All orders will be filled soon.

We failed to notice last week, that on Sunday before New Year one young sister was baptized, and added to the Cherry Grove church at this place.

Word reaches us that Elder John Wampler, of Johnson Co., Mo., is no more. He has gone to his long home.—His obituary will appear next week.

The Prince of the House of David can be had by addressing this office. The work is an excellent one, especially for young people. It will be sent post paid for $2.00.

Several articles treating on the subject of the New Year were received too late for insertion in this number. We will publish some of them next week.—They should have appeared before this.

When agents send in a prospectus containing names, they should not fail to place their name in the blank space left for that purpose. If this is not done we may, in our money report, happen to credit the money to the wrong person.

It is truly gratifying to see how rapidly subscribers are coming in, and nearly every agent promises still more. Hope the good work will be kept moving, and should any wish a prospectus and sample copies they will be sent free to all who wish to act as agents.

Some brethren seem to think that agents ought not to take a per cent. for collecting subscribers; this, however we leave to the judgment of each agent.—Some, who are entitled to a free copy, have ordered it to be sent to others while they would *pay* for their papers. In this our agents are requested to do as they think will please the Lord.

Judging from present indications, it is likely that we will have to print another edition of the first number of the present volume. This we will gladly do if necessary, as that number should be in every family in the land. Terms given in last number is the price when the papers are all sent to one address. Those wishing each paper sent to a different person should send an additional 15 cents for each 25 copies to pay the extra postage thus incurred.

The *Primitive Christian* in its new consolidated form with the *Pilgrim*, is before us. It hails from Huntingdon, Pa., with brethren Quinter, Brumbaugh and Bro. on the editorial staff. The paper is some larger than it was before, and we hope that its character will be true to its name and be a *Primitive Christian* in word and deed. Newspapers command great influence wherever read, and we are satisfied that the future development of our brotherhood depends much on the course taken by the periodicals published among our people.

In order that church property held by the Brethren in Ills., be in a proper shape hereafter, it is needful, according to the present incorporation law of the State, that each congregation, owning property, should, at a meeting called for that purpose, appoint two or more brethren to act as trustees of such property, and that a record of the same be made and duly and lawfully certified to, by either the overseer or secretary of the meeting, and entered at the county seat according to law. Every congregation in the State that has not yet been incorporated under the new law, should at once seek legal counsel, and have their church property put in a safe and lawful shape.

Our contributors when writing for our paper will respect personal character.—If a brother or sister has done wrong the difficulty should be settled in the congregation where such party or parties hold their membership. It is not right to parade members before the public through papers. In addition to this, we do not wish any one to directly assail, through the columns of the Brethren at Work, other papers published in the brotherhood. We believe, as brethren editors, we should respect each other and labor for peace. If one paper should happen to publish anything against another next comes the reply and then a regular newspaper war which are extremely unpleasant engagements.

Many of our correspondents will please bear with us a little longer. Many important letters remain unanswered for the want of time to attend to them—When it is borne in mind that each editor, here in the office, makes a hand at work, and writes his matter for the paper, generally after night, they will certainly be excused for not answering some letters so promptly as otherwise should be done. Business letters are generally attended to promptly. Those who visit this office (and we are always glad to have visitors) may expect to find everything at work, editors and all. As we have been kept quite busy, this week, getting the names and addresses of our subscribers set up for our addressing machine, we could give but little attention to the editorial department, though there are several important matters that demand some consideration.

We would be glad to have some brother or sister in each congregation keep us supplied with such church news as may be suited to our paper. Short and frequent reports will be both interesting and profitable. Our readers desire to know how the good cause is prospering in different parts of the Lord's vineyard, and it is but natural that they should, for we love to learn of the prosperity of the work in which we have engaged, and the cause that has been espoused. In ancient times, among the apostles and primitive Christians, news regarding the wellfare of the church was sought with eagerness and listened to with the greatest delight. We would like to fill the last page of our paper with good tidings from the field. When different accounts of the same meeting are sent us it is our custom to publish but one. We usually publish the one most suitable.

The Sunday-School question will necessarily command some of our attention just as soon as we get time to write up our sentiments on the subject. Regarding this question there are two elements in the brotherhood, and each party desires that our paper open up its columns for a defense of its views. If our object were to please people this would throw us in a pretty close place, as we have many subscribers from both parties, and to please both by taking one side or the other would be an impossibility; we therefore on this as well as on all other questions, entirely dismiss the idea of pleasing anybody, get the best advise we can, take a careful survey of the surroundings, determine, regardless of our own peculiar sentiments, what course will be best for the cause of Christ and the wellfare of the general brotherhood, then follow it carefully and cautiously. The Lord willing, this we purpose doing:—telling our readers just what our sentiments are regarding Sunday Schools, and then clearly define the course to be pursued by the paper: and when we take into consideration the wellfare of the general brotherhood, we are candidly of the impression that it is the best that can be done for the present.—Our remarks may appear next week

THE HORRORS OF DECEMBER.

THE closing month of last year was attended with horrors of the most thrilling character, long to be remembered in the history of our country. First, was the burning of the Brooklyn theatre in which about 300 men, women and children were literally burned to death, and all this for the want of a little care. This dreadful disaster cast a gloom over the whole land; but the mass of burned beings was scarcely cleared away before a passenger train of nearly a dozen coaches, near Ashtabula, O., with its cargo of some two hundred persons, falls through a bridge, plunging headlong, one car upon the top of another into a creek 75 feet below, immediately setting the mingled mass of lumber and human beings on fire, and what were not drowned in the creek or killed by the fall, were immediately consumed by the devouring flames.—The night was cold, snow falling fast and the wind blowing terribly; and what rendered the affair still more distressing is that hundreds of people, who collected from the adjoining town, were compelled to look upon the horrors without being able to assist those crying for help, though some were but little injured, yet owing to a hand or foot being fast were compelled to burn to death right before the face of those who would gladly have helped them but could not. This heart-rending disaster has sent a thrill through the hearts of the feeling people all over the land. We are scarcely allowed time to ponder over this till here comes a report that on the night of Dec. 29, a ship called the Circassian, was wrecked near Long Island, and some thirty persons perished in sight of their homes, families and friends on the shore. These scenes are too sickening to even ponder, and show to all that death is ever at the door, and that all should be ready at any moment to meet it.

THE LITTLE BOOK.

ON the morning of last New Year's day was handed to each of our readers a little book, the title of which was EIGHTEEN HUNDRED AND SEVENTY-SEVEN. The little book contains 365 pages, and each page has 24 lines that are divided into sixty periods each. The book was blank, neither words nor pictures were found therein, and each one is commanded to WRITE—fill one period each minute, one line each hour, one page each day, and by the end of the year the entire book will be full, ready to seal and hand over to the Lord to be kept by Him.

Since each one has this little book in his possession it now remains to be seen how each book will be filled, because the contents are made up of the doings and sayings of the possessor, and the character of the document depends wholly on the action of the party. Every bad act, idle word or improper conduct is plainly recorded therein, and will be preserved till the judgment day of the Lord. Each reader writes a volume every year, and some have many volumes piled the one on the top of the other—the books are sealed, they cannot be rewritten, neither can the errors therein be corrected, they must go to eternity as they are. Whatever improvements may be desired must be made in coming volumes, and all should be thankful that there is an opportunity of doing this. Each one is not only permitted to amend his life but is earnestly solicited to do so, and in case of a refusal will be held accountable for the neglect of duty.

Will not each reader, therefore, resolve to amend his ways—see that his book for 1877 be as free from sin and disobedience as is in his power to make it; let it be a living epistle known and read by all men; one that clearly delineates the grand principles of Christianity in every page, an every day life wholly devoted to the Master's work. There are now about one hundred thousand of our people in America, and if each one of us will exhibit to the world a true, practical representation of the religion of Jesus what a power for good it would be in our land! One after another we would step from the stage of action, yet our good works—the books we have written, will follow us, and long after we are gone they will remain doing their work, and generation after generation may thus be affected for good. But if our life—or the volumes we leave, should be filled with bad actions, O who can tell the evil they may do! Eternity alone will reveal the horrors of even one sinful life.

"How careful then ought I to live,
With what religious fear!
Who such a strict account must give,
For my behavior here."

THE PROUD CHRISTIAN.

I LOOKED through that good old Book, which says so much about how to become and remain *Christians*, but I could not find one word about how to become and remain a *proud* Christian. I found much about patriarchs, prophets, apostles, disciples; how to "walk humbly with God;" how to "enter in at the strait gate;" how to "walk in newness of life," but not one word how to be "in Christ" with a proud heart. True, I found a great deal about "pride of life," "pride of heart," being "lifted up with pride," and those who "walk in pride" All this I found in the Book of God, but they do not express the state of a Christian's heart.

There are the good old prophets, who freely wrote and spake how men and women should proceed to follow Jesus,—be real Christians—but they left no predictions of good for the proud Christian. I read of Jesus and His apostles, of their labors and teachings, setting forth how to become and remain a *Christian*, but no teachings, no examples how to become a proud Christian. Not a word of commendation, not a hope, not a promise of rest, in all the word of truth for this new religionist—the proud Christian. The meek Christian, the humble Christian, the self-denying Christian, the real, cross-bearing Christian is freely mentioned in the gospel of Jesus, but where, oh where, is the proud Christian called the light of the world? Nowhere in all the pages of Divine truth. The state, present and future, of "the ungodly," the sinner, the "fearful and unbelieving" is also clearly portrayed; and since the proud Christian is not classed among the "believers," his place must be among the ungodly and disobedient.

But the proud Christian don't want to be among the disobedient. He insists on being a Christian, but he is averse to being a meek Christian, a lowly-in-heart Christian. He concludes that if he cannot be a *proud* Christian—if he cannot adorn himself in the ever-changing fashions of the world and attend places of levity he will not be a Christian at all. This is the stand he takes. But what does he stand on? Can he tell? Does he stand on the foundation of Christ and the apostles? He is not sure that he does, for they left no promise of joy, no hope of rest for a proud Christian.—They said something about the disobedient, the heady, the high-minded, the lovers of pleasure more than lovers of God. The proud Christian! God is against him; not because he is a Christian, but because he is *no Christian*. I admit that I found in that good old Book, that "by pride cometh contention," that "man's pride shall bring him low," and that "pride goeth before destruction," but not a word that a man must or can have a proud heart to be a Christian.—Now what shall the proud Christian do? He has nothing to build upon where he is, and he wants to build. He is in a predicament, and likely wants to get out; he may feel disposed to occupy infallibly safe ground The only remedy is for him to do his first work over. He repented, but it was a repentance that needs to be repented of His first repentance did not work godly sorrow, and now he is compelled to get back to that repentance that *will* work godly sorrow.

But for all the Bible facts against the proud Christian he will continue to be one. If there is to be a pic-nic he wants to be there He not only *wants* to be there but *will be there;* for he is an essential element to its success. Is there a public hall to be dedicated, the proud Christian must be there and lead off.—Has croquet playing lagged a little, the proud Christian must infuse life into it,—awake it from its slumber at the coming of the blue-bird and red-breast. Is the church treasury empty, the proud Christian must inaugurate "tea sociables," "fairs and festivals," "lotteries," "sham post offices" and "mock auctions." Are new styles in dress wanted, the proud Christian hastens to take the lead. It is not a question with him "how plainly can I dress?" but "how can I excel the world in this matter?" This is his great concern; this is what taxes his mind.

To this state has modern Christianity arrived. The non-professor of religion is continually reminded by the proud Christian that he is a sinner, that he is a "goat" and must go to the left hand of God if he does not repent; yet there is no place of revelry, no place of amusement, no fashion with which the proud Christian is not in full practice and sympathy. "What," says the sinner, "shall I repent of? You do precisely as I do, except that your name is on the church book. You have a *name* of being a Christian, but your daily life, your actions, your conversation, your appearance are precisely as mine. Now wherein can I better myself by putting myself into an organization which is just as worldly as I am? I see no use of trying to repent where no repentance is required, as your theory and practice fully demonstrates."

This is the kind of argument that is forced down the proud Christian by those whom they denominate sinners. There is no evading these conclusions; the sinner reads the life of the proud Christian *just as it is*. The proud Christian makes his life *just what it is*. If he would have men and women to come unto the Lord by his life and conduct, let him first come unto the Lord himself. Let him be "a *living epistle* read and known" wherever he goes.

It is not pleasant to write about the corruptions, the errors of the age in which we live; but to remain silent is to shirk duty. When the city is on fire, people are aroused, and they do not stand and look on, nor bestir themselves to add fuel to the flames, but they faithfully labor to put the fire out, even if they are scorched thereby. So the Christian must "cry aloud" even if the fire of popularity does singe him a little. I don't think he will be any the worse in the great day of accounts for the burning which he received at the hands of wicked men.

Let us notice another feature in the present status of the proud Christian.—He has much to say about "the love of God," "the grace of God," and but little about the demands of the law of God. It is a fact that *God's* love is all right—his grace is precisely as it should be, but the great question is; "What is the love of the proud Christian? How does he stand in *relation* to the grace of God? These are the weighty questions which he should seek to answer in the light of love. The Divine part is perfectly right—well done. The important query is, How shall man perform his part? To get the answer to his we go right to the Book. The Book tells all we must do. It contains all the rules of faith and practice necessary to make man happy, whether present or future. It does not tell him to do something that will make him unhappy. It tells every man and woman to do *the same things*.—It contains no command for the proud Christian to continue in pride It tells how to get rid of pride, and how the proud shall be dealt with if they continue in their course; "Bind him hand and foot and cast him into outer darkness," is the decree from heaven. Let the proud, and all that "exalts itself above the knowledge of God" become humbled in the sight of God our just Father. E.

Put not the old man over the new man, for you may have the wolf in sheep's clothing. But turn out the old man or wolf, and then put on the new man or sheep's clothing; then you will have the outward form of godliness, and the inward power also.—*Daniel Longenecker.*

Let every young man lay down the rule, and stick to it, never to run in debt.

SAVED BY THE POWER OF GOD.

BY R. H. MILLER.

Continued from last week.

IN the day of judgment, how safe will be the children of God, whom He has kept in His own way, when Jesus sitting upon his throne to judge the world and before Him stands the apostles who engaged with Him in feet-washing, and taught it even to the poor widow, can they be in danger or fear in that account? and how safe too, the Primitive Christians, who accepted and observed the holy kiss. How uncertain and doubtful on the other hand those who have neglected it and set it aside. How safe too those who have been led by the apostle in plainness, not adorned in gold and pearls, but in a meek and quiet spirit. But on the other hand, how unsafe those who adorned themselves in all the gaudy show of pride and vanity. One is safe because they have been kept by the power of God, the other is no more safe than the man who built his house on the sand, because he heard the sayings of Jesus and done them not, when the floods have came they bring his ruin, for he is not kept by the power of God.

As Noah was safe, kept by the power of God in His own appointed way while a sinful and rebellious world sinks to rise no more, so in the day of judgment is the Primitive Christian safe which was kept in God's own way, while a sinful and rebellious world is driven from the presence of God and the glory of His power. What a contrast between two companies who stand before God awaiting his judgment; on one side are those who were kept by His power in His own way, the Primitive Church, there is with them those who are saved in the same way, by the same means, the same commands. In that company are those who have continually walked in all the commands of the Lord blameless, have kept the faith once delivered unto the saints, walking in the footsteps of the apostles and regarding Christ as the author and finisher of their faith, and in a meek and quiet spirit have followed the good works which were fore-ordained and given of God.

But where stand the other company, but among those who have willfully neglected God's commands, who have refused to obey from the heart that form of doctrine once delivered unto the saints, and by their actions, faith and practice, refused to recognize Jesus as the author and finisher of their faith. See them adorning themselves with gold, pearl and costly array as well as in all the fashions of the world. See what a vast company has departed from the simplicity of the truth as it is in Christ Jesus, departed from the commands by which God kept and saved the Primitive Church.

When you have looked at these two companies, dear reader, turn and look at yourself, are you kept by the power of God in the same way the Primitive Christians walked? are you kept in love with the church and all the laws and commands God has given it? is your soul, body and spirit adorned with all the meekness, the grace and obedience to the good works which "God has before ordained that ye should walk in them?" Look to your own heart, and see if He is keeping you in His own way, that you may be saved by the power of God.

* * *

For The Brethren at Work.

THE SALT OF THE EARTH.

BY MATTIE A. LEAR.

"Ye are the salt of the earth; but if the salt has lost his savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men."—Matt. 5: 13.

THE above is a quotation from that admirable sermon, termed the sermon on the mount, and oh what an inexhaustible mine of wisdom do we there find; every utterance is a precious gem reflecting the radiance of heaven. He who spake those words was the embodiment of wisdom and knowledge.

The salt used by the ancients was what we call rock or fossil salt, or that left by the evaporation of salt lakes. Both these kinds of salt were less pure than the kind we use, being mixed with sand and other substances. These salts also easily lost their strength by exposure to the air. Mr. Maundrell thus describes a piece of rock salt which he detached from the main body: "I broke a piece of it, of which that part that was exposed to the sun, rain, and air, though it had the sparks particles of salt, yet it had perfectly lost its savor; the inner part, which was connected with the rock, retained its savor, as I found by proof." The above remarks will perhaps assist us to understand the text, as we thence learn how easily the salt used by the ancients lost its savor.

In the Mosaic law God commanded the Hebrews to use salt in the all sacrifices that were offered to Him: see Leviticus 2: 13, because salt was esteemed the symbol of perpetuity and incorruption: compare Numbers 18: 19 with the above. The types and symbols under the law, the apostle informs us, was a shadow of things to come. One definition of shadow is, "a mystical representation." The apostle further informs us that the body is of Christ. That is, the substance, the reality is of Christ. The Jews had in their sacrifices, oblations, and covenants a mystical representation of the grandeur and glory of the gospel dispensation.

Salt being a principle ingredient used in all their sacrifices and covenants, and being the emblem of perpetuity and incorruption, we may, perhaps, from these facts see the force, and beauty in our Savior's words; "Ye are the salt of the earth." We may also from this learn the dignity, and at the same time the great responsibility of the Christian's position. They are the only element of perpetuity and incorruption in the world, the only saving and preserving element: but for them the whole world would be but a loathsome putrid mass of corruption; but for them this world would not exist, yet how little does the world know or appreciate how much she is indebted to the humble follower of Jesus. To be misunderstood, and misrepresented are two painful conditions in the Christian's experience, they are two of the bitter ingredients pressed into that cup from which his Master first sipped, we must first be associated with Him in sufferings, e'er we can be associated with Him in glory. When His enemies were driving the cruel torturing nails into His precious hands and feet, He prayed: "Father forgive them, they know not what they do." How little indeed did the world know or appreciate the Son of God. "He was in the world but the world knew Him not," and His followers are forewarned that the same conditions will descend to them. "The world knoweth us not, because it knew Him not," says the beloved disciple. Education in any branch of knowledge, arts, or literature is requisite to a full appreciation of the same. A person not thus educated might see much beauty in a fine painting or statue, yet it requires an educated eye to appreciate their intrinsic merits, and just in proportion as those works of art are understood and appreciated, just in that proportion will they be valued. The same things that are so highly prized, and so much admired by the refined and educated, are valueless in the eyes of a barbarian. The works of art which were the pride and glory of the refined Romans, were little valued by the ignorant ferocious Vandals, who seemed to take as much delight in despoiling them, as their former masters had taken in collecting or constructing them. So with the Christian, if the world treats him rudely or even cruelly he need not be disconcerted at this, for it is but the natural consequence of his exalted position so far above anything which the world is capable of knowing or appreciating. "Beloved," says the apostle Peter, "think it not strange, concerning the fiery trials which is to try you as though some strange thing happened unto you" 1. Peter 4: 12, see also verses 13, 14. Ah no, we need not think it strange, the world, nor carnal professors have not been educated in that school in which the Christian receives his training, they are incapable of knowing the motive which prompts him to make so many sacrifices, of ease, of wealth of honor, yea of everything the world so much values, they cannot appreciate his indifference to the world, his non-conforming, and non-combatting principles are wholly inexplicable to them.

But commensurate with the exalted position of the Christian is his responsibility. "For unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more." Christ has taken His followers into a very intimate relation with Himself, said He to His disciples; "Henceforth I call you not servants; for the servant knoweth not what his Lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you." Where so much light and knowledge is imparted, a corresponding purity and holiness of conduct is required. As the Father sent His Son into the world, even so the Son sends His followers into the world, and for what purpose? that they may be the saviors of the world: but if they fail of this end, this grand and glorious end, then in the language of our text they are good for nothing. But this noble end cannot be achieved by coalescing with the world. The Christian element must ever remain distinct and separate. The Savior said of His disciples, they are not of the world, even as I am not of the world. Whenever Christians imbibe the spirit of the world, and manifest this spirit either in conduct, or conversation, they become neutralized, they no longer belong to Christ, neither do they belong to the world. They form, as it were, a kind of connecting link, and fluctuate between the two elements. Their position is most unpleasant. The Savior says to such, "I would that thou wert either cold or hot, I would have thee be stable, I would that thou choose thy Master, and be at least consistent.

We will next try to note some instances of the perpetuity of the Christian element. If we go back to the time of Abraham, we see a very remarkable example of it in that faithful servant's prayer. When God determined to destroy the five cities of the plain, Abraham interceded for them, and the great Disposer of events consented to spare the devoted cities if only ten righteous persons could be found. Ten righteous, would be sufficient to preserve five cities. There would be salt enough in two holy ones to perpetuate a whole city. Again, when the Israelites forsook the worship of the true God, and made unto themselves an idol fashioned like unto the Egyptian Apis, the anger of God was kindled against them and He threatened to destroy them wholly, but the righteousness and faithfulness of Moses was such that his prayers prevailed, and they were saved. Again when the perverse Hebrews rebelled, when the spies returned from exploring the promised land, and threatened to stone Caleb and Joshua, God being incensed against them, threatened to wholly extirpate them, the pious Moses, as he had several times done before, again became an intercessor for the people. In the most earnest manner he besought the Almighty to pardon their offences, and represented the consequences that might follow should He totally destroy them. His arguments and expostulations prevailed, and again this obstinate people were spared. There was sufficient salt in one saint to perpetuate a whole nation. Many similar instances might be given from the life of Moses, and from the Old Testament Scriptures, but let the above suffice.

If we turn to the Apocalypse, and compare Christ's message to the seven churches of Asia, with the history of those churches, we shall see still more force in the words of our text; "Ye are the salt of the earth." The sure word of prophecy has unfolded many a desolation which has come upon the earth, and while it unfolds these desolations, it invariably gives as the cause of such disasters, the total depravity of the people. The sins of men have caused, and the cruelty of men has effected the dire desolations which the word of God foretold. And should not the desolations which God has wrought upon the earth, and which accredit His word be a solemn warning to the unrepenting and carnally secure? It is not only from the desolate regions where idolatry prevailed, whence this warning voice comes, but also from the ruins of some of the cities, which once contained flourishing churches. Churches founded by apostles, where the religion of Jesus was taught and practiced in all its purity. From these severe, though just judgments, all may learn, that God is no respecter of persons, and that He will by no means clear the guilty.

The church at Ephesus after being commended for her first works, which were indeed many and great, was then charged with having left her first love. This was the only charge brought against her, yet it was sufficient to call forth the severe threatening that unless she repent, her candlestick should be removed out of his place. This church, hated heresy, and was in every respect outwardly fair, but oh, the great Revealer of secrets detected an insidious enemy at work that would eventually prove her ruin. He warned her of the evil and counseled her to repent. But she repented not. Her candlestick was removed, and now the city of Ephesus, once the metropolis of Lydia, and a great and opulent city, and according to some historians the greatest city of Asia Minor, is a complete ruin. "A few heaps of stones," says Mr. Arundel, "and some miserable mud cottages occasionally tenanted by Turks, without one Christian residing there, are all the remains of ancient Ephesus." Different travelers describe it as a most solemn and forlorn spot. Paul's noble letter written to the Ephesians when they were in all the fervency of their first love, (see Eph. 1: 15) is read all over the world, but there are none at Ephesus to read it now, not only has their candlestick been removed, but the salt that was there having become extinct, the city soon became a ruin.

The church at Smyrna was approved of, and pronounced rich, and no fault was found with her, her tribulations, and works, and poverty were noticed, and she was forewarned of a greater tribulation of ten years duration, and was admonished to remain faithful. And what is her condition now? unlike the fate of the more famous city of Ephesus, Smyrna is still a large city, containing nearly one hundred and fifty thousand inhabitants, with several Greek churches. The salt retained its savor, and the city has been preserved amid all the varied changes through which it has passed. In the church at Thyatira there was an evil element, and He whose eyes were like a flame of fire detected it, yet unlike Ephesus their last works were MORE than their first, they were gradually improving. There was enough salt in Thyatira to save the city, and it still exists, as a considerable place.

The church at Philadelphia was commended for having kept her Lord's words, and for not denying His name, and His promise to her was; "I also will keep thee from the hour of temptation, which shall come upon all the world." His promises have been verified. Philadelphia alone long withstood the power of the Turks and at length capitulated with honors.

"Among the Greek colonies and churches of Asia," says Gibbon "Philadelphia is still erect. a column in a scene of ruins." "It is indeed an interesting circumstance," says Mr. Hartley; "to find Christianity more flourishing here than in many other parts of the Turkish empire; there is still a numerous Christian population. Divine service is performed every Sunday in five churches." The Bishop of Philadelphia, it is said, accounts the Bible the only foundation of all religious belief. Mr. Hartley further says; "The circumstance that Philadelphia is now called Allah Shehr, the city of God, when viewed in connection with the promises to that church, and especially with that of writing the name of the city of God upon its faithful members, is to say the least, a singular concurrence."

We will yet briefly notice the church at Laodicea. Not one word of approval is addressed to this church, all the others were found worthy of some commendation, even the church at Ephesus had labored and had not fainted, but this church was lukewarm without one exception, not one zealous lively member, it was but a dead loathsome mass. In Sardis, though the main body was dead, yet there was life in a few, a few had not defiled their garments. Not so with Laodicea. Not one spark of life or vitality was found in her. The religion of Jesus Christ occupied no higher place in their affections, than ordinary matters. The love of the world and the love of Christ were evenly balanced in their affections. No wonder, Christ loathed her. No wonder, he could not tolerate her. "I will spew thee out of my mouth," and how fearfully has this terrific denunciation been fulfilled! Laodicea was the metropolis of Phrygia, and, as heathen writers attest, an extensive and very celebrated city. But the lukewarm church situated here, was rebuked in vain. She repented not. Christ cast her off as a thing too repugnant to be retained, and the city itself has been blotted from the world. The salt had entirely lost its savor, it could no longer preserve itself nor the city. "He that hath ears to hear, let him hear, what the Spirit saith unto the churches.

* * *

For The Brethren at Work.

ONE YEAR NEARER.

ANOTHER year is in the past, and we are one year nearer home, and are confident there has many during the past year gone to their eternal home; yes, many dear ones have been parted, who were near and dear to each other, whose hearts were united and twined together with love, while we are left to contend with this world of trouble, sorrow and disappointment. But it is a blessed thought to know that if we all live faithful in the cause of our Master we shall meet above where parting is known no more. Then let us double our diligence and onward strive to obtain the crown, which the apostle Paul says; "The Lord the righteous Judge shall give him at that day, and not to him only but unto all them also that love His appearing."

BETTIE BARNHART.

Roanoke, Ill.

* * *

EDITORIAL ITEMS.

Our workman made an unusually strange mistake this week. The first and fourth pages were made up and put on the press, but when they came to make up the second and third pages it was discovered that they had about one column more matter set up than could be got in the paper. The second page being partly made up before the mistake was noticed there was no way left but to leave out Bro. Stein's article on Baptism, it being the only one of suitable length to be left. It shall have a place next week.—[ED.

* * *

THOSE of our subscribers, who do not get their paper regularly, will please drop us a card, and we will cheerfully make all necessary corrections. But in every case, whenever writing to us, it makes no difference how well we know you, ALWAYS give name, post office, county and State in full.—[ED.

* * *

CHIPS FROM THE WORK-SHOP.

"Do men gather grapes of thorns, or figs of thistles?"—*Jesus.* Men see the fruits of character. That which is in the heart of men will make itself known. The food we eat, the clothes we wear, the houses we live in, the vehicles we purchase, etc., form no small element of that outward existence or manifestation by which men of the world judge our true standing. Profession and practice are twin sisters, and the man that tries to divorce them, is not fit for the kingdom.

—Working for Christ! yes, working for Christ, and when you work for Him, be sure that you use His tools; and while you are working, remember that the religion of Jesus Christ is not a poor, fawning system aiming to be mounted on the hobbies of the world to be borne along. Keep it right before you that the Christian work is grand above all the pride and follies of men, and needs no *grafting in*, but is the tree itself. The man or woman that desires to cut buds from the world and graft them into the religion of Jesus must have a very degraded idea of the work of Jesus. E.

For The Brethren at Work

COMPLIMENTS.

BY JAMES Y. HECKLER.

OH! I often think of Lanark,
And the brethren all around;
Sisters, too, in gospel order,
In the faith and doctrine sound.
O'er a year ago, I traveled
Round among the brethren there,
Met around their family altars,
Knelt with them in earnest prayer.

I have seen so many brethren
That I can't begin to tell;
Neither do I all remember,
Nor the places where they dwell
Yet I do remember many,
Recollect their charity,
When a poor, unworthy stranger
Shared their hospitality

There's the Rock Creek congregation,
With its brethren whom I love,
But I still had more acquaintance
In the church at Hickory Grove.
Faithful brethren there and elsewhere,
Mothers, too, in Israel,
Who are striving for the kingdom,
Show uncompromising zeal.

There are several names at Shannon,
But still more at Cherry Grove;
And there, too, are some at Dutchtown,
Zealous brethren who I love.
Many places I could mention
If my brethren would approve,
I could mention Waddams, West Branch,
Yellow Creek and Arnold's Grove.

There I saw their congregations,
Saw the brethren vis-a-vis,
Saw the harmony and order
At their feasts of charity.
Saw some isolated members
In the State of Iowa,
At their feasts and in their councils,
Heard them preach and heard them pray

And I love to meet the brethren,
Hope to meet them all above,
Love to meet them here already,
And to share their warmest love.
And I long to meet hereafter
In the presence of the Lamb,
In the ransomed congregation
Which through tribulation came.

Soon we all shall meet in heaven,
Meet upon the shining shore,
Meet our long-expected Savior,
We shall meet to part no more.
Over there we'll be so happy
On the sea of Hyaline,
In the presence of the angels,
Harping orisons Divine.

Harleysville, Pa.

CORRESPONDENCE.

FROM DENMARK.

West Tommerby,
North Denmark, Dec. 8, '76.

M. M. Eshelman:—The Lord bless you and yours. Good news from the tracts we spread last summer. The following is a translated letter;

Alstrup, Bronderslev, Nov. 29, 1876.

"Missionary Hope, Sir:—Two friends in the North salute you with much love. We would wish very much your personal presence here.

It seems to us that the love of Christ is drawing us nearer to you every day; and we hope that a messenger of Jesus soon will visit our place. We have some pamphlets of yours we like very well; especially the One Faith is to us much joy.

We pray you please send us the following books: 1 Perfect Plan of Salvation, 2 Sabbatism, 3 One Faith. Altogether six copies; will pay when we receive them.

Yours, C. C. Back."

I am going there, if the Lord will, next week. Two meetings are to be held Sunday next in two villages four miles apart. Have held here four well attended meetings. Many tears have been shed while the love of God, and the plain truths of Jesus, have been presented. Many investigate to see if those things be so, while others are much offended that human error is drawn out into the light. Time will tell if the seed sown will bring forth life or death.—Much has been done visiting from house to house, and I read in "Modes of Baptism" for inquirers. And often I find opportunity to weep with them over their sad state. O Brethren, pray for each, and me, your poor, unworthy tool, that God will bless both them and me. It is joy above all the suffering to be able to tell the whole truth to those never having the chance to see the full light before; yet the responsibility of it is heavy beyond measure. The gospel is to be preached to all nations, yet will it be a savor to death for many; but then the church is free from their blood.

LATER

Alstrup, N. Denmark, Dec. 13, '76.

M. M. Eshelman:—Dearly beloved brother. Grace mercy and peace to you and all who are in Christ Jesus. Last Sunday I had two meetings; one in Stenum and one four miles from there in another village. At the latter place there was a multitude of people to meeting, owing to the fact that two days before I went from house to house spreading tracts and inviting the people to come to meeting. The priest also came on invitation, and took a seat to the right of me. Text: Isaiah 53: 1.—When I had finished, I gave the priest liberty to speak, and he did so, but was not able to find any fault with my preaching. Still he was not satisfied, and took upon himself to deny that Jesus died for the wicked, and claimed that he died for the righteous only. Being an old man and feeble, he was unable to speak so as to be heard by the crowd. The multitude became unruly, denying that I had said as the priest represented. He finally warned them and went away. I then once more called their attention to the bleeding Redeemer, and told them that our tracts were for free distribution. In a few minutes the tracts were all out among the people. Our sister here is awakened to full sense of duty.

The day following, I came here, and found place for two meetings. I then went out to request people to come to meeting, traveled all day, and at night had a crowded house. Text: Jno. 16: 17. Tried, in weakness, to help those friends who are so near Jesus. The Sabbath question alone puzzles them. There was a marked solemnity on all present. Grace and truth was set before them—To-night I have another appointment here. O that God may bless it for the good of souls!

During this trip, I have visited several hundred houses, and often felt my strength fail. But when I came out of a house, and saw a building away yonder, the thought occurred, *now* is the time to warn its inmates. Then I would go, and when I got ready to leave that house, another one would appear and then away to that I would hasten. So my soul was drawn out to see poor souls, while something would whisper; "Spare not thyself; for when you are worn out, the Lord will raise up others far better to fill this place." O brethren! there is much suffering everywhere, both in body and soul. Ignorance and priest-craft on one side and poverty on the other. It is heart-rending to see the poor condition of the people. O you should all be thankful, very thankful to Him who has placed you in a better condition! It is joy to me to see how glad they appear when I tell them you long ago have thought of them and sent them the tracts I now carry around to them. It may be that in the next world you will look with joy at the result of your liberality in this respect. Then you may see clearly the precious fruit of the "Penny Fund." Will not these encouraging words from those friends here seeking the truth amply repay you for your mite? Bro. E. do you regret that you spent many sleepless nights in writing and rewriting "One Faith"? It seems to me I feel your old embrace, your tears falling on my face and the answer, "No" Well, then, work on, for soon the harvest will be past. Soon shall this nation be able to no more say; "The church neglected us." That is much, if even that were all; but we hope for more, we work, we pray our Father to help us for He works too.—Those friends named in the letter are getting nearer and nearer the precious Light. Pray for them and us.

May God bless you all,
C. Hope.

FROM OHIO.

BRO. Moore.—The specimen copies of your paper have been received, and I have divided them out among the brethren with good effect. Then I went to work according to the title of your paper.

I do not believe in brethren working only for their own interest, but let the brethren work for the brethren by getting up a club of eight or more names, and get an extra copy, and divide with the brethren by striking a dividend, only reserving enough to pay expenses of sending the mony, then it will be the interest of every brother to assist in soliciting names, then this will be working for the brethren.

As far as I have heard yet the *Brethren at Work* gives good satisfaction. I for my part can say that I am well pleased with it; and think it ought to be in every brother's house.

I think if we live to see vol. 3 I shall have a much larger list of names for you, if you conduct your paper as laid out in your rules, contend for the old order, and valley of humility, and leaving out discussions, &c.

H. H. Arnold.

Dayton, Ohio,

FROM PENNSYLVANIA.

Falling Spring Congregation,
Shady Grove, Pa., Dec. 21, '76.

THE brethren of the Falling Spring church are enjoying some interesting sermons at this time from Bro. Jonathan Baker, of Md., who has been laboring for us for over a week, and dealing out the word of life very acceptably.—The church is in as prosperous condition as could reasonably be expected. The growth and prosperity of this arm of the church has been gradual and permanent, and is steadily increasing by baptism. I have now determined to go to Cedar county, Iowa, in the spring, God willing I desire the prayers of the brethren in my behalf in this hour of separation and change of location and labor. We hope all things will work together for good unto us, as we feel that we love God, and desire to keep His commandments.

Yours fraternally,
John Zuck.

Lena, Ill., Jan. 6th, 1877.

DEAR Brethren Edt's:—No. 1 of *Brethren at Work* is before me, in its plain and neat style, bearing matter enough if read, to cause millions to think, to convict thousands, and to convert hundreds; and I hope the churches will accept this as an opportunity to do good. Every family in the United States and Canada should have a copy; and then let our able contributors and the editors and their associates, use it as a text book during the year; I mean write in detail on those points alluded to under the heading; "Who are the Brethren" and prove by the Scriptures that these things are so; and then if the Lord give the increase after we sow the seed, which is our duty, we may expect an ingathering. Who can tell dear brother or sister what good you can do by sending 75 cts. or $1.50 and distribute 50 or 100 copies outside, not inside, of the church; we want the world to know what we believe, or rather what is in the Scriptures. Let ministering brethren traveling around, take them along and give them to the congregations and try and get them to subscribe for the paper; so they get the filling up: the first No. only contains the chain, and I think you may promise them that by the blessing of God they may expect to have a coat at the end of the year, without seam, woven from the top throughout—one they need not be ashamed to wear in time and in eternity.

On the 13th, Bro. Geo. Zollers and myself intend starting on the Southern mission if the Lord wills, and I want at least a hundred copies to take along: don't think I am mad dear brethren, I speak the words of truth and soberness; and if the brethren cannot supply the demand they can reprint the entire article, even if we should have to miss the paper one week.

Enoch Eby.

GLEANINGS.

From Isaac D. Parker.—Bro. Moore. Please say to your readers, that our series of meetings closed the 26th, inst., with eight accessions to the church. Four husbands and their wives gladly received the Father's gift on Christmas day—a day of rejoicing with us. Saints were encouraged, sinners shed the penitential tear, and souls "Passed from death unto life." May we ever praise God for his saving grace. *Ashland, O.*, Dec. 30, 1876.

From Eli Troxel.—I have just returned home from Waterloo, Iowa, where I have been holding meetings for ten days. Our meetings were well attended, good order, great interest manifested by the brethren and others. Some made willing to covenant with Christ, were baptized as the Lord gave command. I expect to return to Waterloo soon, to continue the meetings, after which I will, if the Lord is willing, go to Keokuk Co. *Vinton, Io.*

From Abraham Baum.—"While here in this world we have many trials and temptations to endure, but the visit of the *Brethren at Work* is a great consolation to us. But amid all our sorrows spring up joy and gladness of heart.—Yesterday I had the pleasure of seeing eight precious souls received into the fold of Jesus by baptism. It was indeed a time of rejoicing to see sinners flocking to the arms of Jesus." *Ashland, O.*, Dec. 26, 1876.

From Eld. Jas. R. Gish.—Bro. George Gish, myself and companion have just returned from a preaching tour of some 15 days to McLean and Livingston counties. We had about 15 meetings and two council meetings. At times the attendance was small, as the weather was cold and sometimes quite stormy, but the attention generally good. We endeavored to do the best for the people we could, but as to the final result a long eternity must tell. We traveled by private conveyance, which made it a little unpleasant at times. Yours in the good work of the Lord. *Roanoke, Ill.*, Dec. 30, 1876.

From Bro. T. A. Brown of Roanoke, Ill., under date of Jan 5th, we learn

That brother John Robinson of that place died on the morning of the 5th inst. Uncle John, as he was generally called by those who knew him, was among the first settlers of that county and a member of the church for many years. He has raised quite a large family, several of whom belong to the Brethren;

That Philip A. Moore had been preaching at Hudson, Ills., but was at that time sick with the Inflammatory Rheumatism. He and his wife, Clarinda, were still at Hudson:

That considerable sickness existed in Woodford county, and great many infants dying with throat disease and croup.—[Ed.

LIST OF MONEY, RECEIVED

—FOR—

Subscriptions, Books, Pamphlets, etc.

Anna M. Shirk, 1.35; J. H. Murray, 1.35; B. M. Norris, .15; S. T. Boserman, 4.05; D. F. Kingery, 1.35; S. P. Burnham, 2 70; J. F. Neher, .50; D. Wimer, .20; Simeon Longanecker, 5.20; C. C. Root, 5.00; M. J. Bailey, 1.50; Jos. H. Jellison, 1.31; Rebecca Miller, 3.95; Hiel Hamilton, 5.40; Jacob Lehman, 9.15; John Brindle, 1.31; M. L. Staples, 2 00; Dan'l Hardman, 10.80; Amos Shellabarger, 8.10; John Hause, 4.05; John Mohr, 1.31; Louisa Lauves, 1.00; Jacob B. Lehman, 4.55; Richard Arnold, 4.00; Jacob B. Gottwals, 15.60; Alma Mock, 5 55; H. B. Lehman, 1.35; John J. Miller, 1.35; Lizzie Arnold, 5.40; J. H. Garman, 2.00; John G. Eby, 4.10; W. Mowry, 13.50; B. Gnagy, 2.35; M. Meyers, 7 65; John H. Eshelman, 2.70; D. E. Bowman, 17.10; Daniel Glick, 5.40; Geo. M. Donalds, 1.55; John Pool, Jr., 10.80; S. D. Faulkender, 1.35; J. J. Cart, 2.85; S. S. Mohler, .50; Wm. Ikenberry, 8.10; Chas. Hickethie, 2.10; W. R. Harshbarger, 4.60; Geo. Wolfe, 1.20; Margaret Deardorff, .25; P. S. Garman, 5.40; Joseph Garber, 1.50; E. J. Faddy 25.00; J. L. Beaver, 4 00; Jacob Mohler, 1.25; John Bowman, 1.00, Simon Oaks, 1.20; Abraham H. Baum, 1.25; David Brollier, 1.35; James Wirt, 1 35; L. H. Miller, 1.35; D. B. Switzer, 1.35; Martin Campbell, 1.60; Christian Hinkle, 1.35, E. Correll, 1.00; Charles H. Allen, 1.35; J. R. Cullen, 1.35; John E. Schrock, 4.20; Jacob B. Lehman, 1.35; C. Wine, .20; Jos. Z. Replogle, 2.00; John C. Miller, 9·45; John Eisenbise, 1.56; Wm. R. Leslie, 2.60; John Fox, 4 00; John Y. Snavely, 4.00; M. S. Mohler, 2.60; Wm. Wallace, .15; Levi Kaufman, 1.00; Emanuel Slifer, .50; Asa Bearss, .10; O. R. Shelly, .75; Abraham Baer, 4.05; Elias Troxel, 1.50; R Arnold, 1.31; Margaret Odell, 1.31; Noah Blough, .50; Hirom Ogg, .20; Isaac D. Parker, 16.33; Joseph Zook, 13.35; S. D. Hamm, 4.00; H. H Arnold, 9. 30; James W. Jones, 1.35; H. H. Arnold, 1.20; Share Stauffer, .10; Abrm. H. Cassel, 5.00; Anna Oaks, .60; Jacob Wire, 1.50; J. B. Miller, .25; David Bueghly, 4.00; Mary A. Buppert, 1.35; Jacob Swinger, 5.40; Daniel Harader, 2.70; Isaac Horner, 12.60; Jacob Eigenbrode, 1.35; Daniel Bowman, 2 00; Laura M. Ebersole, .20; Thos. Churchill, 1.00; Solomon Wine, 1.35; Maria Bailey, 1.35; Samuel Ulery, 7.70; D. P. Shively, 1. 95; Samuel Musselman, .70; Daniel Whitmer, 15.10; Philip Wampler, 1.35; M. S. Mohler, 3.50; Jonathan Dickey, 10.80; John S. Newcomer, 2.00; E. H. Fahnestock, 5.00; Enoch Eby, 15 00; Martin Durrmeyer, .75; Fred. Kohl, .75; Jas. S. Snowberger, 1.50; J. M. Weiler, .75; Samuel Graybill, 4 50; R. F. Stump, .50; Moses Gibbel, 4.50; Peter Shantz, .75; John B. Gockley, 75; Samuel Gibbel, 3.75; John Whitmeyer, .75; Lewis K. Ford, 1.00. C. F. Wirt, 7.85.

DIED.

TILTON.—In the Coventry church, Chester Co., Pa., Nov. 26th, 1876, sister Mary, relict of the late John Tilton, aged 66 years, 1 months and 13 days.

The solemn occasion was improved to a large congregation by brethren John R. Price and Jacob Conner, from Isaiah 38: 1; "Set thy house in order, for thou shalt die and not live." The remains were interred in the Brethren's burying ground near by, beside her husband, there to wait the resurrection morn, then to come forth robed in white to meet the Lord.—Her affliction was marked by a patient submission to her heavenly Father's will Her humility, obedience, and loving trust comfort the hearts of her mourning children, friends and brethren and sisters that she has washed her robes and made them white in the blood of the Lamb, and that if faithful they will one day meet her in that better land where parting is no more.

J. Y. Eisenberg.

RENNER.—In Monocacy church, Carroll Co., Md., Dec. 18th, 1876, Wm. H. Renner, aged 39 years 9 months, 22 days. Funeral services by Elders D. P. Sayler and E. W. Stoner.

D. R Sayler

BRETHREN'S ENVELOPE.

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The Brethren at Work.

A RELIGIOUS WEEKLY,

EDITED AND PUBLISHED BY
J. H. Moore, J. T. Meyers, M. M Eshelman:
ASSISTED BY
R. H. Miller, J. W Stein, Daniel Vaniman, D. B Mentzer, and Mattie A. Lear.

The Brethren at Work, is an uncompromising advocate of Primitive Christianity in all its ancient purity.

It recognizes the New Testament as the only infallible rule of faith and practice.

It maintains that Faith, Repentance and Baptism are for the remission of sins:

That Trine Immersion or dipping the candidate three times face-forward is Christian Baptism:

That Feet-Washing, as taught in John 13, is a divine command to be observed in the church.

That the Lord's Supper is a full meal, and, in connection with the Communion, should be taken in the evening, or after the close of the day:

That the Salutation of the Holy Kiss, or Kiss of Charity is binding upon the followers of Christ:

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ:

That a Non-Conformity to the world in dress, customs, daily walk, and conversation are essential to true holiness and Christian piety.

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THE BRETHREN AT WORK.

"Behold I bring you good Tidings of great Joy, which shall be unto all People."—LUKE 2, 10.

Vol. II. Lanark, Ill., January 22, 1877. No. 4.

The Brethren at Work.

EDITED AND PUBLISHED WEEKLY,
BY
J. R. MOORE,
J. T. MEYERS, M. M. ESRELMAN.

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Address: J. H. MOORE, Lanark, Ill.

For The Brethren at Work

HOME.

BY GEORGE D. ZOLLERS.

O'ER all the busy world,
Where'er our feet may roam,
No sound is sweeter to our ears
Than the musical sound of home

Inspired tongues alone,
Can vie with that sweet word,
And point the lonely wanderer
To mansions of the Lord.

O home! endearing home!
Like mercy's healing oil—
That word has cheered the traveler lone,
On many a foreign soil.

T'is not the mansion grand,
With proud imposing dome,
That cheers the weary, drooping heart
With the sound of home, sweet home.

It burns in human hearts:
Its thrills of joys are there,
Bound with the tender ties of love,
We one communion share.

Within that circle dear,
Around the family shrine,
Our spirits blend in humble prayer,
And offerings divine.

An earnest of the home
Where all shall dwell above,
And strains of bliss of tongues employ
For God's redeeming love.

There shall the ransomed meet,
From every land and clime;
Their songs of triumph shall be sweet
When they in glory shine.

* * *

For The Brethren at Work.

THE GREAT SALVATION.

BY ALEX. W. REESE.

How shall we escape if we neglect so great salvation? Hebrews 11: 3.

Continued from last week.

AGAIN, we read that a certain young man came to Jesus and said: "Good Master, what shall I DO to *inherit eternal life?*" "Keep the commandments," replied the Savior. "All these," replied the young man, "have I kept from my youth up, what lack I yet?" "Go, sell all that thou hast and give to the poor, and thou shalt have treasure in heaven." Alas the sacrifice was too great!—the test too severe and searching. And though it is recorded of that young man, so pure and blameless was his outward character, that "Jesus, beholding him, loved him"—still he was an idolater—money was his god, and "he went away sorrowful, because he had great possessions." His riches stood between him and heaven—as in the case of thousands of others. "He *went away*," says the Scripture, "*sorrowful*," and we have no record that he ever returned to Christ.

Faith, repentance and baptism are then required of us if we would secure the great salvation. The great body of professing Christians are agreed upon these primary and fundamental doctrines of the gospel of Jesus Christ. These are the terms upon which the pardon of our sins, and the favor of God, are secured.

What more? what lack we yet? *Obedience to all* the Divine commands. We must DO what the Lord Jesus, and His inspired apostles, *tell us to do*—and we must NOT do what they *forbid*. "Ah but" says one, "I do not consider all of these commands of *equal* importance. Some of them I regard as not *essential to salvation*." Dear reader, have we any right to sit in judgment upon the commands of God? Shall we, poor weak, simple worms of the dust, say to God, why doest thou this? Shall we presume to discriminate between the obligations God has imposed upon the race? If so, which of His commands shall we obey, and which shall we disregard? and who shall decide upon the matter? Ah, dear reader, here is just where all the trouble comes in. Here is the sad and fertile source of all the controversies, which have distracted and disgraced the Christian world for hundreds of years past.

It is right here that all departures from the truth begin. One says: "Lo here is Christ," and another "Lo there." But let us not be deceived. "Go ye not out after them." Let us consider this matter calmly, impartially, seriously and prayerfully—as in the light of eternity, where soon we shall all be. Suppose all were to receive the Gospel in its plainness and simplicity, just as it is written, *and obey it*, would the body of Christ be divided as it now seems to be? If this were so would not then the followers of Christ indeed be "living epistles, known and read of all men?" Where could divisions and contentions come in? Christ says: "I am the vine, ye are the branches." Then the branches should bear the same kind of fruit as the vine, for this follows as a matter of course. But how is it with the Chrstian world, so called? All cut up into sects and denominations, some preaching one thing, and some another, and all in the name of Christ, so that the honest inquirer after the truth is confused and bewildered at every turn, and knows not what to do.

"I am the vine, ye are the branches," says Christ, and yet it truly seems, when we take a survey of the various denominations calling themselves Christians, as one brother somewhat quaintly, yet forcibly remarked, "here one branch bears grapes, another there, apples, over yonder plums, down there peaches, and still farther on pears" etc. etc. But instead of this painful and humiliating spectacle—if all could obey the Gospel—just as it reads—then all would be like Christ, and all would be like one another. There would be no cause for controversy—divisions would be impossible in the church of Christ.

"If ye love me," says Jesus, "keep my commandments." (John 14: 15). And what more reasonable than this? There can be no greater absurdity than to profess to love Christ, and yet refuse to do what He tells us. Christ speaks of this Himself. "Why call ye Me Lord, and yet do not the things I say?" "Ah," says one, "you brethren are too particular and strenuous about minor matters—the mint, the cummin, and the anise—while *we* pay most attention to the things *essential* to salvation, these *minor* matters we do not regard as so very important." Precisely. But shall we say what *are* the *minor* commands of Christ that we may disregard? Perhaps what *you* consider a very *important* command may be regarded as of little importance by another, and you can not object, for the same liberties you take with the sacred text you must allow to your neighbor.

Let us see how this *liberal* way of handling the Scriptures actually runs in the present day. Thus, when Christ says: "Swear not at all," two thirds of professing Christians say that means you can use your pleasure about swearing—it is not an important matter. Not important for a Christian to obey Christ! Is not that a strange interpretation of the *wishes* and *commands* of One we profess to love?

When we read the command—*five times* plainly and distinctly given in the New Testament: "Greet one another with a holy kiss" (or kiss of charity) how does the great body of professors in the world regard that? Say they: "That is rather old-fashioned, and disagreeable, and, besides, might subject us to some considerable ridicule, therefore, we don't believe that it is *essential:* in fact we don't believe it was intended for us to do that in this refined and enlightened age; it was, doubtless, intended as an act of friendship in Paul's time, but need not be observed now. When our blessed Redeemer says: "If I, then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet," "why," say they, "we conclude that the Savior does not *mean* that to apply in this age of the world. It was just an example of humility, to teach us that we should be (almost) willing to wash our brother's feet, if he should come to our house, and it were necessary for us to do so, as an act of hospitality—like it was in that old day. In other words, that we ought not to wash one another's feet, though Christ Himself said we ought to do it." And so one command after another of the Word of life is frittered away to suit the whims and conveniences of man. An eminent Pedo-Baptist minister, whom I approached somewhat recently, on the subject of the non-observance of the ordinance of feet-washing in the various churches, remarked: "It is absurd, for any set of people, to attempt to introduce the peculiar customs of Palestine, throughout the world, in this age." Just, forsooth, as if the great salvation were to be confined to Palestine, and its blessings were not as wide as the habitable globe itself.

And so I might go on to the end of the chapter—till all the commands of the Gospel, that are not convenient, or agreeable to the views and tastes of the present "advanced age"—are laid on the shelf. But to those earnest souls who sincerely desire to come to a knowledge of "the truth as it is in Jesus," the inquiry is one of momentous importance—"*What* shall we DO to *be saved?*" Then having settled this question—not as man disposes of it—but in the light of the Gospel, the startling questions arises in the mind, "How shall we escape if we neglect so great salvation?" Yes, if we neglect. How forcibly the language. It needs not that we should commit some great crime, or that we should be open and daring violaters of God's holy law—living a vile debauched, and wicked life, in order that our souls should be lost. Nor, on the other hand, can we be saved by our morality alone. Untold thousands are depending on this, but alas, it will disappoint their hopes, when they come to stand before the judgment seat of Christ. Let all such ponder the history of the young man who came to Jesus to learn the way of life, yet "went away sorrowful."—We need but to *neglect* the great salvation—to live a careless, thoughtless life—ignoring the claims of the Gospel of Christ, allowing ourselves to become engrossed in the cares, the riches, the honors, the pleasures, or the fashions of the world, to the exclusion of God and His commands, and we are lost forever—lost and ruined while the ceaseless ages of eternity shall roll. O what a solemn thought, and how it should rouse every one of us to serious, earnest, persistent work to "make our calling and election sure."

Dear reader, have you secured the great salvation? Have you obeyed from the heart, that form of doctrine once delivered to the saints? Perhaps you have not even begun this great and important work. O then we beseech you, by the tender mercies of Christ, that you hasten to do so. "To-day, if ye will hear His voice, harden not your hearts!" You have no promise for *to-morrow*. Ah! to-morrow you may be in eternity! How little thought had those poor creatures at the Brooklyn theatre, as they entered that palace of pleasure and sin, full of robust health and life, that in one short hour they should be called through a sudden and horrible death, to stand in the dread presence of their Judge. And O how illy prepared to meet their God! Dear reader, who of us all can say what moment we may be ushered into eternity. Then

"Stay not, stay not, for the morrow's sun."

Search the Scriptures. Obey the whole Gospel of Jesus. Be not influenced by the opinions of man What Christ, and His inspired apostles, tell you to do—*that do with all your might.*

"So shall the curse remove,
By which the Savior bled,
And the last awful day shall pour
His blessings on your head."

Warrensburg, Mo.

* * *

Selected for The Brethren at Work

COME TO JESUS.

BY J. H. KELLY

NUMBER IV.

HELL awaits you—Come to be saved. Hell is not a fable invented by priests to frighten their fellow-men, but as sure as the Bible is the word of God, so sure is it that "the wicked shall be turned into hell, and all nations that forget God." "It is appointed unto all men once to die, but after this the judgment." Then all men must give an account of "the deeds done in the body." "God will judge the secrets of men." Then all sinners who have not obtained pardon by coming to Jesus will be on the left hand of the Judge, who will pronounce their dreadful sentence: "Depart, ye cursed, into everlasting fire, prepared for the devil and his angels." Oh who can tell the torments of that place? No more pleasant light of day, no more cheerful voice of friends, no more comforts of home, no more pleasures of the world and sin. The rich man can take none of his wealth with him, the gay man none of his amusements, Conscience will dart its sting; past sins will be clearly remembered, and past opportunities of escape now gone forever. Oh that one of them might come back! Oh for one more Sabbath! Oh for one more hour to pray for mercy! But it will then be too late, too late. Darkness forever, sin forever, woe forever, death forever. Jesus speaks of it as "the lake that burneth with fire and brimstone—outer darkness, where there is weeping, and wailing, and gnashing of teeth—where the worm dieth not, and the fire is not quenched—where the wicked rich man, being in torments, cried out: "Send Lazarus, that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame." There he that is filthy shall be "filthy still," and "the smoke of their torment ascendeth up forever and ever." What misery can be greater than what such words as these describe? How dreadful, then, to be in hell! What is more horrible? And every unforgiven sinner is on his way to it. You whose eye now reads this page, if *you* are not pardoned, *you* are on your way. Every hour brings you nearer. Once there, and all hope is gone forever. But is there no escape? Yes, one way, and one only. Flee to Jesus. He came to save from hell. "God so loved the world, that He gave His only begotten Son, that whosoever believeth in," (cometh to) "Him should not perish, but have everlasting life." Nothing can save you, if you will not come; nothing can prevent your salvation if you do come.

Read Matt. 18: 1-13, 25; Mark 9: 43-48; Luke 16: 19-31; Rev. 14. 10-11; 20: 11-15; 22. 11-15.

Upper Dublin, Pa.

* * *

TITLES.

TITLES of a secular character are convenient and unobjectional, as they denote one's occupation. Thus doctor, squire, captain, editor, merchant, artist, etc., are appropriate titles, but "Rev." is the silliest handle ever put to a man's name, and nobody who is not vain and pompous, would ever allow himself to be called by it. Only once we believe, it is used in the Bible, and then applied to no other being than God—"Holy and reverend is His name." Yet almost every beardless boy in a pulpit, is a "Rev." The title of elder as a Gospel teacher, is rather modest, and it is Scriptural too; but just think of saying, the Rev. Jesus Christ, the Rev. Dr. Paul, the Very Rev. John, the Rt. Rev. Matthew, and the Most Rev. Father in God Simon Barjona! It would be thought an insult, and perhaps indictable as blasphemy by the statute made and provided.—We Americans are great hands for wearing honorary titles, so that the plain "Mr.," when superscribing a letter, for instance is going out of fashion, and supplanted by various long titles.

—Selected.

* * *

HAPPINESS FOUNDED ON RECTITUDE OF CONDUCT.

ALL men pursue good, and would be happy if they knew how: not happy for minutes, and miserable for hours; but happy, if possible, through every part of their existence.

Either, therefore, there is a good of this steady, durable kind, or there is not. If not, then all good must be transient and uncertain; and if so, an object of the lowest value, which can little deserve our attention or inquiry. But if there is a better good, such as we are seeking, like every other thing, it must be derived from some cause; and that cause must be either external, internal, or mixed; in as much as, except these three, there is no other possible. Now a steady, durable good, cannot be derived from an external cause; since all derived from externals must fluctuate as they fluctuate.

By the same rule, it cannot be derived from a mixture of the two; because the part external, will proportionably destroy its essence, What then remains but the cause internal; the very cause which we have supposed, when we place the sovereign good in mind—in rectitude of conduct.—*Selected by Isaac Price.*

* * *

JUSTIN MARTYR who was born A. D., 100 and died A. D., 165, wrote "An Apology for Christians, Addressed to the Emperor, the Senate and the People of Rome." In this work he describes the doctrines and ordinances of the church of Christ; and on baptism has the following passage: "Then we bring them to some place where there is water, and they are baptized by the same way of baptism by which we were baptized: for they are washed in the water in the name of God the Father, Lord of all things; and of our Savior Jesus Christ, and of the Holy Spirit." (Pengilly on Baptism, p. 150).

The Brethren at Work.

"The Brethren at Work," will be sent post-paid, to any address in the United States or Canada, for $1 35 per annum. Those sending eight names and $10 80, will receive an extra copy free of charge. For all over this number the agent will be allowed 15 cents for each additional name, which amount can be deducted from the money, before sending it to us.

Money Orders, Drafts, and Registered Letters may be sent at our risk. They should be made payable to J. H. Moore.

Subscriptions, communications, etc., should be addressed: **J. H. MOORE,**
Lanark, Carroll Co., Ill

LANARK, ILL., JANUARY 22, 1877.

THE address of KEELIN HICKMAN is changed from LaPlace to Tuscola, Douglas Co., Ill.

WE still have on hand a few copies of the *Minutes* bound in book form. The book will be sent post paid for $1.60.

ON fourth page we insert an advertisement of a number of good books and tracts kept for sale at this office. This we shall do only occasionally, so as to give more reading matter.

THE BRETHREN AT WORK and *Der Bruederbote* will be sent to one address for $2.00. We make this statement again as some of our subscribers and agents are not aware of it.

BRETHREN ENOCH EBY and GEORGE D. ZOLLARS are now in Central Illinois on missionary work. They carry with them a good bunch of papers, books and tracts, thus giving the people a chance of both reading and hearing the truth.

A NUMBER of the first No. of the present volume has been sent to England, with a view of working up an interest among the people there. A friend to whom the papers were delivered promised to have the article giving an account of the Brethren published in several English papers.

WHISPERING at meeting during services ought not to be indulged in for several reasons:

1. To begin with, it is bad manners.
2. It has a bad influence.
3. It annoys the congregation.
4. It disturbs the preacher.
5. The person who whispers is not paying attention to preaching as he ought.
6. They attract the attention of the one to whom they are whispering from the preaching.

LAST Monday, the 15th, was a very stormy day and snow fell to a considerable depth, drifting and blocking up the roads considerably in places. As the storm seemed pretty general, it is likely that the trains were much delayed in places, and hence the last number of the BRETHREN AT WORK did not reach many of our subscribers as soon as it otherwise would. Make a little allowance for these storms—they are the works of nature and will come and it is therefore wisdom for people to take such things calmly and make the best of it.—Grumbling at the weather is not only useless and foolish but is evidently wrong.

CONTRIBUTORS will not think hard of it if their articles do not appear as soon as they would like. We endeavor to do the best we can wishing all to have patience. In the meantime, however, do not stop sending articles for we like to be kept well supplied with good reading matter. Our object is to put before the brotherhood a good paper, and in order to accomplish this, much depends on those who write for the paper. There are a few things however, on which we must insist: that the name of the contributor accompany each article sent for publication, and that all matter *selected* for the paper be properly credited. Contributors will please not write between lines as it makes the manuscript quite difficult to either correct or set up.

ON fourth page of this paper will be found quite an encouraging account relating to the effects of the Miller and Walker debate, held in the State of Indiana last winter. This will be quite gratifying to our Brethren who have been so earnestly contending for the ancient order of things, and shows that truth is mighty, and when in the hands of skillful workmen is destined to conquer.—Bro. MILLER has been engaged in several public discussions, and as a general thing so far as we have been able to learn, they have usually resulted in good. He has made debating a study, not for the sake of debating, but to be at all times prepared to defend the truth. Elder WALKER, the one with whom the above mentioned debate was held, is a skillful and practiced debater, and was as well prepared to sustain his side of the question as any man to be found in the country, and when we see good thus resulting from the discussions it is quite encouraging to our people. It is, however, much regretted that the debate was not impartially reported and published in book form, for doubtless much good would come from an extensive circulation of the book.

SINGING with the spirit and the understanding also is not only a privilege that all are permitted to enjoy but is the duty of all who can sing, and is a part of Divine worship that is too much neglected. When the congregation of the Lord assembles for public worship and singing is commenced, I like to see every brother and sister who can, sing with the spirit, sing with feeling in real earnest. I like to see them throw their whole soul, spirit and body into it. This singing that is brim full of life is like some good, earnest preaching I have heard; it does the whole congregation good, saint, sinner, preacher, laity and all. All feel good over it and can go home much stronger in the Lord. When I come before a congregation and hear two or three hundred of them rolling off the beautiful sacred music, singing with the spirit and the understanding unto the Lord, it just takes all the world out of my mind there is in it and then I feel like preaching. Good singing has much to do with making a good meeting. Let all sing, and then if it should so happen that the preaching is not very good you will have a good meeting anyhow. Don't depend wholly on the preacher for a good meeting—let each one lay hold earnestly and help make the meeting a good one.

POOR FUND.

WE are sending the BRETHREN AT WORK to a number of poor members who are too poor to pay for the paper, and as the brethren generally have been assisting us a good deal, we did not think to ask more of them, but some having voluntarially contributed to this fund, and others requesting us to call for contributions that the paper might be sent to those who are unable to pay for it, we conclude to open our books for such donations for this purpose, as the brethren and sisters may think proper to give. So long as the present dispensation exists we may expect to have the poor among us, and it is our privilege to do them good, and if it can be said in this age as it was long years ago.—"The poor have the Gospel preached unto them" it will be well with us. Whatever is sent us for this purpose will be judiciously used in sending the paper to the poor.

SUNDAY SCHOOLS.

THE reference made in last issue to Sunday Schools, indicated that something somewhat positive would be presented this week. As previously remarked, there are two elements in the brotherhood on this subject, and among them are many on both sides who are earnest advocates of the general and plain order of our people, so that we cannot conclude that Sunday Schools are wholly supported by simply one class of brethren. It is a well known fact, that some of our brethren who are standing up firmly in defense of the order of the church, are also strong advocates of these schools and have them at work in their churches, while on the other hand, many who are fully in the order are opposing Sunday Schools and believe them to be detrimental to the cause of that humility and self-denial as generally advocated by the Brethren. It is not difficult to see that among us there are some strong men on both sides, and many of them an honor to our holy religion. In short, it is not yet a settled question among us, and I am doubtful if it can be settled through our paper, or whether discussing the matter through our paper will make it any better.

So far the BRETHREN AT WORK has not in any way become involved in this question, and as it is coming up, we think it right to take a step in time and tell our readers what course we think best for us to pursue in order to accomplish the most good and do the least harm.—It is well known that we started out with the determination of allowing no miscellaneous controversies between our contributors, hence we are left to make choice of either of three courses:

1. Let those who oppose Sunday Schools write against them, and keep out those who favor them; or

2. Let those who are in favor of Sunday Schools defend them and keep the other party out; or

3. Have neither side defended or opposed in the paper.

Out of the three we choose the latter, believing it to be the best and safest course that we can pursue. We do not do this in order to keep on the fence, as the saying is, but we do so because we think it the right position to be taken by a paper like ours. Our paper is a missionary worker, is intended to set before the readers of our country a clear and forcible defense of Primitive Christianity, and does not care to meddle with those questions on which our people are not generally agreed. So far as we are concerned as individuals, we are much in favor of Sunday Schools if *properly conducted*, and have had considerable to do with them, but do not wish to force them onto those who are opposing them.

We don't want any of our readers to think hard of us for taking this course. We know there are many good brethren who want us to oppose these schools, while there are others in whom we have confidence that want us to admit their reports and defend the practice, but we decide that so far as the paper is concerned we can do neither. We speak plainly regarding this matter, because we do not believe in editors being on both sides of a question just to please people, but let them speak plainly and distinctly that people may see just where they stand, this we do and our readers will then know just how to take us, and what to expect of us. We shall stand firm to this conclusion until convinced that there is a better one. We always want to be on the right side of all questions. If Sunday Schools are useful and will do the brotherhood good time will reveal it, and if not, the tree will surely be known by its fruit.

CHRISTIAN GENTLEMEN.

A CERTAIN writer truthfully remarks that, "The church of to-day would be a power if it had more Christian gentlemen in it. Men who know how to behave themselves, to respect the rights of manhood and the conscience of others, to be courteous and kind to rich and poor, and to be living examples of all the Christian virtues; such Christians would make the world of sinners hungry for happiness, and eager for the crowns that deck such sons of God.

If such dead limbs were only cut off, the mean, disagreeable, and selfish professors of religion only kept from the gaze of sinners and the investigation of the world—and only the live branches of the seed, how the sinning and suffering world would come and sit under the green boughs of our holy religion to rest and refresh themselves. An ugly Christian is a vessel the devil has marred."

A gentleman is one who is gentle, kind, courteous and obliging—one who respects the rights and feelings of others as well as himself—one who is willing to accommodate others as well as be accommodated himself. This attainment, however, like all other good qualities should commence at home, and from that place find its way into the world surrounding.

There are three classes of people that are noticeable:

1. He who is kind, gentle and obliging in his own family: as a general thing this person carries his good qualities wherever he goes.

2. He who is rude, crabbed and selfish in his own family, but is very polite and obliging when in the society of others.

3. A man who has no Christian courtesy either at home or abroad. This man is a terror at home and a burden to society.

Christianity is intended to make men and women truly genteel—refined and courteous in the best sense of the term, and a failure to accomplish the work in either man or woman is no evidence against the power and efficacy of the principles laid down in the Bible, but is decided proof of the failure to properly apply the true method of Christianity. Among professing people of the present period, there is a great neglect of Christian courtesy; in fact there are not enough of Christian gentlemen among us. People do not act as gentle and kind as they should, either towards those in the church or those outside of it. Men and women want to respect the rights of each other. One man or woman has feelings as well as others, and these feelings should be duly respected in a becoming and Christian-like spirit.

This work, however, wants to commence at home; men and women want to learn to be kind, gentle and obliging in their own families, and by so doing will be able to treat others with kindness. I conclude that the Christian in this particular ought to be a model to the world—ought to be far in advance of the world in kindness and the good traits of Christianity generally. We want to respect each other and treat people in a gentle and becoming manner—speak to them kindly in a friendly and sociable way.

In every community there are men and women who are esteemed for their kindness and gentle conduct. Such people are an ornament to society and an honor to the church, and should be models for all. I do not refer to this stiff etiquette belonging to the upper tens of society, but to those whose courtesy is the effects of good common sense put into practice. We need more of such brethren and sisters, such as can always meet you with a good, brotherly and confident feeling, and with the hearty grasp of the hand show that they have a warm heart filled with love and kindness. People of this kind have a wonderful influence in the church and among sinners. Their zeal and steadfastness for the Master's cause, mingled with Christian courtesy—frank and open kindness have a power for good that no eloquent tongue can command. There are mothers in Isreel whose kindness and obliging manners all through life is a power in the church.

May God speed the time when all His professed followers will learn to be genteel and courteous, and show to the world by their kindness and obliging manners that Christ is in their heart working a good and noble work, that every professor of the Christian religion may be a living epistle known and read by all his neighbors.

ABIDING IN THE TRUTH.

"IF ye continue in my word," says Jesus, "then are ye my disciples indeed; and ye shall know the truth and the truth shall make you free." Not that men are the disciples of Jesus by simply *getting into* His Word, but by *continuing in it*. Being and continuing in the Word of Christ produces two grand results, viz: *Knowing* the truth, and being *made free*. Mark well, our Lord does not say that the man that is not in His Word, nor the man who will not continue in it, shall know the truth, but those who have received that Word and *abide* in it. This knowing the truth does not consist in a simple knowledge of the facts of the Bible, but in conforming to the requirements of that truth—in bringing into subjection to it every thought, word and action. This continuing in the Word of Christ is not the work of a moment, but the work of a life-time. The called of God do not continue in that Word, by imitating either a corrupt Christendom or unconverted world. The *continuing* is one of the conditions of *knowledge*, and the *knowledge* is not that which puffeth up.

To know the truth is a privilege, a favor entirely undeserved on our part. God gave us this privilege, not because we were good, not because we taught Him anything, not because we loved Him first, not because we redeemed ourselves, but because He *loved* and *pitied us*. He has set a line between His children and those of the enemy, and bids us stay on His side—to *continue* in Him. If we do this, then are we His disciples; if we continue not, then are we not His disciples, and if we are not His disciples we know not the truth, and if we know not the truth we have not been made free. If we are not free, we are bound: if we are bound, there shall be weeping, and gnashing of teeth.

The truth shall make God's children free from wrath, malice, blasphemy, filthy communications, swearing, falsehood, the pride and vanities of the world. Freed from the yoke of bondage, they steadfastly, hold fast to the faith of Jesus without wavering. *Free!* There is meaning in that word. It expresses a fact that cannot be overthrown. Not free from somebody's prison-pen, but free from the wiles of the enemy, the consequences of sin. Glorious thought! Happy result! Who will longer labor under the galling yoke of bondage? Has the reader of these lines *been made free?* God knows whether you have or not; from Him nothing can be hid. He is able to ferret out, to uproot every particle of secrecy, and to deal with every man according to his works. And He will.

E.

For The Brethren at Work

NEW YEAR.

BY R. H. MILLER.

THE old year is past with its long record to await the final judgment day. In it many of the saints have passed over to the better country, and many who are not saints have been called to change worlds without hope or God in the world.

The work of our brotherhood has been of more than ordinary interest during the last year. The BRETHREN AT WORK, a new periodical, has been started in the West where our brethren needed good, sound Gospel doctrine in faith and practice set before the people. Then there is more needed, as there are many brethren scattered over the new Western country who seldom have any preaching, and many living in the outskirts of our churches who are sometimes left too long. We need some means to enable the brethren to fill the calls in those places, and the BRETHREN AT WORK, we have reason to hope, will be a means of encouraging the brethren in the West, to labor in harmony and union to have more preaching among those who are scattered around them. And there is one more item of no small interest in many places—the ways of the world, its vanity and pride are leading some members too far away from the plain and humble self-denying doctrines of the Gospel, and we needed a paper just like the BRETHREN AT WORK to set before them the Gospel in its primitive purity, making no compromise with error in any of its forms, in that way to keep an established union and oneness in all our churches. And further, in some cases our brethren have had different opinions on some subjects, and have engaged in spreading their difference before the brotherhood in a way that is not likely to settle but make more firm and lasting their difference. We need a paper to tell them they must take their difference to the A. M., the proper place for its settlement; and we hope these much desired objects may be facilitated by the BRETHREN AT WORK.

Another matter of interest to the brotherhood in the last year, is the consolidation of the *Primitive Christian* and *Pilgrim*. This work under the management of experienced editors promises to be of more interest than when their labors were divided. Of the course they may pursue we have not authority to speak, but we believe they will endeavor, and we hope successfully too, to make their paper a means of usefulness in the brotherhood. There is no special change in the *Vindicator* during the last year. It still labors in the same way for the cause of truth in a very safe order that has long been established among the brethren in Southern Ohio, and many other places; and as the *Vindicator* is in the West it is very desirable that there be no difference in the labors of the two papers, in fact we hope that the matters about which our brethren may differ will be less in the future, and all our efforts be directed to building up a more perfect union among the Brethren.

Aside from the labor of our editors there has been a great deal done in preaching the Gospel—large numbers have been taken into the church, and it is to be hoped they may prove faithful and obedient to the whole counsel of God. The labors of the A. M. last year, with a few exceptions, has given more than usual satisfaction. The report, though opposed by many, was given in such a way that it produced but little dissatisfaction. It is to be lamented that in some few localities there are troubles which the A. M. has not as yet succeeded in settling.

Now when we turn to the new year and look to the future, all these important items of interest come up before us, because we look to them as helps to build up and forward the cause of the brotherhood. In that work it is of first importance that harmony and union give the whole strength of our church to the advancement of the Master's kingdom. And it is important, in the beginning of the new year, that all our Brethren be determined that they settle down in a purpose, be resolved as to the work and labor for the new year. Without a fixed purpose, a determined courage, there is nothing made certain. Then let all our papers, our ministers, our brethren be determined in the labor of the new year, that we must work in the cause of truth in its Gospel purity, that we must labor to call sinners to repentance, to call the brethren and sisters to the perfect righteousness of Christ, that they live more holy and grow in grace and in the knowledge of the truth. That the Gospel with its sacred, saving truth be exalted above anything else, that God's word be taken as the man of our counsel in all things, looking to the great day of accounts when we shall be judged for all our wrongs. Let us strive to keep and transmit to our children the holy church, given of God, in all the purity and righteousness that reigned in it in the apostolic age; when we commit to our children and the generations to come the same pure and holy church with its sacred ordinances and simple and plain order, we can have strong hope of their salvation, because in that building of God we know there is safety now and forever.

For The Brethren at Work

THE KINGDOM OF CHRIST, ITS CHARACTER AND PROGRESS.

BY DANIEL VANIMAN.

NUMBER III.

"And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed, and the kingdom shall not be left to other people; but it shall break in pieces, and consume all those kingdoms, and it shall stand forever." Dan. 11: 44.

MY last remark in No. 2 is concerning committing the work of the ministry to faithful men.

While Jesus was here on earth, He personally chose whom He would and sent them forth to preach the Gospel of the kingdom, giving them first all needful instructions. After He had thus organized His church, He left His disciples to carry on the work; therefore we find them filling the place of Judas from which He had fallen by transgression, choosing any out of the number having the necessary qualifications. Said qualifications, as stated by Peter, were having "companied with them all the time that the Lord Jesus went in and out among us from the baptism of John until He was taken up into heaven."

The necessary qualifications being first stated by Peter, they next prayed that the Lord would show them which one He had chosen, and thirdly, they cast lots accepting the result as the Lord's answer to their prayer. Here we have apostolic example, showing the Lord's process for getting ministers.

The above was, however not only a call to the ministry, but also to the apostleship and hence the necessity of confining the choice to those who had been eye-witnesses of His proceedings from the baptism of John up to the time of the Savior's ascension to heaven.

Later, Paul wrote to Timothy and Titus, setting forth the qualifications that a bishop must have and the vices he must not have to fill this position properly: and I here remark that the qualifications required of a bishop are good and profitable for all the members of the body of Christ (except the requirement as husband which is not applicable to sisters) and all should so far as possible seek to possess in the highest possible degree, all that is desirable in a bishop, and get away as fast as possible from everything that would disqualify for the office of bishop, other things not spoken of by the apostles being equal, in choosing ministers the church should always make choice of those possessing in the greatest degree, the qualification of a bishop; a list of which is here given, hoping every one will carefully consider and labor to cultivate in him or herself all required of the bishop, and avoid all to be avoided by him.

A BISHOP MUST BE

1. Blameless.
2. The husband of one wife.
3. One that rules his own house well.
4. He must have a good report of them that are without.
5. Given to hospitality.
6. A lover of good men.
7. Apt to teach.
8. Of good behavior.
9. Vigilant.
10. Sober.
11. Patient.
12. Temperate.
13. Holy.
14. Just.

A BISHOP MUST NOT BE

1. Self-willed.
2. Not soon angry.
3. Not covetous.
4. Not accused of riot.
5. Not unruly.
6. Not greedy of filthy lucre.
7. Not given to wine.
8. Not be a brawler.
9. Not be a novice.
10. Must not be a striker.

I have remarked other things not mentioned by the apostles being equal with those having in the greatest degree the qualifications of a bishop should be chosen to the ministry. For example, help is needed in the ministry; and while giving the subject prayerful thought the mind finally rests upon two brethren of equal age and about equal attainments; but the one has a wife that is "grave, not a slanderer, sober, faithful in all things," while the other has a wife that is unfaithful in many things. In this case choose the one having the faithful wife, because immeasurably great is the help afforded by a wife who is faithful in all things, while on the other hand the hindrance is equally as great if unfaithful or in opposition to the labor of the ministry. The importance of this feature will not soon be over-estimated.

Again, in trying to settle the mind on the one whom the Lord has chosen, the mind finally rests on a choice between two whose attainments seem to be about equal but whose ages are vastly different, the one is 45 the other 25; in this case the advantage is greatly in favor of the younger.

1. Because having yet the vigor and buoyancy of youth he will learn to rightly divide the word of truth more readily.

2. Because the faithful minister's influence for good is continually on the increase, and in case both would live and labor to the age of sixty, the one would have but 15 years to acquire and use a given amount of influence for good, while the other would have the same chance during these 15 years, and then would have 20 years more left to use the power and influence for good already acquired.

3. The faithful minister must of necessity face storms, make unpleasant journeys, and in various ways endure hardness as a good soldier of Jesus Christ, for all of which the vigor and agility of youth is far better than the decaying powers of old age.

The above will perhaps be sufficient to show every intelligent reader of the BRETHREN AT WORK that the progress of the cause of truth depends largely on the intelligent exercise of individual duties and responsibilities, of which more in the next.

For The Brethren at Work

PERSEVERANCE IN THE TRUTH.

ACTS XIV: 22

BY D. B. MENTZER.

EVERYTHING has a beginning in this life. So has religion. It begins when we believe in the Lord Jesus as the world's Savior, and ends only in the eternity of our God. If we would be saved with the ransomed in heaven, we must take up our cross and think not to lay it down in this life, until we have "kept the faith," and run with "patience the race set before us." The life of the true Christian is

NOT ONLY A BEGINNING,

This were only to take upon us the *name* of a Christian, and such a course of life would be to God a fearful mockery.—Several years ago I conversed with one of the physicians of our community on the subject of religion.

"Doctor, how does it come, that you descended from a Dunker family, were acquainted with the doctrine of the Brethren, and yet your religious convictions have been the means of uniting you with the——?

"Oh, well, I'll tell you friend M., a man wants to belong to some church nowadays to be respectable," was his bewildered reply.

In the days of primitive Christianity there was but one doctrine—one true faith—and all the churches professing Christ believed that *one doctrine.* That doctrine could not well have been professed by any for the sake of becoming "respectable" or popular, as it was essentially one of self-denial, humility, and separation from the world. When a man professing to be a Christian can mingle harmoniously with the world or unconverted persons in their fashionable manners, their unrestrained conversation, their politics and common gossip, their changing fashions of apparel, their getting up of "new things," and making a show of "learning" or wealth, then, we say, he has missed the way of the Truth. He may have begun in the ways of the Lord, but he has not persevered in the Truth. Reader, how far do you go with this wicked, God-robbing world in the things we have enumerated. If you have gone any part of the way, we beg you consider, and renew your vows by the grace of God. Our religious life must not only have a commencement according to the teachings of Jesus, but it must have

A LIFE-LONG CONTINUANCE.

Nothing but the love of God shed abroad in the heart, and kept unmixed with the love of the world, will meet the approbation of our God. So no less than the possession of the love of Christ in the obedience of the Truth, and adhered to with increasing zeal and fidelity, will secure the Crown of Fadeless Glory. As long as life sends its currents through your God-given body, so long your blood-bought soul must "contend earnestly for *the* Faith once delivered to the Saints," or miss the entrance of Heaven's glorious gates. Do you want to be disappointed at last? You may be—I may be. There is great danger. If I fall short of Heaven I will still be clinging to the Truth. Jesus said: "I am the way, the truth, and the life." We shall deny ourselves of many a pleasure, many a coveted object, if we follow this Way—this Jesus of Nazareth who made Himself of "no reputation." Read Phil. 2: 7 and reflect. We shall have constant watching and care to keep this Truth "as it is in Jesus" pure and unperverted, since there is so much "learning" and "progress" in the world around us and even in the Church, "built upon the foundation of the apostles and prophets." Men are not satisfied with their patents and improvements in the mechanics, sciences, trades, and professions of this world; they have a perpetual itching for improvements on God's plan of teaching men and women the meaning of the Word of Truth! There are many, (and their name is legion), who don't persevere in the truth themselves, and are like those we read of in Matt. 23: 13. God is jealous of His Word, and so His children will be. He hates them that do evil, neither can His sons and daughters walk with them. They will persevere in the Truth.

STAND FAITHFUL ALWAYS.

Even if you must stand alone; but "let him that thinketh he standeth take heed lest he fall." But you shall not fall if you watch and pray. Stand by the Truth, and "the Truth shall make you free"—free from sin, free from the world, free from every other bondage. Let us, brethren and sisters, *now*, at the opening of a New Year, resolve upon a closer walk with God, and a greater zeal for His Word of Truth in its purity.

Waynesboro, Pa.

BAPTISM

Into Each Name of the Trinity.

BY J. W. STEIN.

FACTS FROM ALPHA TO OMEGA.

ETA.

IT *is a fact that, all the early writers whose testimony is sought in support of immersion, sustain nothing short of immersion into each name of the Trinity.*

When single immersionists appeal to the testimony of early ages in defense of immersion against sprinkling, the appeal is invariably made to the testimony of such men as Clement of Alexandria, Tertullian of Carthage, Cyril of Jerusalem, Basil of Cesarea, Ambrose of Milan, Gregory of Nazanigen, John of Damascus and Chrysostom of Constantinople, and others, all of whom were trine immersionists. Why do they not *sometimes* adduce the testimony of *single* immersionists? *The whole single immersion world of the present day may be safely challenged to produce just one instance in history of baptism as performed by them for* OVER FIVE HUNDRED YEARS AFTER CHRIST.

THETA.

It is a fact, that whatever schisms existed in the early church respecting questions of discipline, that Catholics, Montanists, Novatians, Donatists, Arians, Meletians, Macedonians, Quartodecimans, Marcionists, Appolinarians, Nestorians, Serverians, Acepheli, Monothelites, Waldenses and others performed baptism in the same way.

John, Bishop of Bristol, in his Eccl. Hist. illustrated from Tertullian's writings, says; "The writings of Tertullian affords no ground for supposing that the founder of the sect of Montanists, introduced a new form of baptism" (Tertullian's Eccl. Hist. p. 437).

Cyprian says; "Both the Catholics and Novatians agreed in the same form of interrogatories, which they always proposed to catechumens at their baptism" (Bingham's Antiq's of the chr. ch. vol. 1, B. 10, c. 4, sec. 4. B. 13, c. 5, sec. 6).

Mosheim says; "There was no difference in point of doctrine, between Novatians and other Christians. What peculiarly distinguished them was their refusal to readmit to the communion of the church, those who, after baptism, had fallen into the commission of heinous crimes" (Mosheim's Eccl. Hist. cen. 3, p. 2, c. 5, sec. 18). See also on this same fact Neander's Hist. of the chr. ch. vol. 1, pp. 242–248.

Socrates says that Theodosius the Catholic emperor, "in as much as the Novatians held sentiments *precisely identical* with his own, as to faith, ordered that they should be suffered to continue unmolested in their churches" (Socrates' Eccl. Hist. B. 5, c. 20). Compare this with a statement of Orchard (Hist. of Foreign Baptists p. 59).

Atticus, a Catholic says; "They (the Novatians) have steadfastly adhered to our creed; for although they separated from the church a long while ago, they have *never introduced any innovations* concerning the faith" (Socrates' Eccl. Hist. B. 7, c. 25. Compare also B. 1, c. 10, B 2, c. 38, B. 5, c. 10, 22. Also Sozomen's Eccl. Hist. B. 2, c. 32, B. 4, c. 20, B. 7, c. 12).

Magnus says; "They (the Novatians) owned the same faith as the Catholics did in relation to the Trinity, and *baptized after the same manner*" (Du-Pin's Eccl. Hist. Vol. 1, p 126).

Augustine says; "The Donatists in some matters are with us. Those things in which they agree with us, we forbid them not to do. * * * * * We do not therefore say to them; 'Abstain from giving baptism," but 'Abstain from giving it in schism.' " He further remarks; "That baptism exists among the Donatists, is asserted by them and allowed by us." (Donatist Controversy pp. 3, 4, 5). He also says; "Their party is severed from the bond of peace and charity, but it is *joined in one baptism*" (Idem, p. 13).

Petilianus, a Donatist, says; "May God never grant them (the Catholics) an opportunity to receive those who are made mine by baptism—which certainly they would not do if they recognized any defects in our baptism. See therefore how holy that is which we give, when even our sacrilegious enemy fears to destroy it." To this Augustine replies; "In men like these, we hold valid the baptism which is not their's but Christ's, * * * * and we receive the baptism of Christ by which they are baptized." (Idem, pp. 402–404).

Optatus says; "The Donatists and Catholics were sealed with *one and the same seal*, which he explains to be the *outward form of baptism in which they both agreed and were alike baptized*" (Bingham's Antiq's of the chr. ch. vol. 1, B. 11, c. 1, sec. 6).

Orchard says; "The Donatists did not differ from the Catholics in doctrine, but in morals, and seceded on the ground of discipline" (Hist. of Foreign Baptists p. 86).

For the trine immersion of the Waldenses, who were the *descendants of the Novatians*, see one of their Liturgies of Bobbio in the seventh century. (Robinson's Eccl. Researches, Lon. Ed. p. 474. Orchard's Hist. of Foreign Baptists pp. 297, 298).

The Eastern churches rebaptized Eunomians and Sabillians, who did not observe three immersions, but Arians, Novatians, Macedonians, Quarto-decimans, Appollinarians, Eutychians, Nestorians, Severians, Acephali, and Monothelites were received by confirmation.—(See can. 16 of Council of Arles, and last can. of 3rd Council of Constantinople. Du-Pin's Eccl. Hist. vol. 1, pp.118 (note) 272, 337, 338, 600, 617).

Canon 7th of the second Ecumenical Council (Constantinople) admits the baptism of Arians, Macedonians, Sabbatians, Novatians, Quarto-decimans, and Apollinarians, but the "Eunomians who baptized with one immersion" were to be received as heathens and rebaptized. (Chrystal's Hist. of the Modes of Bap. pp. 94, 95).

(*To be continued.*)

EDITORIAL ITEMS.

It may not be thought proper to commend one brother's writings more than another, nevertheless we think it proper to call particular attention to Bro. VANIMAN's article found on this page The subject he treats is certainly deserving of a careful examination in order that the church in all its parts be composed of the proper material. We are satisfied that our people cannot well be too careful about this matter.

In setting up the Money List this week, a considerable of it was overlooked. We will rectify the mistake next week.

Those who have ordered No. 1 of the present volume and have not yet received them, will please have a little patience, as we will likely run short and have to print a new edition; in the meantime, let those wanting that No. send in their orders at once that we may know how many are wanted.—[ED.

LOVE ONE ANOTHER.

CHILDREN, do you love each other?
Are you always kind and true?
Do you always do to others
As you'd have them do to you?

Are you gentle to each other?
Are you careful day by day,
Not to give offense by actions
Or by anything you say?

Little children, love each other—
Never give another pain;
If your brother speaks in anger,
Answer not in wrath again.

Be not selfish to each other—
Never mar another's rest;
Strive to make each other happy,
And you will yourselves be blest.

CORRESPONDENCE.

THE MILLER AND WALKER DEBATE AGAIN.

LAYTON HOUSE,
LOGANSPORT, Ind., Dec. 26, 1876.

ED'RS BRETHREN AT WORK:—Believing that it would be interesting to your readers to know something with reference to the result of the above debate, which was held last winter with the brethren of the Pipe Creek church, Miami county, Ind., I concluded to write up what came under my observation during the last few days, and thus pass away time which I am obliged to spend here waiting for the train.

Bro. Jos. Amick of Burnettsville, Ind., and myself are on our return from a visit of three days to the brethren of the above named church. As is known to many, this church has for some years not been as prosperous as some others, and as it was desired that it should be. There had been very few accessions, and even some who were members left the brethren and joined the church represented by Eld. Walker. Among those was a minister of the brethren.

We remember that a very good feeling prevailed during the debate, and I take pleasure in informing the brotherhood that very encouraging results have already been realized, since the debate, and we feel persuaded that much will yet be realized if the brethren and sisters will continue to engage actively in "holding forth the word of life."

Quite a number have been added to the church by baptism, and our soul was filled with joy in hearing the clear and melodious voices of young sisters who have lately come out on the Lord's side, and who now sing with the "spirit and the understanding also," the chorus:

"Rocks and storms I'll fear no more,
When on that eternal shore,
Drop the anchor! furl the sail!
I am safe within the vail."

Among those who have been added to the church since the debate, are some who were formerly members of the church of the Disciples (or Campbellites). The brother in the ministry who went to the Disciples, and preached among them for several years, has also been reclaimed, and all are seemingly rejoicing on their way heavenward.

During our visit we daily met with the church to worship. Two precious souls were made willing to follow their Master, and many others who are counting the cost, will e'er long we hope, come to Christ and live.

Fraternally yours,
J. G. ROYER.

Monticello, Ind.

GLEANINGS.

From D. B. Studebaker.—I am now in possession of No. 1 of Volume 2. I am much pleased with it. I have been reading your paper carefully for some time, and judging from the past I can heartily endorse it. I am well pleased with the manner in which the paper is conducted; it will undoubtedly do a good work. May the good Lord enable you fully to realize the responsibility, and great work you have undertaken; may it be the means of bringing many of the sons and daughters of men to realize the truth as found in Christ Jesus. *Girard, Ill.*, Jan. 8, 1877.

From E. K. Beechly.—Bro. Jacob A. Murray and myself paid a visit Dec. 1st, 1876, to a little flock or band of brethren and sisters in Cherokee county, Iowa, 166 miles west of this place. They emigrated to Cherokee county from Northern Illinois:—names Keelin Leonard and wife, John Early and wife, two sons of Leonard and companions, Devore and wife. Organized a church named *Maple Valley* church. Bro. Early is a minister in the second degree, the elder Leonard is a deacon; his son E Leonard was set apart and installed into the deacon office whilst we were there. We had meeting with them, had good attention to preaching. Some more are *almost* persuaded to become Christians; may God grant them grace, that they may soon choose that good part with a Mary of old. The members in Maple Valley church are, we think, a zealous little band of brethren and sisters. May God prosper them, and add unto them members, *such as shall be saved*. *Waterloo, Iowa*, Jan 10, 1877.

From Enoch Eby.—Religious Sociables are crowded out for a week in Lena to give room for preaching every evening in each house of worship, and union prayer meeting, every afternoon, by request of the Evangelical Alliance; and I feel assured if all the praying and preaching that is being done this week, were done in the right spirit and in the right way that Religious Sociables never would be introduced again; but Ephraim is turned unto his idol and we will let him alone. *Lena, Ill.*

From Sallie Knepper.—I send you the following account of a series of meetings held in the Pleasant Mound church, which commenced on the evening of the 22nd of Dec., and closed on the evening of Jan. 7th. The result was two added to the fold by baptism and one reclaimed which had strayed away. Oh! how we all rejoiced and were built up in our most holy faith. Our ministers were D. B. Sturgis, Adam Appleman and Davis Younce. Much good seed was sown by them which we hope was received in well prepared ground, and will, in no distant future, produce a rich harvest of precious souls to honor our crucified and risen Savior.

From J. Reichard.—Bro. Moore.—I was especially taken with some pieces that treated on plainness of dress, &c. I believe that this is a point that there should be more said about, for we can see what pride has done and is still doing. And I fear sometime if we are not on guard that pride will get the upper hand of those who now are noted for plainness. My wish and prayer is, that the cause of Christ may advance, and the plain Gospel be more extensively spread through the world. *Fordwich, Ontario, Canada*, Jan. 2, 1877.

From John Y. Snavely.—By the assistance of the beloved brethren Martin Meyers, Daniel Miller, Philip A. Moore and Thomas Keiser who came to us, we commenced a series of meetings on the 22nd of December. The brethren labored together till the evening of the 25th, when brethren Meyers and Miller left for other fields of labor, but the meetings were still continued by brethren Moore and Keiser. By this time some interest was being manifested by the out-siders.

The congregation got larger every meeting while the brethren were preaching the word of life to us, showing by the Gospel that we must be doers of the Word not hearers only or we deceive ourselves, and that we must lay apart all filthiness and superfluity of naughtiness, and become a doer of the Word, then to continue therein. On the evening of the 29th Bro. Moore became so afflicted with pain that he could not come to meeting any longer, but the meetings were continued by the brethren till Sunday evening the 31st. One soul became willing to be buried with Christ by baptism, and promised to walk in newness of life. We hope there are some yet that are counting the cost, and may the Lord help them to count it well, that they may build on the sure foundation.

Bro. Moore is still here, at the house of Bro. Moses Snavely, not able to be up, but is some better to-day. Brethren and sisters pray for the afflicted that God be their helper. May God be his helper that he again can go forth to preach the Word, is my prayer. *Hudson, Ill.*, Jan. 7, 1877.

From S. T. Bosserman.—Bro. J. H. Moore: The brethren in Eagle Creek church, Hancock Co., O., commenced a series of meetings on the 27th of Dec., and on Friday, the 29th, Bro. J. W. Stein arrived and took charge of the meetings. He delivered the truth as it is in Christ Jesus; the sword of the Spirit was unsheathed and the Word was delivered with demonstration and power. A great earnestness and seriousness was manifested during the meetings, though no demonstrations were manifest by way of accessions, yet we believe the good seed fell on fertile ground and that it may be gathered many days hence.—The meetings closed on the evening of the 4th inst., by a very sympathetic and persuasive discourse on the narrow way that leads from earth to glory; thus the Word was disseminated, and we trust the harvest in the future may be great by the ingathering of souls into the fold of our Lord and Savior Jesus Christ.—*Dunkirk, O.*, Jan. 5, 1877.

LIST OF MONEY, RECEIVED
—FOR—
Subscriptions, Books, Pamphlets, etc.

J. M. Mohler, .25; Michael J Good, 4.00; Geo Brumbaugh, 1.35; Mary A. Brillhart, 1.35; Jacob B. Kindig, .15; Sarah Sawers, .25; J. W. Gripe, 6.75; Abednego Miller, 12 00; Wm. Wallace, .20; J. U. Slingluff, 1 50; H. V. Wales, .50; John Swartz, 3.35; Aaron Fisher, 1.35; C. L. Buck, .25; Cyrus Wallick, .50; Martin Meyer, 4.80; M. S. Mohler, 1.35; William Lichty, .60; Wm Kiefer, .25; Leonard D. Waggoner, 1.35; John Reichard, 3.45; Wm. Beydler, 1.35; Asa Bearss, 1.35; Fianna Kauffman, 8 50; Jacob Harshman, 2.50; Daniel Shively, 1.35; A. E. Gockley, .20; S. P. Burnham, .60; John W. Wallace, .25; S. H. Bashor, 6 40; J. M. Cassel, .25; A. B. Snider, .75; B. F. Jamison, .10; Isaac Henricks, .30; Levina D. Workman, .25; M. H. Lawver, 1.35; S. L. Snyder, 2.50; D. B. Studebaker, .10; James Wirt. 2.55; Samuel Bock, 1 35; Lewis Trent, 1.35; Lamox Miller, .60; B. F. Miller, 1.45; S. E. Furry, 1.00; D. G. Varner, .10; John Wildfong, 2.00; Asa Bearss, 1.35; Jacob S. Hurley, 1.50; M. Kindig, 9 00; D. L. Replogle, 2.70; M. D. Wingert, 1.35; John Fitz, 2 60; S. C. Showalter, .50; Alex W. Reese, 1.60; Samuel Robert, 1.35; Jacob Lucas, 19.20; Peter B. Shoemaker, 1.75; C. C. Root, 3.50; L. E. Prickett, 30; Silas Morton, 1.35; Daniel Whitmer, 2 40; I. H. Bashor, 1.35; John H. Linbaugh, 1.35; Isaac Henricks, .25; S. S. Kahlbaugh, .15.

DIED.

IZER.—Near Shady Grove, Pa , sister Ann Rebecca Izer, wife of Calvin Izer, died very suddenly Dec. 16, 1876, aged 38 years, 7 months and 18 days.

Funeral services by the writer at Brownsmill church house, from Rev. 22 · 12.

JOHN ZUCK

GORDON.—In the Back Creek congregation, Franklin Co , Pa., Emmert O. Gordon, died of Pneumonia Dec. 21st, 1876, aged 2 years, 8 months and 2 days.

Buried at Shank's meeting-house; services by Eld. Jno. Shank and the writer, from Hosea 6 : 1.

JOHN ZUCK.

WAMPLER.—In the Walnut Creek church, near Knobnoster, Johnson Co., Mo., Elder Joseph Wampler, aged 45 years, 1 month and 28 days.

Bro. Wampler was a zealous brother and mighty in the Scriptures. He contended for an inward heart-change and that to be evidenced by an outward non-conformity to the world in all things, and an unreserved obedience to the commands of Christ. He has left a wife who is a consistent member of the church, and a family of good children to mourn their loss, which we believe to be his gain. Their house was always a home for the brethren and sisters. And now that branch of the church where Bro Wampler lived and died is without a minister. Will not some honorable ministering brother from somewhere move to them? the land there is an average of the good land in Mo., is near a railroad—the membership is about 30; only one visiting brother who is healthy and able to serve the church. They have a large brick meeting-house with basement story; say, who will come? Funeral services by Eld. Andrew Hutchinson and the writer. JOHN HARSHEY.

(Primitive Christian and Vindicator please copy)

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A RELIGIOUS WEEKLY,

EDITED AND PUBLISHED BY
J. H. Moore, J T. Meyers, M. M. Eshelman.
ASSISTED BY
R. H Miller, J. W. Stein, Daniel Vaniman, D. B Mentzer, and Mattie A. Lear.

THE BRETHREN AT WORK, is an uncompromising advocate of Primitive Christianity in all its ancient purity.

It recognizes the New Testament as the only infallible rule of faith and practice.

It maintains that Faith, Repentance and Baptism are for the remission of sins:

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THE BRETHREN AT WORK.

"Behold I bring you good Tidings of great Joy, which shall be unto all People."—LUKE 2, 10.

Vol. II. Lanark, Ill., January 29, 1877. No. 5.

The Brethren at Work.

:o:

EDITED AND PUBLISHED WEEKLY,
BY
J. H. MOORE,
J. T. MEYERS, M. M ESHELMAN.

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WATCHING FOR THE MORNING.

Until the day break, and the shadows flee away.
Cant. 4: 6.

I AM watching for the morning,
The night is long and dreary,
I have waited for the dawning,
Till I am sad and weary:
I am watching for the morning,
When the sons of God shall show
All their beauteous adorning,
So dimly seen below.

I'm a stranger and sojourner,
A pilgrim on the earth;
A sick and lonely mourner,
Few own my noble birth:
But I'm watching for the morning:
Oh! when will morning come—
And I change the world's rude scorning
For the fellowship of home.

They call me strange and gloomy
But oh! they little dream
Of the hopes that fill my bosom,
For I AM not what I seem.
I am watching for the morning,
When he who for me died,
In triumphant state returning,
Shall claim the Church—His bride.

They oft may find me weeping,
When I cannot tell them why;
For they know not the deep meaning
Of my spirit's sympathy.
I am watching for the morning
Of a bright and glorious day,
That shall hush creation's groaning,
And wipe her tears away.

The earnest expectation
Of all nature is abroad,
Waiting the manifestation
Of the true sons of God:
And I'm watching for the morning
That shall set the captive free,
And shall turn the chains of bondage
Into glorious liberty.

I will get me to the mountain,
Till the shadows flee away;
I will ask of all the watchmen
For the tokens of the day.
I am watching for the morning,
The night is almost gone;
I hear their note of warning,
I will hie me to my home.

—*London Series.*

◆

For The Brethren at Work.

CHRIST'S MISSION.

BY J. S. FLORY.

"And Jesus said, For judgment I am come into the world that they which see not might see; and that they which see might be made blind." John 9: 39.

THE above text, at first glance seems to be of a conflicting nature, and the infidel would so construe it, but if we can arrive at its true meaning we will find there is perfect harmony, and the idea so comprehensive as to be worthy of our most serious consideration. Christ gave expression to those words upon that memorable occasion when He had caused a man, blind from birth, to see and glorify God.

In the expression "For judgment I am come into the world;" we understand the word "judgment" to mean something more than what is generally understood in this day by the word. Christ in another place said He came not to judge but to *save* the world. In connection with "judgment" we must understand He came with *authoritative power* to do the will of God the Father, and" bring judgment to the Gentiles" as was prophesied concerning Him long before. To Him was delegated authority and power sufficient to make manifest to the world the grace and mercy of God. He came "for judgment" that mercy might take the place of wrath in the bosom of the great Judge of the world. Condemnation was the sentence gone forth from the tribunal bar of God respecting the sinful world, but before that terrible sentence was executed Christ came as a Mediator to reconcile the world to God; and through Him, who came "for judgment," complete reconciliation was made, the world was saved and mercy spread her healing wings around the throne to overshadow and keep from harm a ransomed world.

"That they which see not might see." To fully impress this grand spiritual truth upon the mind, and in order to give illustration of His power, Christ worked a marvelous miracle by opening the eyes of one blind from his mother's womb. "Since the world began" such a thing had not been heard of. Neither since the foundations of the world were laid had one come to open the eyes of those spiritually blind. Christ came as the great Light to light up the moral world, but so great was the darkness that the "darkness comprehended it not." Superstition and self-will debarred the light fram entering the heart of the masses; "but as many as did receive Him to them gave He power to become the sons of God." As many as were willing to confess Him and follw Him at His bidding had their eyes opened that they might see truly the glories of salvation. Either Jew or Gentile that believed on Him had their eyes opened spiritually, and Paul-like, went on their way glorying in the cross of Christ, or while personally with Him followed Him to learn of Him the precious truths of Divine revelation. To such, His disciples, He spake not so much in parables as to the multitude, but with meekness and lowliness of mind "*opened the eyes* of their understanding." Those were the ones that were blind but now see. Having seen the wonders that Christ did, heard His precious words, believed on Him and were willing to confess Him; their eyes were widely opened to see that no longer could they be justified by the law, and that Christ was indeed the promised Messiah and they "worshipped Him." But how was it with the proud Pharisees? They saw the same as the others, the miracles Christ did—believed on Him to a certain extent and acknowledged that no man could do those miracles except God be with him. But "because they loved the praise of men more than the praise of God they would not confess Him," *i. e.* they would not confess Him as their leader and law-giver, would not believe in Him as the Scriptures testify of Him. No marvel then if they were made spiritually blind. Christ told them if they were blind "ye should have no sin." But as they saw with their own eyes the doings of Christ, and heard His teachings, "therefore your sin remaineth" and the result was blindness—spiritual blindness:—Christ became a "stumbling block" and "rock of offense" to them, and in their blindness they put Christ to an open shame. Away with Him! away with Him! was their cry. That veil before their eyes or blindness remaineth to this day.

This significant text is as applicable to us at this day as it was to those to whom it was spoken. For judgment Christ came into this world, not only to cause the blind at that day to see and those that saw to be made blind, but unto us this saying has come also. Christ is our Mediator—we plead His merits at a throne of grace to the end we may be reconciled to God, and made free from sin. He it is that openeth the eyes of our understanding that we may see clearly how to run. His gospel is the lamp to our feet the light that lighteth us on the way. Though we be blinded by sin so that we love darkness rather than light, if we hear Jesus passing by, and like blind Bartimeus cry out: "Thou son of David have mercy on me!" He will hear—He will anoint our eyes—He will give us light, yea our eyes will be opened to the life and light of His saving power. And while we follow Him we "shall not walk in darkness but have the light of eternal life."

But he that heareth of Jesus and sees the wonders He did as found in the holy records, is willing to acknowledge Him as the Son of God and believe on Him—yet not willing to *fully confess Him*, blindness will follow just so sure as darkness follows the setting sun. It is only while *following Him* that we have the promise of the brightness of His radiant glory. If, Pharisee-like, we leave His company and mingle with the "*Sanhedrim*" of the world, and with those that love the praise of men more than the praise of God, we will be made blind. Christ, in the text, does not say He will make them that see blind, but that they "might be made blind," yes the "God of this world" will blind their eyes that they see not; become so blind, they will permit themselves to be led by the blind into all the abominations of modern religion so as to believe lies! If from any cause, we are influenced to leave the narrow way on which alone is found the light of true salvation, we are in danger of falling into the ditches dug by error, because the light of God's countenance is not found therein. It is wisdom to follow in THE WAY sanctified by the steps of Jesus and on which way beams the light of eternal life. And it is a consummate folly to seek salvation in "*the ways*" so often held up as safe—ways void of "self-denial" but full of *Christ-denial.* Spiritual blindness is a greater calamity by far than natural blindness: the latter only shuts out light from the body but the former shuts it out from the soul.

Some would have us understand the text to mean that God *foreordained* that a portion of the human family were doomed to eternal blindness from all eternity, and to such He never intended to make overtures of mercy, the merits of Christ were not for them and never would be offered to them, whilst the other class would be made to see whether they desired it or not. Such a doctrine is inconsistent with the teachings of Christ, and is fatal to the very essence of full and free pardon. The cry from God the Father is; "come unto me all ye ends of the earth and be ye saved." "Whosoever will let him come." If men choose darkness the dire result comes of of their own choosing. If a man in the light of the noon-day sun shuts his eyes and will not see whither he goes, and falls into a pit, who is to blame but himself? Or if he bars his doors, closes his windows and chooses to revel in his house all the day long in darkness, or with a light of his or some one elses kindling, he only is to blame for shutting out the life-giving rays of the true light, and must reap the reward of his dissipation and folly.

To sum up the whole matter, he that knoweth that Jesus has come—is passing by" and "calleth for thee" and follows Him shall be made to see; not only see how to walk clearly in that narrow way here, but be made to see the glories of Christ's splendor in heaven, while they who will not follow Him in *all* His ordinances and institutions "shall be made blind"—so blind as to be led into the snares of the devil, and with deluded hopes blunder on to the judgment seat of Christ where, when *too late*, will learn the fearful consequences of having rejected the counsels of Him who came for "judgment" into the world.

Greeley, Colorado.

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For The Brethren at Work.

OUR EXTREMITY GOD'S OPPORTUNITY.

BY J. T. MEYERS.

GOD does not lack in knowledge to solve human perplexities, though the world is full of them. Men are often made to wonder and do wonder, but not so with God. He who holds in His own hand the keys to all mysteries, whether human or Divine, never wonders or becomes surprised. Surprise is a human constituent, and God is above that. God's very name implies what may be considered surprising and baffling to the human conceptions. "I am the Alpha and the Omega," says God, the *reshith* and *finis* of all things that has the least semblance of God in it. Here was a period in man's creation and history when the earth was in a state of undone extremity, but God's opportunity made a beautiful home out of it for man's preparation of a higher and nobler sphere of future activity. We are made to wonder at times, why it is that God has put us here. Ah! man wonders why, but not so with God. Wonder and surprise are both human extremities, and God comes to us when they are the greatest. The darker the night, the brighter the stars, and the greater our forlornness and extremity in sin the greater God's opportunity to save. God interposes only when human interposition is suspended. It was Peter who exclaimed: "Lord, save me," and this very extremity proved itself to be God's opportunity. Thus it is with us poor worms of the dust. When the comprehension fails, and we once become lost in the deep night of sin, then we want help. Does God forsake then? When we cry to Him for mercy, for pardon, for light, for forgiveness, when we once realize how lost we are, does Christ not hear us then? Our extremities only provide for God's opportunities. The more poverty stricken we are in soul the more ready is God to help. God loves to enter the little log hut just as much as He does the costly palace. When we are in our deepest experience of the gall of bitterness, and none to comfort us, then Jesus comes to us, saying, "Be of good cheer; it is I; be not afraid." What Christ wants us to feel is only our need of Him. Go then, dear reader, and bathe thy soul in the blood of Emmanuel; go to Him in your woe, and learn thou the great fact that thine extremity is God's opportunity.

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Selected for The Brethren at Work

COME TO JESUS.

BY J. H. ELLIS.

NUMBER V.

COME to Jesus for peace of conscience, come. "There is no peace, saith my God, to the wicked." Some sinners seem to be at peace, but it is only by refusing to think. They will not consider. But such thoughtlessness is not worthy to be called *peace.* It is like a man in a sinking ship who will not examine what is the danger; or like a tradesman who fancies all is not going on well, but will not look into his accounts lest his mind should be disturbed. So the sinner fancies something is wrong, and fearing to be made unhappy, he banishes reflection about God and his soul. Yet every sinner thinks sometimes, and then he must be wretched. When death visits a neighbor's house, or enters his own, or threatens himself, and at many other times, the thought will come, "God is angry; my soul is in danger; I am not fit to die." And how must such a thought dampen his pleasure, and disturb his repose. No, you cannot be at peace until you have obtained pardon. You may try all the pleasures of the world in turn; you may seek to drown thought by plunging deeper and deeper into sin, but you cannot be *happy.* But when we come to Jesus, all our sins are at once forgiven. We still think of them with sorrow, but we need no more think of them with terror. God says to us, "Your sins and your iniquities will *I remember no more.*" He blots out "all trespasses." He "casts them behind His back, into the depths of the sea." They will not be mentioned at the judgment day." "He will *abundantly* pardon." He now regards us with love. We need not be afraid of Him. He invites us to trust Him as a kind friend. Instead of hiding *from* Him, as Adam did, we may hide *in* Him, as David did, saying, "Thou art my hiding-place." O what a happy change! I am a sinner still, but a sinner pardoned, reconciled, saved. And whatever dreadful things conscience may tell me, Jesus says: "Thy sins are forgiven thee; go in peace." "Peace I leave with you, my peace I give unto you." "Being justified by faith, we have peace with God through our Lord Jesus Christ." Poor sinner, you and peace have long been strangers. Worldly pleasure is not peace: and nothing can give it while you and God are enemies, and your sins hang heavily on your soul. Come then to Jesus. He both makes and gives peace. Seek pardon through Him, and you will soon know what is meant by "the peace of God which passeth all understanding."

See Isa. 55: 7; 57: 21; Micah 7: 18, 19; John 14: 27; Rom. 5: 1; 8: 31–34; Phil. 4: 7.

Upper Dublin, Pa.

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For The Brethren at Work

THERE IS NO HARM IN IT.

"THERE is not a bit of harm in it," said a promising young friend of mine with whom I remonstrated against playing cards, yet I could see his conscience was ill at ease.

"There is no harm in it," said a "fast young man" when a young friend of his was invited for the first time to take a drink and he politely refused at first, but afterwards yielded and filled a drunkards grave.

"There is no harm in it," said the self-confident young lady when she was warned not to flirt with an acknowledged libertine, but afterwards bewailed her ruin.

"There is no harm in it," say all those who wish to indulge in the vanities of this life which the church can not grant.

"There is no harm in it," is Satan's excuse. S. Z. SHARP.

Maryville, Tenn.

◆

We are not saved by faith without works, for there is no such faith in Christ. Nor are we saved by works without faith, for no works but those that flow from faith, are acceptable to God. — ***Bethune.***

The Brethren at Work.

"The Brethren at Work," will be sent post-paid, to any address in the United States or Canada, for $1 35 per annum. Those sending eight names and $10 80, will receive an extra copy free of charge. For all over this number the agent will be allowed 15 cents for each additional name, which amount can be deducted from the money, before sending it to us

Money Orders, Drafts, and Registered Letters may be sent at our risk. They should be made payable to J. H. Moore.

Subscriptions, communications, etc., should be addressed: J. H. MOORE,
Lanark, Carroll Co., Ill.

LANARK, ILL., JANUARY 29, 1877.

We can still fill back numbers from the beginning of the year, and wish all subscribers now coming in to commence with No. 1.

A few weeks ago, when the death of Joseph Wampler was announced, we got it John instead of Joseph. The relatives will please accept this explanation and pardon us. It appeared all right in the obituary, however.

As we shall print another edition of No. 1, it is desirable, that the article giving an account of the Brethren be as correct as possible, and hence if any of the brethren or sisters have any improvements to suggest, they will please send them in immediately, that the corrections may be made in time.

Our contributors, when writing for the Brethren at Work, will save us a good deal of trouble if they, when quoting any passage of Scripture, will write it down as it stands in the Book, using the capitals and punctuation marks as found in the passage. When quoting Scripture it is best and safest to turn to the passage and quote directly from the Book.

The article in No. 1, giving a full account of our people, is being pulished in the columns of *The Journal-Democrat*, Warrensburg, Mo. This a step in the right direction and will be of much service to the great and good cause in which we are engaged, and will doubtless give rise to many inquiries, which if promptly responded to may cause some great awakening in certain localities. We hope other editors will follow the example set by the *Journal*, and many will gladly do so if requested. It will also be quite a favor to us if a copy of each paper publishing the article could be sent to this office. We want to see what is going on, as well as keep our readers posted.

I take this method of informing the brethren and sisters of several congregations which I have partly promised to visit this winter, that it will be impossible for me to do much traveling and preaching this season. I am kept very busy from early Monday morning till late Saturday evening, so much so, that the most of my writing has to be done after night, and still the amount of work in the office is increasing every day. It is only now and then that I can get time to take a run out to some adjoining congregation on Saturday evening and back early Monday morning. And this is the best I can do at present for any congregation. When I am away it leaves double work for Bro. Eshelman, and as he attends to the mailing department he has about as much as one man ought to do. We both conclude to stick pretty close to our business here, and in course of time, matters may assume such a shape as to permit me to travel considerably.

Universalism, in the minds of many is regarded as a very reasonable doctrine, but let that be as it may, one thing is certain, if it had not been for one little book, I would have been a Universalist, or something equally as bad long ago. It is the best cure for that ism that I know of. That little book I call the New Testament, and when I read in it, that the wicked shall go away into everlasting punishment, and that they shall be punished with everlasting destruction from the presence of the Lord and the glory of his power, it actually frightens me away from that ism and all that there is in it. In fact, if I were a Universalist, I would be afraid to preach it, for fear it might not be true. Should I preach that doctrine, and it would turn out to be false, I would not only lose my own soul, but would be instrumental in dragging hundreds of others into hell with me. But if I spend a life warning sinners to flee the wrath to come, and it should so turn out that there is no future punishment, then no one is any the worse off after all. I prefer to occupy safe ground.

Frequent reports reach us that certain subscribers are not receiving their paper, and that some others get theirs unregular. The papers are mailed here promptly and we are doing all in our power to get a paper regular to each subscriber. But if the paper does not come regularly just drop us a card and we will look the matter up, and if the name and address are not on our book we will see that all mistakes are rectified. The most of our papers are addressed by a machine, and if the name are in the galleys right there is little danger of making a mistake, but if any occur, give us immediate notice that we may have a chance to rectify whatever is wrong.

SPECIAL NOTICE.

Of No. 1 of the present volume we printed several thousand, thinking that would be enough to supply the demand, but aside from a few which are kept back to fill back numbers, we lack over 600 of having enough to fill orders, and the demand for them is on the increase. We will therefore be compelled to print another edition of No. 1. This we gladly do as the project is bringing us a host of subscribers from many unexpected quarters, and then it is giving the reading people of America a better knowledge of the Brethren's faith and practice.

Now, since we have to print another edition, the more we can print at once the better it will suit us, and the more good we believe can be done. We would like to print not less than ten thousand if we can get rid of them on the terms offered below, and therefore will give our readers a few weeks to send in their orders so that we may know just how many will be wanted. The paper will contain a full account of the Brethren as published in No. 1, and will be sent post paid on the following terms:

3 copies	$ .10
10 "	.25
50 "	1.00
100 "	1.50

We hope to see orders coming in pretty lively, as we would like to get them all in before putting the paper to press. One friend, who is no member, from North Carolina has ordered one hundred to circulate in his county, and we would like to see many others do likewise.—Then brethren, sisters and friends send in your orders at once, and do good by spreading the truth, scatter the good seed, and then "On and on in the world you'll go, and never know, the good that comes from the seed you sow" until the great rewarding day when all will be rewarded for the good work they have done.

A LOUDER CALL.

A LOUDER call is the reason a minister frequently leaves a small, struggling congregation for one that is healthy and strong. By this one would suppose that the Lord sometimes gets in pretty good earnest and calls so loud that his demands cannot be resisted by the poor minister. But it is more than likely that the Lord in that case is the Almighty Dollar, and the loudness of the call is determined by the size of the pile. Of course, the more money the louder the Lord calls. And as money is what they are after, off they go and preach for the new congregation till the Lord piles up more money some place else, and calls still louder. Well, by the way, we cannot blame them so much after all, for if they have to preach the doctrines and traditions of men they ought to be well paid for it, for it is not likely that the Lord is going to settle the bill, for He don't pay for preaching any Gospel save His own. If a man is going to preach Mohammedanism, Mormonism, Paganism, or any other kind of an anti-gospel ism, he would better make up his mind to take all the pay for it that he can get in this world, for he will certainly stand a poor chance in the next.

I don't want any one to conclude that I am opposed to assisting ministers when it is necessary, for it is not right

That preachers should bear the cross alone
And all the world go free,

but then, I conclude that a man can well afford to preach that good old Gospel a whole life in this world, without listening to these loud money calls, from the fact, that in the next world the Lord will more than pay him for the good he has done.

But to tell the sober facts in the case, I am opposed to attributing these loud calls as they are denominated, to the Lord. He has now committed the Gospel to earthen vessels and uses human language as the vehicle by which His will is made known to men and women. The spreading of the truth is in the hands of the church, and the children of God learn their duty in that respect from the Word, because all that has ever been revealed to man, and is now known, is in the Word; and everything we know about God, about His laws and designs were obtained either directly or indirectly from the written Word, and aside from that there is no man or woman in the land who knows anything of God or His revealed laws. Then for a man, when he is offered a large sum of money, to tell the people that it is the Lord who is calling him is to suppose either the Bible teaches the preacher to go where there is the most money, or that the Lord by direct revelation, independent of the Word, has called him. I like to see men give the Lord credit for all the good there is done, but seriously object to placing that to the Lord's account about which the Bible is as silent as the grave. If the preacher thinks the big salary is the Lord's call let him take down the Bible and prove it, and not resort to claiming a direct revelation from heaven just as though the Lord was such a respecter of persons that He would talk to preachers and not to the laity. If the will of the Lord cannot be proven by the Word, then there is no use trying to prove it by any direct revelation of the Spirit, and it is from that we learn all we know about God and His revealed will.

THE DUNKERS.

"DUNKERS," says a correspodent of the Cincinnati *Commercial*, from the German verb tunken, to dip or duck, a word used in familiar, conversational German. The German Baptists immerse their converts in a manner wholly peculiar. They take the convert down to the water's edge, always to a river or running stream, none of your new-fangled warm church cisterns, and have him kneel down in the water. Then the preacher takes him by the back of the neck and dips him under the water, face foremost, you understand, not backwards, as do other Baptists. They dip him under, face foremost, three times, once in the name of the Father, once in the name of the Son, and once in the name of the Holy Ghost, thus giving him a triple or trine baptism. Hence the nickname Dunker or Ducker.

The men of the church part the hair in the middle, wear both hair and beard quite long, and look like pictures of the old Bible patriarchs. They wear long hair and beard because the patriarchs and 'postles did, and are forbidden to crop their hair short or to shave their beard off.

The religious ceremonies which particularly distinguish this from other Christian churches, are kissing, feet-washing and soup eating. In various places in the New Testament the "holy kiss" and the "kiss of charity" are mentioned; therefore, when these brethren and sisters meet at church they shake hands and kiss. When a brother comes into church he shakes hands with and kisses all the brethren, a sister ditto the sisters. I confess it nearly upset my dignity to see these gray-bearded old fellows come in and kiss one another, with a sounding smack, all around. I dare say one could get used to it though. The brethren kiss the brethren and the sisters kiss the sisters.

But they never kiss across.

In the matter of greeting colored brethren with the holy kiss, the church rules say that inasmuch as some white members have a weakness against kissing colored folks, it is "considered advisable" that the colored brethren put up with that weakness for the present, and excuse the holy kiss until such time as the white brethren become stronger in the faith.

The German Baptists take their children to church, babies and all, in ancient pioneer fashion. There were people in the little meeting-house from seventy years to six months old. The old Dunker women have the peaceablest, prettiest faces I ever saw on any old lady. The faces of the women, from the oldest to the youngest, are all fair and sweet-looking. There sat a venerable grand-mother with snowy hair and calm, fair face Beside her a beautiful young mother with her baby, the cunningest little bright-eyed Dunker baby, a perfect picture of the Madonna and child. And, if you'll believe me, even that Dunker baby wore on its face the Dunker look of ineffable calm and peace, too.

You won't be surprised that the Dunker sisters' faces look fair and unwrinkled and sweet tempered, when I tell you how they dress. Their dress-up church costume is a plain-cut calico dress and cape, and a gray calico sun-bonnet. The men's dress is of the very plainest cut, too Only think of it, friends. Suppose we could one and all suddenly cut away everything cumbrous and uncomfortable from our dress and from our lives, and have no more overskirts, bustles, ruffles, tight boots, tight dresses, tight coats, tight heads or corn doctors: no pearl powder, false hair, false smiles or false hearts, no worry and heartache and scheming to dress as well as this woman or that one, and no wicked envy or spite in our heart because we can't do it; suddenly to throw all this rubbish aside forever, and be simply natural and comfortable. The very thought of it makes a woman's heart ache to fly away and be a Dunker sister, too.

It must be something in the peaceful, simple lives of these women which makes them so pleasant to look at. It appears to me I never saw so many silk dresses together in my life as I saw in a Cincinnati congregation last Sunday, and yet among all these elegant ladies, I failed to see one face as serene and fair and pure as the faces of many of the Dunker sisters that Sunday in the rude little church. It must be there is some hidden spell, too, in a straight, light calico dress and gray sun bonnet, for the young Dunker girls, who mostly wore the world's dress, looked coarse and commonplace beside their mothers in the Dunker costume.

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REMARKS.

The above, clipped from a leading journal of the day, is a specimen of what is going the newspaper rounds in regard to our people, being made up principally of amusement and misrepresentations.—We print the article by request for the purpose of calling the attention of our brethren to the propriety of giving a *true* statement of our faith and practice a more extensive circulation, and thus better inform the reading people of our country. Newspaper reporters have been misrepresenting us so much, that these false ideas, regarding our faith and practice, are almost stereotyped in the minds of thousands who know nothing of us, and by them we are supposed to be a body of superstitious and fanatical religionists. They are not aware that our faith and practice are founded upon the proper and legitimate interpretation of the New Testament Scriptures. This injustice to us, however, has not been done by all newspapers, for many of them have frequently published very fair reports of our peculiarities and proceedings generally, and thereby have done something towards setting us before the people in a proper light.

There has never been published any work, giving a correct account of us; our faith and practice in full have not been made known to the reading people of our land as ought to have been done, and for that reason many newspaper reporters do not know enough about us to give the public much correct information about our distinctive features, and the object we, as a religious body, have in view. If more efforts were made in this direction, much good would evidently be accomplished. Many brethren and sisters are availing themselves of the excellent opportunity offered them, and are now scattering hundreds of No. 1 of the present volume all over the country, thus giving the world a better chance to know more of us, and in this way the truth will be able to stop some pens that are so busily at work misrepresenting us, and then, when people hear and read those erroneous reports, they will not believe them. The only way that we have to meet error is with the truth, and the more the truth is preached and published the less error there will be.

Truth is the only thing that will kill error, and that will do it effectually if we only put the truth to work. Then see to it that the truth has a wide circulation, that it may crowd out and take the place of error.

The closing part of the article which we have copied, is worthy of a careful consideration, and shows that from a health standpoint, plain dressing is far superior to the fashions and follies of the age.

CHIPS FROM THE WORK-SHOP.

—"Preach the Word." Yes, that is what God's Book says. Preach the Word, first last and all the time, and let speculations and vain philosophy go to the moles and bats. Preach the Word, and there will be no time to tell "old wives' fables." Again we entreat, PREACH THE WORD, and continue to preach it.

—Sober, thoughtful men and women look at the *quality* not the *quantity* of reading matter in a religious paper. They are not asking themselves, "How much wrapping paper can I get for a certain sum of money, but what tidings does the paper bring to me and others?" *This* is the real question of the man or woman whose heart is filled with holy zeal.

—The doctrine of Christ comes to a man with authority. It does not claim to be as good as any other system, but comes claiming to be *right*; and this precludes the possibility of any other doctrine being right. The very fact of it being right stamps every other religious system as being wrong, for God has but one doctrine on earth, and that is right doctrine—doctrine which stands above all others, and will ultimately triumph. Let believers in this doctrine stand up and rejoice.

—As an excuse for dancing, jesting, croquet-playing etc. we are told that "the young must have pastime and amusement." There is no "*must*" in anything that requires the compromise of truth and virtue. How ennobling to hear the young disciple of Jesus say to his worldly associate: "I am under the control of Christ; I cannot revel with you, nor spend my time in folly. I must honor my Savior by a chaste walk and godly conversation since I have been bought with a price."

—The great question with many of the clergy is: "What kind of a gospel shall I preach, that the people, saint and sinner will commend? What will fill our pews, pay the debts of the church, yield the most money for missionary purposes, increase my salary, etc?" Such men must keep their eyes open to the main chance. They must be very cautious *what* they preach lest somebody be offended, and the minister lose pecuniarily, socially. Certainly this is a slavish position. It is far better to preach the Gospel of Jesus Christ and be free.

—A saloon virtually says: "I am a saloon; I have set up to make paupers, rogues, assassins, widows, orphans, bloats, blear-eyes, red noses, rags, squalor, wretchedness—crime of every hue and character. I am a place of gambling, swearing, smoking, tobacco chewing, filthy conversation. I mean to ply my trade with all my might, and hold high carnival with the bodies and souls of men." Sad picture! The reality looks much worse.

—Some men contend there is no devil. This no-devil doctrine makes the Universalist nod assent, and the infidel laugh, but no one is comforted with this sort of stuff. The scoffer is delighted, and the skeptic grins, but who repents? A man once stripped his feet bare after a rain and walked boldly up to an old preacher and remarked, "There is no devil." The preacher, pointing behind the man, replied: "There is, for *there is his track fresh in the mud*." How often do we see his tracks in the mud, for he is a lover of *muddy* places.

—Some people can always find a bone of strife. They find some old, dry bone, labelled "custom" or "fashion" and gnaw at it until their teeth of godliness are worn out. This bone is frequently rolled into the church and set as a *bar* of fellowship. All Christians despise the very appearance of the thing, and labor to keep it out of the body. We need the faith and practice of the primitive Christians, and what is more than this, is superfluous. When we go about idly, we are apt to pick up some worldly bone, but if we continually seek the *peace of Jesus* there will be no time to collect *bones of strife*. Let us be wise in word, thought and action. E.

BAPTISM

Into Each Name of the Trinity.

BY J. W. STEIN.

FACTS FROM ALPHA TO OMEGA.

IOTA.

IT *is a fact, that all the ecclesiastic writers who allude to the origin of single* TOTAL [*]*immersion, refer it to Gregory the Pope and the fourth council of Toledo in Spain, A. D.* 633.

Orchard says: "In cases of danger, Gregory, the pope, allowed one immersion to be valid baptism" (Hist. of Foreign Baptists pp. 321, 322), and decided that trine immersion was not essential to salvation (Idem p. 166. note). Chrystal says: "Gregory is the *first* orthodox writer who deemed that trine immersion might be changed to single for convenience. yet he (Gregory) states that the custom at Rome in his day was the trine;" that "in this century an innovation was made in Spain, alone, however, in substituting single for trine immersion. But in others parts of the church the ancient mode remained," also that, "This is the *first* clear appearance of single immersion *either in the fathers or councils* of the church as a mode allowed among the orthodox" (Hist. of the Modes of Bap. pp. 81–100).

Hinton says: "The practice of trine immersion prevailed in the West as well as the East, till the fourth council of Toledo, which, acting under the advice of Gregory the great, in order to settle some disputes which had arisen, decreed that henceforth only one immersion should be used in baptism; and from that time the practice of only one immersion gradually became general throughout the Western or Latin church" (Hist. of Bap. p. 158).

Dr. Wall says: "So the Spaniards kept to the use of one immersion for some time. For forty years after (its introduction) it is confirmed in one of their councils. But Walafridus Strabo says that after awhile, the old way (trine immersion) prevailed (Hist. of Inf. Bap. vol I, p. 424).

Bingham says: "The Arians in Spain not being of the sect of the Eunomians, continued for many years to baptize with three immersions; but then they abused this ceremony to a very perverse end, to patronize their error about the Son and the Holy Spirit's being of a different nature or essence from the Father; for they made the three immersions to denote a difference, or degrees of Divinity, in the three Divine Persons. To oppose whose wicked doctrine, and that they might not seem to symbolize with them in any practice that might give encouragement to it, some Catholics began to leave off the trine immersion as savoring of Arianism, and took up the single immersion in opposition to them. * * * Some learned persons find fault with this council for changing this ancient custom upon so slight a reason as that of the Arians using it, which, if it were any reason, would hold as well against single immersion, because the Eunomians, a baser sect of the Arians, were the first inventors of that practice. And therefore the exception made by this Spanish council in the seventh century, cannot prejudice the more ancient and general practice of the church, which, as Strabo observed, still prevailed after this council; and if Vossius says true, the trine immersion, or what corresponds to it, the trine aspersion, is the general practice of all the churches upon earth at this day. And such a custom could not well be laid aside, without some charge of novelty, and danger of giving offense and scandal to weaker brethren." (Bingham's Antiq's of the Chr. ch. vol. I, B. 11, c. 11, sec. 8). Walafridus Strabo, alluding to this change of mode by the Spanish Catholics upon the ground of its abuse by the Arians, says: "If we are to desert everything which heretics have perverted, nothing will be left us, since they have erred concerning even God Himself, and they have twisted everything which seems to have pertained to His worship, and have applied it as though it were peculiarly designed for the support of their error" (Chrystal's Hist. of the Modes of Bap. p. 146).

Alcuin calls the decision of this Spanish council "diabolical," and says: "From the midst of the thrones of the rural districts of Spain, and from the lurking places of his envenomed perfidy, the old serpent again attempted to lift his head which had been bruised, not by the club of Hercules, but by the power of the Gospel, and, in the cups of his ancient malice, to mingle a *new* and accursed poison, and like a very freezing blast from the North, he has assaulted one side of the solid bulwarks of the church in his endeavor to change the rule of holy Catholic custom, by introducing the notion that it ought to be administered by invocation of the Trinity, indeed, but with a *single* immersion only" (Idem p. 146). What would Alcuin have thought had he contemplated the present magnitude of the Papal hierarchy, vainly called by its members, "the holy Catholic church," having "changed the rule of holy Catholic custom," not merely in the introduction of single immersion and pouring and sprinkling, but in the universal neglect (Milan excepted) of holy Catholic baptism as taught by Christ and transmitted by tradition from the apostles. Rome has rejected trine immersion, and is practicing the compends of her own invention in the professed name of the Holy Trinity, and thousands of her Protestant offspring hold as tenaciously to them, as if they thought it would be an unpardonable sin to forsake *her* traditions.

KAPPA.

It is a fact, that the church writers attribute the origin of the SINGLE ACTION *in baptism to Eunomius and his co-workers of the fourth century.*

Sozomen says: "Some say that this Eunomius was the first who dared to bring forward the notion that Divine baptism ought to be administered by a *single immersion*; and to corrupt the tradition which has been handed down from the apostles, and which is still observed by all." (†Sozomen's Eccl. Hist. B. 6, c. 26).

Theodoret says: "He (Eunomius) subverted the law of holy baptism, which had been handed down from the beginning, from the Lord and the apostles, and made a contrary law asserting that it is not necessary to immerse the candidate for baptism thrice, nor to mention the names of the Trinity, but to immerse once only into the death of Christ" (Chrystal's Hist. of the Modes of Bap. p. 78. Bingham's Antiq's of the chr. ch. vol. 1, b. 13, c. 5, sec. 7). Bingham asks: "Does not this innovation as plainly prove that the rite of trine immersion was the ancient form and custom of the church as Tertullian and all that speak of it before Eunomius, have constantly asserted?" (Idem).

LAMBDA.

It is a fact, that Eunomius who invented the single action did not invoke the Trinity in baptism at all. (Du-Pin's Eccl. Hist. vol. 1, p. 213).

Gregory Nyssen tells us, that Eunomius perverted the law of Christ and the tradition of the Divine institution, and taught that baptism was not to be given in the name of the Father, and of the Son, and of the Holy Spirit, as Christ commanded His disciples. (Bingham's Antiq's of the Chr, ch. vol. 1, b. 11, c. 3, sec. 10).

Socrates, referring to Eunomius, Eutychius and Theophranes as co-workers in heresy, says: "They adulterated baptism; for instead of baptizing in the name of the Trinity, they baptize into the death of Christ" (Socrates' Eccl. Hist. b. 5, c. 24). In contrast with this Justin Martyr, Tertullian and many others inform us that the general church invoked each name of the Trinity in baptism (See Justin's Apolog. 2, sec. 79. Du-Pin's Eccl. Hist. vol. 1, p. 91).

MU.

It is a fact Eunomius, like Arius his master, rejected the Divinity of Christ and the Holy Spirit, and also a Divine Trinity.

He taught that the Son and Holy Spirit were created beings, and hence if he worshipped the Son, worshipped Him as a creature and not as the Creator (Theodoret's Eccl. Hist. b. 5, c. 11. Sozomen's Eccl. Hist. b. 6, c. 27–28. Socrates' Eccl. Hist. b. 2, c. 35, b. 4, c. 7). The very extraordinary death of Arius, like that of Judas Iscariot, as recorded by Sozomen and Socrates, clearly exhibits the Divine judgments upon such impiety. (See Sozomen b. 2, c. 30, Socrates b. 1, c. 38). I cannot revert to this incident without ever and anon calling to mind the language of the apostle Peter: "There shall be false teachers teachers among you, who *privily* shall bring in damnable heresies, even *denying the Lord* that bought them, and bring upon themselves swift destruction. And *many shall follow* their pernicious ways; by reason of whom the way of the truth shall be evil spoken of" (2 Pet. 2: 1, 2).

Bingham says: "Because he (Eunomius) denied the Divinity of the Son and the Holy Spirit, he would no longer use the trine immersion, nor baptize in the name of the Trinity, but only into the death of Christ" (Antiq's of the Chr. ch. vol. I, b. 11, c. 3, sec. 10).

Chrystal says: "The single immersion of Eunomius is condemned, and up to this time we find no *mention* of its existence among the Christians of the second, and third, and fourth centuries. It first appears among the *bitter foes of Christ's Divinity*, and was introduced by them in conjuction with a change in the form of words" (Hist. of the Modes of Baptism p. 96).

NU.

It is a fact then, as a sequel to the foregoing ones, that if we wish to practice a baptism whose origin is attributed neither to heresy, the decrees of popes, nor decisions of papal councils, we must baptize into each name of the Trinity.

In order to find Christian baptism before the English Baptists enjoined the backward action (See Robinson on Bap. p. 696. Judson on Bap. p. 112), before Gregory decreed, or the fourth council of Toledo enacted the single immersion with an invocation of the Trinity, or before Eunomius invented the single action —a baptism whose validity has been universally acknowledged for eighteen centuries, and a denial of which involves a denial of the existence of a Christian church prior to these innovations you must accept trine immersion.

XI.

It is a fact, that no ecclesiastical historian or writer furnishes the time, place and name of the author of immersion into each name of the Trinity this side of the command of Jesus.

It is true that a few modern writers in their haste, have made unwarranted assertions which can have no force on mature, better informed minds. Mr. J. M. C. Breaker, of Mo., in an article in "The Baptist Battle Flag," of Jan. 12th, 1876, in vain attempts to inform his readers "WHY this practice of three immersions was adopted," by instancing the *opinions* of *Basil, Jerome, Augustine* and others, respecting its symbolical import, but *when? where?* and by *whom? adopted, he* seems to be entirely uninformed. Mr. D. B. Ray, editor of "The Baptist Battle Flag," in his work entitled "Baptist Succession" (pp. 355, 356, 410) attributes the *origin* of trine immersion to the *Catholics* of the *third* century, without so much as offering the smallest testimony in support of so important a discovery. I have asked him several times in kind communications, for the source of his information on this point but without success, and hereby again kindly ask him, (and his brethren who denounce trine immersion as mere tradition and superstition) for truth's sake, to furnish us with such information? If we perish in darkness, can they, if Christ-like, refuse us the light? If we hunger and thirst for truth, will they so coldly refuse us the portion of life? Are we, for whom Christ died, of so little importance as not to deserve *their important attention?* The publications referred to have been read by thousands. Will their readers please pause, and ask for the testimony of fifteen long centuries, which has transmitted so important but *undiscovered* information? What would such men as Clement, Tertullian, Cyril, Monulus, Basil, Jerome, Ambrose, Chrysostom and others, with the historians Eusebius, Theodoret, Socrates, Sozomen, Evagrius, and all the scholars of the Greek and Oriental churches, who taught and practiced trine immersion as the only Scriptural and apostolic baptism think, were they brought in contact with this recent discovery, and "forced to confront this modern learning" based only upon the assumptions and suppositions of a few *single* immersionist writers of the nineteenth century? I do believe, if trine immersionists could succeed no better in pointing out the post-apostolic origin of single immersion (with its backward administration) than single immersionists do, in attempting to find a post-apostolic origin to trine immersion, that they would really be ashamed to undertake it.

OMICRON

It is a fact, that all ecclesiastical historians of the early ages of the church of whose writings we have any account, were trine immersionists.

I have frequently been asked, why Eusebius the first ecclesiastical historian, never mentions *trine* immersion in his history? I answer, For the same reason that he does not mention *single* immersion. Single immersion not yet being in existence such *contra-distinctive* terms were not needed. The history of Eusebius extends to A. D. 324, stopping about fifty years before the introduction of the *single* action in baptism, by Eunomius. (See date of compends in Chrystal's Hist. of the Modes of Bap. p. 137). Eusebius was a Catholic, the *universal* practice of which church was trine immersion. He was made bishop of Cesarea about A. D. 313, signed the confession of faith in the Nicene council A. D. 325, gave his voice against Arius and wrote ably in defense of the doctrine of the Trinity and the divinity of Christ. (Du-Pin's Eccl. Hist. Vol. I. pp. 152, 153, 156). As to the Greek historians of the fifth century, *Socrates, Sozomen, Theodoret* and *Evagrius*, no well informed mind acquainted with their writings, associations, and church relations, will deny for a moment that *they* were trine immersionists. (See Extracts from their writings adduced in this discourse. Memoirs of their lives, in their respective works also Du-Pen's Eccl. Hist. Vol. 1. pp. 448–463. 564). In addition to this it may be remarked that of all the several hundred books of the Latin and Greek fathers of the first five centuries of the church yet extant, none gives us an account of single immersion earlier than the fourth century.

PI.

It is a fact, that the churches by whose unanimous consent the books of the New Testament were received and compiled into the sacred canon, and which also rejected the spurious works of heretics from the same, (Du-Pin's Eccl. Hist. Vol. 1. Sect. 6. pp. 29, 30) *have, without any account of a change in their manner of baptizing, transmitted the present Christian Scriptures to us, through the translations of the Greek, Latin, Novatian, Donatist, and Waldensian churches; all of which I have shown in a previous section, were trine immersionists.*

Remember, you, who reject immersion into *each name of the Holy Trinity*, that you reject the very medium through which you have received the last will and testament of Christ.

RHO.

It is a fact, that the church relations and doctrinal peculiarities of the first translators of the Scriptures into English show that they understood our text to demand immersion into EACH *name of the Trinity and so practiced it.*

The first English version of the New Testament was made by John Wickliffe about the year A. D. 1367. It was then translated from the Latin (Catholic) Bible verbatim. (Hist. of English versions in Emphatic Diaglott) Wickliffe was a professor of divinity in the (Catholic) University of Oxford, who with his followers, John Huss, and Jerome, both Masters of Art, in the University of Prague (Du-Pin's Eccl. Hist. Vol. 3. pp. 87. 90. 92) were excommunicated by the church of Rome because they rejected infant baptism and many other errors peculiar to that church. Among the whole catalogue as carefully enumerated, one by one, by Du-Pin (see Eccl. Hist. Vol. 3. pp. 87–96) neither were ever accused of interfering with the *mode* of baptism, which throughout the church in England was then *trine* immersion and so remained for years even after its change into the episcopacy. The council of Bourges A. D. 1584, the Common Prayer Book A. D. 1549, the *manale ad usum sarum* A. D. 1530 the 21st of Henry 8, *all* enjoin *trine* immersion. The first book of Edward vi, enjoined trine immersion. His second book changed it into single immersion, and the present English rubric has it modified still more. It was John Calvin who taught that the difference is of no moment whether he that is baptized be dipped all over and if so, whether thrice or once." (Chrystal's Hist. of the Modes of Bap. p. 205). Let it be further remembered that the commonly received versions of the English Scriptures, are from the church of England whose rubrics require trine immersion, absolutely until the last few centuries!

SIGMA.

It is a fact, that if single immersion first existed that the whole church must have changed to TRINE *immersion before the close of the second century.*

We have found Tertullian speaking of trine immersion about A. D. 200, only one hundred years after the death of St. John, and the close of the apostolic age, as the practice of the universal church.

Dr. Robinson speaking of trine immersion at an early day says: "It is certain that the practice was *universal* among Christians of the Catholic kind, and some who did not believe the Trinity performed baptism in the same way" (Robinson's Hist. of Bap. pp. 217. 218). The "Catholic kind" referred to here were all who believed in a Divine Savior and Holy Spirit and a Divine Trinity. Those who rejected this but still used the trine immersions were Arians. The exceptions were Eunomians and Sebellians as is elsewhere shown, who commenced their single immersion in the fourth century. If then the whole church practiced trine immersion at the close of the second and beginning of the third centuries, the change from *single* to *trine* immersion if made at all must have begun *much* earlier than this.

(*To be continued.*)

How to baptize a Jewish lady.—"As to the public act of baptism, let her be dressed in a garment, usually worn by females in baths, and be placed in a bathing tub, up to her neck in water; then let the baptist dip her head three times in the water, with the usual words: 'I baptize you in the name of the Father,'" etc.—*Martin Luther.*

---

[*] Eunomians baptize only a part of the body. (Bingham's Chr. Antiq's Vol. I. B. 11. C. 11. Sec. 1)

† Some translators of Sozomen have left out the word "single" (mia) before immersion to make the impression, one would suppose, that Eunomius was the author of immersion itself. For this reason alone we transcribe the Greek text. "Phasi de tines, proton touton Eunomion tolmesai eisegesasthai, en mia katadusei chreuai epiteleiu ten theian Baptisin, kai paracharaxai ten a po ton apostolon eis eti nun en pasi phulattomenen, paradosin." (Sozom. lib. 6. c. 26).

ECHOES.

ECHOES on my heart are falling,
Soft and tender, sweet and low;
Happy hours of bliss recalling
In the days of long ago.

At the twilight's dreamy hour,
Voices that were long since still
Come to cheer with soothing power
When my eyes with tear drops fill.

Echoes on my heart are falling,
Soft and tender, low and sweet;
And I hear loved voices calling,
Hear the tread of angel-feet.

Angel-whispers seem repeating
Fond words breathed in days long past.
Weep not. Sorrows are but fleeting·
Parting will not always last.

Where the crystal streams are flowing
In the mansions of the blest;
Where the wicked cease from troubling,
And the weary are at rest—

We shall meet, no more to sever
Meet where partings never come,
Farewells are not breathed forever:
Earth is not our biding home.

Then the echoes, softly dying,
Faded on the evening air,
And my soul poured forth its sighing
In a chant akin to prayer.

—*The Guide.*

◆

For The Brethren at Work.

GO NOT DOWN TO EGYPT FOR HELP.

In secret have I said nothing.—JESUS.
Woe to them that go down to Egypt for help.—ISAIAH.

THE Lord Jesus Christ did not come into this world to found a secret society to tell His secrets, to work in an underhanded way. Not by any means. But tells His followers: "That I tell you in darkness proclaim upon the house tops." "Preach the Gospel to every creature." "Go stand and speak in the temple to the people all the words of this life."—We would understand Him to urge His followers to declare His words, it makes no difference whether they will hear them or not; tell them the whole truth and nothing but the truth, and then if they will not hear their blood will be upon their own heads. "Yea," says the Savior to His disciples, "the time will come that they that will kill you, will think they are doing God service, but fear them not there shall not an hair of your head perish." "My kingdom is not of this world," says He to Pilate. Yes my dear brethren, if our kingdom were of this world then we might with propriety "go down to Egypt for help."—We might then join the Odd Fellows, Free Masons, or some other citizen of that country. As many professing Christians and ministers, these days, do thereby declare plainly that there is not help enough for them in the kingdom of Christ established, "woe unto them," saith the prophet. Dear brethren let us be encouraged and sail clear of all these secret societies in the future as we have in the past, thereby declaring plainly to Egypt that we have no need of their help, that the kingdom to which we belong is a powerful one, one that is fully able to sustain itself without any of the help of Egypt. "The gates of hell shall not prevail against it," it has stood the beating storms of the enemy now for eighteen long centuries, and although she has had to take to the wilderness where she was "for a time and times and half a time;" yet I think according to the signs given by the King of that kingdom, the time has come for the subjects of that kingdom "to lift up their heads for their redemption draweth nigh," when the King will say to His humble followers: "It is enough, come up higher." "And those, mine enemies, which would not have me reign over them (that went down to Egypt for their help) bring them here before me and slay them." "Woe unto them," saith the prophet. The truth will prevail; says Daniel: "I saw in the night visions and behold, one like the Son of Man come with the clouds of heaven and came to the ancient of days, and they brought him near before him. And there was given him dominion and glory and a kingdom that all people, nations, and languages should serve him: his dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed. And the kingdom and dominion and greatness of the kingdom under the whole heaven shall be given to the people of the saints of the most high * * * and all dominions shall serve and obey him." And John, the revelator, writes in confirmation of the same saying: "The kingdoms of this world are become the kingdoms of our Lord and his Christ * * * Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ and shall reign with him a thousand years." Then my dear brethren and sisters having all these precious promises on our side, if we are faithful let us look up with a steadfast eye to our King for all our hope, let us endeavor to cut asunder every tie that might cause us to look down into Egypt for our help; and "press forward towards the mark for the prize of the high calling of God in Christ Jesus."

F. G. MCNUTT.

Shannon, Ill.

CORRESPONDENCE.

A LETTER.

To Sarah J. Miller of Carlisle Springs, Penn.

DEAR SISTER:—In relation to God, the Word has a fixed, invariable value. To us it is flexible, opening and enlarging as *we* open under the illumination of the Holy Ghost. We know not God *without* the reason, nor yet *by* reason. *This* is the vestibule, but the heart is the shrine. This is the order of God's entrance, and the larger the portico the larger the sanctum sanctorum. It is the *heart* that makes us truly wise, but not minus the head. Knowledge as knowledge puffeth up, but as nutriment for the deeper life it is invaluable.—Standing alone, the serpent is in it; but the dove extracts the venom and makes our wisdom wise.

You wish to know more about the Danish Mission. For that purpose I recommend to you the new Western paper, entitled THE BRETHREN AT WORK. It is ably conducted, seems eaten up with the zeal of God's house, and is rapidly extending. The Danish Mission is the work of the Lord and will prosper. Even if the Brethren were silenced by civil authority, the tracts which are scattered like leaves from the Tree of Life, will prove a healing balm to many souls. Our Dear Brother Hope and his coadjutors are impelled by the love, and sustained by the arm of Jehovah-Jesus, and their labor in the Lord will not be in vain. Be instant and earnest at the Mercy-seat for them, and draw others into sympathy with the work. Pray that He who is "heir of all things," and King of kings," may be the Alpha and Omega of every endeavor of the church to sow the good seed, and neglect no patch in "the field" of Christ, which is "*the world.*" May all whose hearts are one with the God-man in this matter, often cast their censers between the cherubim, and plead for Divine wisdom and ardor, so that no ambassador put his hand into Beelzebub's garner, and fill the acres of the great Husbandman with tares for the endless burning.

The missionary theories of the Brotherhood must be recast and enlarged, its better sentiments deepened and vitalized by strenuous individual and concerted effort. The cross needs to be better understood, and our general church-life reconstructed on the basis of Calvary.—There is too much I, and not enough they in our aims and activities. We are too prone to tarry half-way up the incline to heaven. The mighty dollar excludes the Almighty God. Flashy carriages, flashy furniture, dietatic superfluities, artificial indulgences, and pandering to low desires, cannot crowd the cross into the back-ground without incurring the Laodicean rebuke. There is a large class, perhaps the majority, to whom the familiar phrases, "Our Father which art in Heaven," and "The Human Family," are the coldest, most unmeaning of figures, never carrying the petitioner beyond the narrow circle of his own interests. This is lamentable. God works by means—cannot otherwise in the circumstances—and *we* are the instruments on which He relies. The Head must work through the body. In the cross "God hath reconciled the *world* unto Himself," and "hath *committed unto us* the word of reconciliation." What are we doing as a church, compared with our resources, light and obligations? The God-endorsed claims of the blood of Jesus must receive a new and powerful emphasis for us all. We must allow full force to the fact that we are "debtors both to the Greeks and to the Barbarians; both to the wise and the unwise. So, AS MUCH AS IN US IS, *we must be ready* to preach the Gospel to them that are in Rome, Denmark, and "to every creature" that bears the image of God (Rom. 1: 14, 15). A religion that is not self-forgetful enough to sacrifice the temporal for the eternal; liberal enough to give the physical life for the life everlasting; expend the treasure that moth and rust corrupt for that which abides co-extensive with God's Throne, is not the religion of the cross. A world in ruins; a race condemned to hell; and the fullness of the eternal at our disposal for the consummation of the great scheme of Infinite Wisdom, Love and Power; who would not be "caught up to the third heaven" with enthusiasm and devotion to work with so great a Power, and for so sublime an end? Go, teach, baptize, and teach again: this is the unrepealed, unrepealable mandate of Jehovah.

C. H. BALSBAUGH.

◆

A WARNING.

BEING deprived of the personal association of my co-laboring brother I feel somewhat sad and lonely. Last evening after an interesting and well represented meeting we were received with kindness and hospitality into the abode of dear friends. We spent perhaps an hour of social conversation and then retired. We had just laid our heads upon the pillows when a telegram was brought to us announcing the death of sister Meyers, wife of Enoch Meyers, near Chelsea, Stephenson county, Ill., and requesting Bro. Enoch Eby to come immediately.

This morning brother Eby started back to attend the funeral. He expects, the Lord willing, to meet me again in a few days. By this solemn event we are again forcibly reminded of the uncertainty of human life. "Be ye also ready for ye know neither the day nor the hour wherein the Son of man cometh,"—a deeply solemn warning which proceeded from the lips of our blessed Jesus; and those who request it by practical obedience to His Divine commands have no occasion to dread the hour of dissolulusion. But how many are thrown into the deepest consternation amid the pangs of death because the timely preparation has not been made. O, how little do all the emoluments of the world appear in that decisive hour. But talk to the votaries of pleasure now, while running the course of their carnal amusements, depict to their minds the reality of death and the urgent necessity of making a preparation, and the warning is slighted. "Oh that they were wise, that they understood these things, that they would consider their latter end." How our hearts beat and bleed o'er human woe while our utmost energies to point them to the sure refuge from the coming storm of wrath seems to prove almost ineffectual. So Jesus wept o'er the fearful destiny of the revolting Jews, and labored with untiring energy to save them from impending doom. Brethren pray for your poor ministers.

Yours in the bonds of truth,

GEO. D. ZOLLERS,

Central Illinois Mission.

GLEANINGS.

From Jas. Y. Beckler.—Bro. Lemuel Hillery is holding a series of meetings at Hatfield this county. From there he intends going to Skippack, and afterwards to Indian Creek. *Harleysville, Pa.*, Jan. 15, 1877.

From J. B. Shirk.—The car of salvation is still rolling on, and once in awhile one is made willing in the day of God's power to step aboard. On last Sunday a young man was taken in by baptism. Yours in love. *Mt. Carroll, Ill.*, Jan. 18, 1877.

From S. J. Miller.—I wish you God speed in your noble work, and pray that the Danish Mission may be attended with such blessings that every brother and sister will have to say it is the Lord's work, and lend a helping hand. The Law-giver is great and the command: "Go ye," is a mighty behest, and if we refuse to do what is commanded where is the promise—"Lo I am with you always even unto the end?" *Carlisle Springs, Pa.*

From J. S. Flory.—We are having a more than ordinary hard winter. More snow than for years past; excellent sleighing—an unusual thing here. Today another terrible storm is raging, many cattle undoubtedly must perish if such weather continues much longer.—Stock men will learn, by sad experience, that some feed should be provided for their stock, though for the large herds of many thousands it is difficult to do.—Jan. 14, 1877.

From D. B. Mentzer.—Grace, mercy and peace be with you. My office labor is simply clerking at the Steam Engine and Boiler Works—keeping nearly all the accounts and books—and this takes nearly all my day-time from 7:30, A. M. to 12:00 and 1 00 to 4:30, P. M. Yet in this time many a good thought comes floating on the tide of God's love, and many a time He strikes me with His inspiration that makes me write out some notes, so that my pockets get filled with such inditings. The approach of a new year necessarily makes my daily duty more, and this is why you have not heard from me so frequently as might have been

From J. T. Meyers.—DEAR BRO.: The Committee was to Philadelphia. Bro. James Quinter, Moses Miller and C. Bucher were the Committee. They met in council on the eve of the eleventh, and after a short statement of things by the Committee, the church just accepted the report of last year's Committee. It did not take three hours to settle the whole affair. As far as I can learn the members accepted the report in good faith. I had intended to give a regular report of things, but inasmuch as everything passed off so pleasantly—and God be thanked for it—I deem it unnecessary. You will please make a note of this as many are anxious to learn the facts of the meeting. My health is getting better slowly. Was quite sick. Hope you are all well.

From K. Heckman.—J. H. MOORE. Dear brother in Christ. We have changed our place of residence from LaPlace, Piatt Co., Ill., to Tuscola, Douglas Co., Ill., about twenty-five miles East, but in same district of church, known as the Okaw Congregation at LaPlace.—Now brethren, inasmuch as it is quite lonesome to us here, and alone in the labor of a servant in the cause of Christ, and only twelve members living here, and living a little to one side of the main body of the church, about twenty miles space or territory betwixt us, we wish the brethren to remember us when traveling through this part of God's heritage. There are many souls here starving for the bread of life, as well as elsewhere, and especially our children which seem to be very dear to us all.—We want them saved as well as other brethren's children living in the midst of a large congregation where they are under the influence of the brethren almost every day. *Tuscola, Douglas Co., Ill.*, Jan. 16, 1877.

J. W. Detweiler.—BRO. MOORE — I think the readers of your paper would be pleased to hear from the Hatfield church, Montgomery county, Pa. We will inform you that Bro. Lemuel Hillery is laboring with us at present—preaching in the evening and visiting in day-time. We are greatly encouraged because we see the work is attended with the power of God, so that already three precious souls who could no longer endure the convicting power had to yield to the Savior, whose message was brought to them so impressively that they were convinced of sin and destruction. We believe saints and angels rejoice when sinners turn to God and are willing to accept of the terms of salvation. It is plainly observed that there are some more that will surrender if the Lord help to continue the work. Some are troubled because of their condition without a Savior. We would admonish all the ambassadors of Christ to exercise zeal in warning and convincing those that are out of the ark of safety to flee the wrath to come. It is precious to believe that a servant is faithful and tries to do his duty, but the praise all belongs to God; better claim less than is ours than more. Yours fraternally. *Hatfield, Pa.*, Jan. 18, 1377.

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EDITED AND PUBLISHED BY
J. H. Moore, J. T. Meyers, M. M. Eshelman:
ASSISTED BY
R. H. Miller, J. W. Stein, Daniel Vaniman, D. B. Mentzer, and Mattie A. Lear.

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THE BRETHREN AT WORK.

"Behold I bring you good Tidings of great Joy, which shall be unto all People."—LUKE 2, 10.

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CHRIST IN THE GARDEN.

WHILE nature was sinking in stillness to rest,
And the last beams of daylight, shone dim in west,
O'er the fields by the moonlight my wandering feet,
Sought in quiet reflection some lonely retreat;
While passing a garden, I paused there to hear
A voice faint and plaintive of one that was there:
The voice of the sufferer affected my heart,
While in agony pleading the poor sinner's part.

His life as a ransom He offered to give,
That sinners redeemed, in glory might live,
I paused for a moment, then turned me to see,
What man of compassion this stranger could be;
I saw Him low kneeling upon the cold ground—
The loveliest being that ever was found,
His mantle was wet with the dews of the night,
His looks by pale moon-beams were glittering and bright.

In offering to heaven His pitying prayer,
He spake of the torments the sinner must bear,
His eyes bright as diamonds to heaven were raised,
While angels in wonder stood around Him amazed,
So deep were His sorrows, so fervent His prayers,
That down o'er His bosom rolled sweat, blood and tears;
I wept to behold Him, I asked Him His name,
He answered—"'Tis Jesus! from heaven I came."

"I am thy Redeemer, for thee I must die,
The cup is most bitter but cannot pass by—
Thy sins like a mountain are laid upon Me,
And all this deep anguish I suffer for thee."
I heard with deep sorrow the tale of His woe,
While tears like a fountain of deep waters did flow;
The cause of His sorrows to hear him repeat,
Affected my heart and I fell at His feet.

I trembled with horror and loudly did cry,
"Lord save a poor sinner! Oh, save or I die!"
He smiled as He saw me—He said to me live!
Thy sins which are many I freely forgive;
How sweet was that hour He bid me rejoice,
His smiles, oh how pleasant—how cheering His voice;
I flew from the garden to tell it abroad,
I shouted salvation and glory to God

I am now on my journey to mansions above;
My soul's full of glory, of light, peace and love;
I think of the garden, the prayers and the tears,
Of that loving stranger who banished my fears,
The day of bright glory is rolling around,
When Gabriel descending, the trumpet shall sound;
My soul then in rapture with glory shall rise,
And gaze on my Savior with unclouded eyes.

—*Selected.*

HOLY GHOST PREACHERS.

THAT is just what is wanted. We have too much of this theoretical, ear-tickling, heaven-insulting, and not enough of the *practiced* and *practical.* What is wanted at the present day is more Holy Ghost preaching, more of the real and less of the superficial. We need just such preaching that will thrill the humble child of God into the very life and Spirit of the Master. We need preaching that has the smell of fire in every sentence, to be pronounced upon all ungodly men and women, and yet seasoned enough with heaven's great love to save a soul from the servant death, and hide a multitude of sins.

Christianity is certainly at a very low ebb at the present day, and a thorough overhauling of both theory and practice is a desideratum. Who will aid in this reformatory movement? Come forward to the ranks, you who are interested in the Redeemer's kingdom. In the name of God we shall and will prevail. All the votaries of hell can be made to tremble if we but go forward in the strength of the Almighty. If the weakest saint on earth can make the devil tremble, what can't a company of true believers do? All that is wanted is just to let the world know that we have been with Jesus and learned of Him. The secret of our victory lies in our fellowship with Christ. The reason so many of us do not make better headway in our preaching, is because we want the *I* where Christ should be.

Egotism must go out when Christ is to come in, or our preaching is a dead failure. Our egotism is the devil's victory. The very moment we undertake to preach just to display our great learning, natural talents, or because we want to be styled "good preachers," that very moment we welcome the devil right into our hearts. God knows nothing of this thing of good and bad preachers in the sense we view it. His preachers are all good. No Judases are to be found on the list of God's ministers. He who can testify the most *for* Christ and *of* Christ is really the best preacher in God's estimation. Our names in the *Brethren's Almanac* does not necessarily make us God's chosen embassadors. O for more Holy Ghost preachers? O that the zeal for the Lord's house would eat us up! BRETHREN AT WORK, forward! Let your whole aim and purpose be to "know Christ, and the power af His resurrection, and to have fellowship with Him in His sufferings," and then will we all be Holy Ghost preachers. J. T. MEYERS.

Selected for The Brethren at Work.

COME TO JESUS.

BY J. H. ELLIS.

NUMBER VI.

FOR a new heart come. "Ye must be born again," said Christ to Nicodemus. There must be a great change in our thoughts and feelings respecting God, before we are able to serve Him on earth and enjoy Him in heaven. Sin has estranged our minds from God, so that we do not desire Him and love Him. True religion is not pleasant to us. This is being "carnally-minded, which is death." To love the things which sin makes distasteful is a great change, like coming to life. It is called the new birth, or regeneration. "Verily, verily, I say unto thee, except a man be born again, he can not see the kingdom of God."

Unconverted sinner, how can you expect to enter heaven? You would not be happy there. A swallow enjoys the air, and a cow the meadows, but a fish would soon languish there and die: there must be adaptation. Music charms those alone who have an ear for it; books are no treat to those who dislike reading; and society is only pleasant when it is congenial. A clown would not feel at ease at court; the ignorant cannot enjoy the company of the learned, the profligate do not love the society of the virtuous; and just so the ungodly cannot take pleasure in religion. Is not the Sabbath to you a dull day, the Bible a dry book, religious conversation unpleasant, prayer a task, and the company of the pious irksome? But heaven is all Sabbath, all worship, all holiness—its inhabitants all righteous; and their talk and actions all have reference to God. Heaven is happy because it is holy, and because God is there. But if you do not love holiness and God, it would not be a happy place for *you.* You would wander about a miserable, solitary thing, damping the enjoyment you could not share, and polluting the temple in which you alone would be unable to worship. Therefore, unless born again you never *will* enter. You cannot, I know, change your own heart, but the Spirit of God can. And Jesus died to obtain for us the gift of the Spirit. And this gift is freely bestowed on all who sincerly apply to the Savior for it. O then earnestly pray for the Spirit of God, that you may be born again. Come to Jesus with the petition of David, "Create in me a clean heart, O God, and renew a right spirit within me." And for your encouragement, think of the gracious assurance of Christ, "If ye, being evil, know how to give good gifts unto your children, how much more shall your Father, which is in heaven, give the Holy Spirit to them that ask Him?"

Read John 3: 1–21; Rom. 8: 5–9; Eph. 2: 1–6; Psalm 51: 10–12; Luke 11: 1-13.

For The Brethren at Work.

A WORD IN SEASON.

BY C. H. BALSBAUGH.

IT is amazing how many souls have sinned themselves into darkness and despair, even in the Brotherhood. "A horror of great darkness" has fallen upon them and they lack discernment to see the "smoking furnace and burning lamp" pass between the halves of their sacrifice. Gen. 15: 9–17. Their bleared vision results from the film of sin spun out of habits of thought, feeling, and conduct disallowed by the Holy One. With some it is avarice, with others excessive alimentiveness, with some it is the fascinating cup, with a large class the no less fascinating weed, and with many it is the beastliness to which unbridled carnal indulgenc has degraded them. They feel that they are slaves. Their faces have slowly, almost insensibly, turned away from the cross, and now they see only their frightful shadow. A pitiful fraternity of captives. They clank their chains and sigh for freedom, but seeing no hope they are without energy or effort. How often do I receive appeals for a word of encouragement, accompanied with the despairing wail, "I would gladly make any sacrifices for salvation if I could believe there is hope." *There* is *hope*: poor, downcast, self-destroyed soul, THERE IS HOPE. The impossibility of pardon rests on the destruction of capacity to receive it, not on the want of capacity in God to bestow it. The impossibility of renewal lies in the sinner's indisposition to repent, not in the Divine indisposition to renew. The cross is the exponent of a nature too profound and glorious, and resources too vast to allow of any sin to be unpardonable on the ground of limitation in the atonement. There *is* a sin for which there is no forgivness, but it is the *sinner* that *necessitates* the Divine withdrawal, and not Divine implacability that necessitates the sinner's doom. A sincere desire for holiness, and an honest struggle Godward, an asking, seeking, knocking, that is willing to ask with a nailed tongue, to seek till the right eye is plucked, and to knock till the right hand is gone, will not supplicate a Deity whose heart is adamant. The death of Christ means too much to leave one sin unatoned—even the unpardonable one. The lid fo the Ark in the Tabernacle covered the tables of stone entire, and all the lightnings and thunderings representing their significanc. Christ is the Mercy seat—the lid that covers all sin, and hides God's wrath. Whether we *will* be forgiven depends on our *willingness* to enter under that lid, and be one with the moral law, and overshadowed by the Cherubim. Whether we *can* be forgiven depends on our ability to turn our moral nature in that direction. If our talent is taken from us and given to another, we are self-sealed and God-sealed to reprobation. If there is left the capacity and the fact of hunger and thirst after righteousness, our case, though deplorable, is not hopeless.

In every application to me for light on this awful subject, the hindrance to believe was the sinner's own darkness, and not the character or government of God. The valley of Achor and the valley of Hinnom are not the same, although their gulfs and terrors may seem equally deep and dark. One is the "door of hope," and the other the vestibule of hell. The great cardinal constituents in our moral nature are the pivot that must swing us back to God. The Divine government of us as individuals and as a race, has its foundations in our own psychology. The discipline of God, or His paternal effort to recover us to Himself, can be initiated at any point where the sense of responsibility asserts its supremacy. REMEMBER THIS, all ye desponding souls. Any obedience above pure self-interest, no matter how trivial, prepares the way for a larger incoming of its object, viz. God. If the external act has at first a mixed motive, only persevere, stiffen yourself against the most inveterate disinclination, and the persistent, inflexible *will-service* will gradually disclose and develop the internal law as engraven on the conscience, and fasten itself on and control the affections. Then the duty at first so irksome, will be incorporated in the deepest structure of the soul, and become the ruling impulse and a perennial pleasure. This is the *constitutional* law of religion—the Decalogue on the fleshly tables of the heart. You must be willing to start on the lowest level, and be content with feeble beginnings, and slow progress. Let not your own shadows interpret to you the heart of God. Be thankful *you cast* a shadow. It shows that the sun is yet above the horizon. When *all* is darkness, hell is near. Beware, trembling, repent, turn, and keep turning, till you and Emmanuel stand once more face to face in fraternal relationship.

For The Brethren at Work.

MISSIONARY WORK.

BY ENOCH EBY.

A BRIEF extract from the *Missionary Advocate,* published by the Missionary Society, of the Methodist Episcopal church will give the reader an idea of the commendable zeal manifested by that body of people in the spread of a perverted gospel. I say perverted because the gospel which they preach and practice is not the same gospel which Jesus and His apostles preached and practiced, hence must be a perverted gospel.

Amount expected to be raised in the year 1877:

Total for Domestic Conferences in the U. S.	$631,200.00
For Foreign Conferences	32,450 00
Grand Total	$663,650.00

What an enormous amount of money, after adding to that amount, the salaries for hirelings to preach, and the amount used to erect costly edifices to worship in; it would swell it to at least fifteen hundred thousand dollars, and this is the labor of but one of the protestant churches. What kind of a sum would we have if we would add them all together? We would readily conclude that there is enough of money, labor and zeal to convert the whole world, but alas! what do we see? People growing worse and worse, deceiving and being deceived; infidelity and atheism on the rise, murder, suicide, theft, intemperance, dishonesty, selfishness, hatred, strife, heresy, &c. are still prevailing around us. Why is it so? We answer, because the prophecy is being fulfilled where it says: "A wonderful and horrible thing is committed in the land; the prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so." (Jer. 5: 30, 31). And again, Micah 3: 10, 11. "They build up Zion with blood, and Jerusalem with iniquity. The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the Lord, and say, Is not the Lord among us? none evil can come upon us." And again, (Jer. 6: 13, 14, 16): "From the least of them even unto the greatest of them, every one is given to covetousness; and from the prophet even unto the priest every one dealeth falsely. They have healed also the hurt of the daughter of my people, slightly saying, Peace, peace; when there is no peace. Thus saith the Lord, Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein." And again; (Jer. 23: 21, 22) "I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied. But if they had stood in my counsel, and had caused my people to hear my words, then they should have turned them from their evil way, and from the evil of their doings."

How plain the prophets must have seen our age of the world, with the horrible thing existing, of the prophets divining for money, and judging for reward; given to covetousness, saying peace, peace where there is no peace, all because He says, I have not sent them. The Savior said: "He whom God hath sent, speaketh God's Word," and it is evident if they would cause the people to hear God's Word, they would turn them from their evil ways; but the difficulty would be they would turn them out of the church, and consequently lose his hire. Hence if a sister wants to wear gold or plaited hair, he will heal it slightly by saying, "if the heart is only right the gold will do you no harm." If a brother is guilty of banqueting or drunkenness, it will not do to excommunicate him, but they will heal it slightly, for he pays from twenty to fifty dollars a year; hence money is the great master wheel in the world, and in the church, and the great flood gate through which corruption is let into religion and politics. What is it men and women will not do for money? Well did the apostle say: "The love of money is the root of all evil," for the love of it makes it the propelling power and that is wrong. Money is needed to carry on the work of the Lord and will do much good if properly applied, but it will do no good unless the Gospel is preached in its primitive purity and simplicity so that people are not only turned from their evil ways, but taught to follow Jesus in His footsteps, and do His commandments, that they may have right to the tree of life and enter in through the gates into the City. Otherwise money may be spent, labor performed, zeal manifested, proselytes made, and at last be two-fold more the child of hell than the one that made him; and then all is lost, time, money, labor, and most of all, the soul, all *lost,* LOST.

Lena, Ill.

The Brethren at Work.

"The Brethren at Work," will be sent post-paid, to any address in the United States or Canada, for $1 35 per annum These sending eight names and $10 80, will receive an extra copy free of charge For all over this number the agent will be allowed 15 cents for each additional name, which amount can be deducted from the money, before sending it to us.

Money Orders, Drafts, and Registered Letters may be sent at our risk. They should be made payable to J. H. Moore.

Subscriptions, communications, etc, should be addressed: J. H. MOORE,
Lanark, Carroll Co., Ill

LANARK, ILL., FEBRUARY 5, 1877.

BRO. Josiah D. Emmert, an aged deacon of this congregation, was buried last Thursday, Feb. 1st.

THE Money list, prospectus, some obituaries and quite a number of gleanings were crowded out.

BRO. Peter Forney, of Benton Co., Iowa, who has been sick for some time is now better and able to be about.

THIS week we send the map of the Holy Land to those who were entitled to them. Should any one fail to receive their map, they will please let us know.

WE are again out of ENVELOPES, and orders on hand that we cannot fill now. Will likely get a new supply ready next week, when all orders will be promptly filled.

IN answer to inquiries, we will say, that we can still supply back numbers for a few hundred more subscribers. But at the rate that subscribers are now coming in the back numbers now on hand will soon be exhausted.

WE hope our agents will not relax their efforts in obtaining subscribers, for we can still accommodate a goodly number, and really, the more we have to read our paper, the more good we can accomplish. Our list is being swelled to a pretty good size, and still they come. The brethren and sisters have, so far, been doing a good work for us, and thus insures success to the enterprise in which we are engaged. For these, as well as all other efforts made in our behalf, and in behalf of the Master's work, we feel to be thankful and take courage.

PAUL by the inspiration of the Spirit says: "Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." Just so, it will be with all of us. It makes no difference, how much good we may do, nor how well we may obey the commands, if we have not charity, it will profit us nothing. Then, it follows that charity is essential to salvation, and that in order to be saved, all must have charity, as well as obey from the heart that form of doctrine once delivered to the Saints.

THE *Bruederbote* for February is mailed this week, and like the former No. presents a beautiful appearance in its new and improved form. The list, however, is not as large as it ought to be and is not paying expenses, and should we continue it with the present number of subscribers we will lose considerable money on it. As this is the only German paper published in the brotherhood it certainly ought to be well supported, and there are enough German readers among us to give it a large circulation. We want to hear from our German members and know what they are willing to do, for if they want the *Bruederbote* to succeed now is the time to do something. Our English paper is coming up finely, and is going to succeed, and has already attained quite a respectable circulation, but unless something is done for the German paper it will, in course of time, have to be discontinued for the want of support. Then, brethren, you who want a German paper let us hear from you one and all.

IT is said that many of the Jews are returning to Jerusalem, and laboring to rebuild the city, and are anxiously looking forward to the time when they will be permitted to repossess their native land, and once more enjoy the beauties and fruits of the country promised to Abraham and his descendants. We have not heard from our correspondent at Jerusalem for some months. It is likely that he has left, and should we not hear from him soon, it is our intention to work up another correspondence from that place.

To us, Jerusalem and its surroundings are becoming quite interesting, and doubtless it is so with the most of our readers. We are all eagerly grasping for news from the Holy Land. The beautiful map of Palestine hanging in our office, has made us quite familiar with the country, its rivers, lakes, mountains, valleys, and cities, and the more we learn of it, the stronger becomes our desire to see, and with our feet tread the sacred soil.

ORGANIC SUCCESSION AND DOCTRINE.

"THE BRETHREN AT WORK, is the name of the Dunkard's paper published at Lanark, Ill. It says that their origin 'dates from the year 1708.' The Dunkards say that, 'Faith, repentance and baptism are essential to salvation and for the remission of sins.' They claim one hundred thousand members They resemble the Campbellites very much, but they have three immersions for salvation instead of one."

The above paragraph is clipped from the *Baptist Battle Flag*, a Baptist weekly edited and published by D. B. Ray at LaGrange, Mo., and needs a little correction, which I hope the editor will not refuse to give his readers.

While it is true that we date the rise of our reformatory movement from the year 1708, it should not be concluded that our doctrine took its rise at that time, but was then and there *discovered* in the Scriptures by those eight who solemnly set themselves apart for a careful study of God's Word in order to find out what was His law. The result of their investigations was a full resignation to the whole will of God. There are a few who accuse us of being unable to trace an *organic* connection of our people, as a body, to the days of the apostles, and consequently our rise in the year 1708 is by some considerably harped upon. Now in claiming organic succession with the apostolic church, if this connection is to be of any value, there are two things that must of necessity be established. *First.* Those claiming to show that connection should be able to establish the fact that the doctrine and practice of their church, *through their church* can be traced to the apostles; and *Secondly.* That that channel is represented by men of Christian piety and holiness. To accomplish these two is beyond the power of man.

The Greek church claims organic succession in doctrine, and in baptism are able to prove their claims beyond question, for since the days of the apostles to the present period they have practiced the three-fold immersion: but respecting the purity and holiness of the lives of those who represent that channel they fail for the want of proof. The Baptist church, however, meets a difficulty on the other hand, for however well they may sustain their claims to holiness and piety, all their ancient churches, through which they labor to trace their organic succession, practiced trine immersion, thus for ever cutting off their claims to succession. As a body we propose to build upon the foundation of the apostles and prophets, and if we can successfully prove that our faith and practice are sustained by the New Testament, and have from the heart obeyed that doctrine we have all the organic connection that the law of the Lord requires. This much on succession for the present is sufficient.

Mr. Ray makes quite a mistake when he says that we resemble the Campbellites very much. It is true that we resemble them in several particulars but in many points there is about as much difference as there well could be. The following, commencing with the action of baptism, is sufficient for the present:

1. We dip the candidate into the water *three* times, while they dip but *once*.

2. We use the *forward* immersion, while they use the *backward*.

3. They have the candidate *standing* when baptized, but with us he *kneels* in the water.

4. We practice feet-washing in the church as a religious rite, while they do not.

5. For the Lord's Supper we have a full evening meal, while they use simply the bread and wine and call that the Lord's Supper.

6. We partake of the bread and wine, in commemoration of Christ's death and suffering in the evening or after the close of the day, while they take theirs in the day-time, generally about noon.

7. Our people salute each other with a holy kiss, or kiss of charity, while they do not.

8. Our people anoint their sick with oil in the name of the Lord, while they do not.

9. Our sisters in praying or prophesying have their heads covered, while theirs do not.

10. They allow their members to go to war, fight and kill their fellow man, while we do not.

11. They allow their members to follow the vain fashions of the world, wear gold, silver, fine apparel and costly array, we do not.

12 Their ministers receive a salary for preaching, while ours do not.

13. They allow their members to join secret societies, while we do not.

The above thirteen points embrace the leading features of difference between the two orders of people, and are not intended to cast any reflection whatever upon the Campbellites, but show the people that there is not so much resemblance between us after all.

MOODY'S BLUNDER.

"THERE is hardly any church that doesn't make a great deal of baptism, but the New Testament only speaks about baptism thirteen times while it speaks of the return of our Lord fifty times, and yet the church has very little to say about it."

The above is language that was used by Mr. Moody in his sermon on the second coming of Christ, preached near the close of his series of meetings lately held in Chicago. I have had the pleasure of carefully reading some of Moody's sermons, and find a great deal of good, solid matter in them, nevertheless, they contain errors, and some of them quite dangerous; but the above extract has in it the greatest mistake I have yet known him to make, and cannot see how a man who has studied the Bible as much as Moody, could unintentionally make such a blunder.

He says in so many words that "The New Testament only speaks about baptism thirteen times, while it speaks of the return of our Lord fifty times." I do not question the number of times, as given by Moody, which the New Testament speaks of the coming of our Lord, and without looking up the matter I believe him to be about right; but his mistake regarding the number of times that baptism is mentioned is certainly uncalled for. He either has never carefully counted the instances of baptism mentioned by the sacred writers or told something that he knew to be untrue. If he had never counted the number of times that baptism is spoken of then he was not competent to make an assertion regarding it, and if he had counted them he would have known better. Besides this, there are those who think what Moody does not know about religion is not worth knowing, and over this as well as some other classes, he has considerable influence, and when he makes a wild assertion like this, they swallow it down with a good relish. In fact there are many people in the land who eagerly hear and confidently accept anything that may be said against baptism. Their hearts are set against it, and by not obeying it they are rejecting the counsel of God against themselves, to such Moody's assertion is accepted with joy.

I have taken a little pains to see how many times the New Testament speaks about baptism, and from my own investigation, without taking any other person's word for it. I discover that it is mentioned not less than ninety-eight times. *Baptizo*, the Greek word for baptize, occurs eighty times, and *baptisma*, the word for baptism eighteen times This of course is not exactly correct, but rather less than the true estimate. I do not desire to make more of baptism than the Bible makes of it, but when a man discards it on the gound that it is mentioned but thirteen times, when it is really mentioned near one hundred times he is doing injustice to the Word of the Lord, and telling people that which is not true. When saying this I do not wish to underrate the importance of Christ's second coming, for I do not believe that the subject is treated sufficiently in either preaching or writing. It is not right to do away with either, though one is a command and the other a promise; one is to be obeyed and the other enjoyed. All those who have been lawfully baptized, and live a life of obedience unto Christ in all things shall enjoy the second coming of Christ, live and reign with him a thousand years. But those who reject the counsel of God against themselves, not being baptized as Christ commanded, but willfully walk in known disobedience may expect the coming of the Lord to be a terror to them, for He is coming to take vengeance on them that know not God and obey not the Gospel of our Lord and Savior Jesus Christ.

Men of influence like Moody should be careful what kind of assertions they make, for they are believed by thousands, and thus may be instrumental in leading many down into the grave unprepared for the judgment As Mr. Moody has made this mistake, and it has gone out before the public in print, will he not be so kind as to correct it? It is his duty to do so, or else he allows himself to pass on though life leaving behind him a blunder that may induce thousands to violate one of the positive commands of the Gospel, and go to the grave unprepared, because they have rejected the counsel of God against themselves by walking in disobedience to the law of the Lord.

TRACT ASSOCIATION FUND.

THE following donations to the Tract Fund have been received since last report.

David F. Eby.	$ 5.00
Geo. Aschenbrenner	.50
David Sword	1.00
E.	1.00
L P	1.00
Lizzie	.25
S. L. Snyder	2.00
A. H. Hamm	2 00
D. D. Horner.	1.00
R. M. Mohler	5.00
Previously reported.	345 25
Total	$364.00

DANISH FUND.

THE following amounts have been received at this office since last report.

Levi Hofferd	$ .10
Peter Cober	.50
Laura M. Ebersole	.50
Coventry (Pa.) Church	2.65
Eliza Hale	.50
John K. Olinger	1.00
A. H. Baum.	.50
Daniel Baum	.30
A. Brother	.10
A. Brother.	.10
B. Gungy.	1.00
Geo. Ervin.	1.65
D Flory	1.25
Sarah Miller	2.00
John Swartz.	1.00
C. Wine	.55
Bethel Church, Ind	3.60
Jacob B. Shirk, Ill.	.50
A. H. Hamm, Neb	1.00
Michael Hull.	1.00
D. D. Horner.	1.00
Previously reported	9.45
Total	$30.25

THE weather during the last few days has been very pleasant, but the roads are muddy and traveling bad.

For The Brethren at Work.

HISTORICAL SELECTIONS.

BY D. B. MENTZER.

NUMBER 2.

OUR former contribution to this department can be found in Vol. 1, No. 13, and was about "Nazareth" of to-day, where formerly Jesus spent His childhood and the earlier years of His manhood.

Our present selection is interesting information occuring in a letter written by a traveler in the East to *Blackwood's Magazine.* We submit it to our readers, believing many will be gratified to learn the modern conditions of places and things we read of in the Holy Bible:

THE TOWER OF BABEL.

"After a ride of about eight miles, we were at the foot of the Bier Nimrood.—Our horses feet were trampling upon the remains of bricks which showed here and there through the accumulated dust of ages. Before our eyes uprose a great mound of earth, barren and bare. *This* was the Bier-Nimrood, the ruins of the Tower of Babel, by which the first builders of the earth had hoped to scale high heaven. Here also it was that Nebuchadnezzar built—for bricks bearing his name have been found in the ruins. At the top of the mound a great mass of brick-work pierces the accumulated soil. With your finger you touch the very bricks, large, square-shaped and massive, that were 'thoroughly' burned; the very mortar—the 'slime' now hard as granite—handled more than four thousand years ago by earth's impious people.—From the summit of the mound, far away over the plain, we could see glistening, brilliant as a star, the gilded dome of a mosque, that caught and reflected the bright rays of the morning sun. This glittering speck was the tomb of the holy Aly. To pray before this idolized tomb at some period of his life, to kiss the sacred dust of the earth around it, there at some time or other to bend his body and count his beads, is the daily desire of every devout Mohammedan."

The word *Babel* means "confusion" or "mixture." Read Genesis 11: 1–9, and you will read what the people devised in their vain imaginations, and how the God of Heaven frustrated their foolish intentions. May we learn from this to give ourselves to the Lord to keep His commands, and hope in His all-sufficient salvation. Let us not imagine, like the people of Babel, that we can, or that any man can, make his own way to Heaven. We are called to believe and obey, in love and humbleness of mind, and we shall live, and enter the portals of Heaven. And if the poor Mohammedan is so zealous, so devoted in his religion of man, how much more faithful. and earnest ought we to be who have embraced and felt the power of the religion of Jesus.

Waynesborough, Pa

BAPTISM

Into Each Name of the Trinity.

BY J. W. STEIN.

FACTS FROM ALPHA TO OMEGA.

TAU.

IT *is a fact, that single immersion Baptists are agreed that there was no change in the mode of Christian baptism during the first three centuries.*

Mr. Campbell says: "In this one thing of the action of baptism and the design of it, there was but one opinion from the day of Pentecost down to St. Athanasius—down to the fifth century" (Campbell and Rice's debate p. 470). Dr. Graves, in his introduction to Orchard's History of Foreign Baptists uses the following quotation: "It is stated in the most satisfactory manner, that *all* Christian communities during the first three centuries were of the Baptist denomination, in constitution and practice" (Orchard's Hist. of Foreign Baptists Introduction p. 14). Mr. Orchard calls Tertullian "*a Baptist*" and after adducing the testimony of Irenaeus, Clement, Origen, Dionysius, and Anobius, in favor of believer's baptism, all of whom were members of trine immersion churches, says: "It might appear strange to some readers that the testimonies of early baptisms as adduced above, are few in number for three centuries; many more allusions to the ordinance could be given, yet it should be remembered that while *there existed a harmony among the churches, on the mode and subject of baptism and* ALL PARTIES WERE REGULATED BY THE SCRIPTURES, (my italics) there was no necessity for the churches to record their views of baptism" (Hist. of Foreign Baptists pp. 38, 39). He also remarks; "The most respectable historians affirm, that no evidence exists as to any attraction in the subject or mode of baptism during the third century" (Idem p. 35). See this fact further supported (Mag. Cent. c. 3. Dano. p. 62). If the above testimonies are correct what, I ask, must become of the opinions of those who *suppose* single immersion was changed by the Catholics, to the trine, in the third century?

UPSILON.

It is a fact, that if a change was wrought from single to trine immersion it was done by the martyr churches in the trying days of Pagan persecution.

From the persecutions of Herod, Nero and Domitian down to that of Maximinus, who was superceded by Constantine, the churches of Christ (catholic, but not papal) had but comparatively little rest from oppression (Eusebius' Eccl. Hist. B. 3. C. 32. B. 4. C. 16. B. 5. C. 1. B. 6. C's 1, 41. B. 7. C. 10. B. 8. C's 4, 11, 12, 13. B. 9. C. 7). It may be truly said of them, they were "counted as sheep for the slaughter." It required no ordinary moral courage even to profess Christianity during the first three centuries, much less to figure conspicuously in the discipline and government of the churches, and is it likely that the suffering churches of these martyr ages, would have set aside Divine baptism for human institution? Surely not. The martyr spirit and martyr faith of the church never changed a rite so sacred. A people who regarded a strict adherence to the Savior's authority so necessary to their salvation were not the ones to trifle with a divinely appointed mode and to set it aside. This was left to be done by a later and more corrupt faith, and by those who regarded baptism as merely an indifferent and non-essential ceremony.

PHI.

It is a fact, that if a change was made from single to trine immersion, it was so unanimous that the whole church of that age as far as we have been able to learn, never raised one protesting voice against it.

Is it not passing strange, that the churches of these early days so ready to renounce the first innovations of schism and heresy, never called trine immersion such, if it really was? And is it not equally astonishing that *all* the dissenters from the early church who bring in their grievous complaints against the growing corruptions in the church on account of which such great schisms were produced, *never spoke of trine immersion as a corruption* if it were such, but observed it themselves? Could it have been a mere human invention? A post-apostolic innovation upon the Christian institution; and yet the *whole universal* church East, West, North, and South, in Europe, Asia and Africa, including heretics and schismatics, Arians, Macedonians, Sabbatians, Montanists, Novatians, Quarto-deciman, Apollinarians, and Donatists—dissenters of every name, for successive centuries in connection with the apostolic age, never lift a single protesting voice against it as such when they regarded baptism as being invested with so much importance; when innovations of less moment produced universal commotion, and when the single immersion of Eunomius had no sooner appeared than it was universally denounced? Could it have been that there *was* not enough piety and moral integrity in all the early Christians with all their sufferings for Christ; with all their martyrdoms for truth, among Catholics and dissenters, to have reproved the universal whole, and have said to them: "*Why you are all wrong. Trine immersion is a new thing. It is not of Divine origin. Single immersion is not an innovation.*" But as we have seen, it was just the reverse. They claimed that trine immersion was from Christ and the apostles, and single immersion was an *innovation.* Since human nature and zeal are very much the same in all ages, I am sure if some of our modern single immersionists, who are so ready to attribute the trine action to superstition had then lived, they would have exposed the whole thing. And are they more zealous for the faith of the Gospel, than were the martyr Christians of the first centuries, who tell us that trine immersion was Divine baptism?

CHI.

It is a fact, that the churches of the first centuries acknowledged no head but Christ. Each bishop was the overseer and counsellor of His own congregation, chosen by the people, for as yet there were no metropolitan sees (Mosheim's Eccl. Hist. Cen. 2 p. 2. C. 2. Sec 1. Neander's Hist. of the Chr. Ch. Vol. 1. pp. 179–184).

Therefore no general change could have been wrought on so important a question without *universal* commotion. Could such a change be made among the single immersion churches of America and Europe in this age without general contention? And is it likely that the martyr churches during the first centuries would have been more passive to the inroads of baptismal innovations? To *whose* authority would they have been so passive save Christ's?

PSI.

It is a fact, that if a change was made from single to trine immersion, it was done so quietly all over the world that the most learned and distinguished ecclesiastical writer and bishop, as well as church councils knew nothing about it, and attributed trine immersion to Christ and the apostles.

The clear and unmistakable statements of Chrysostom, Monnulus and Can. 50. of the "Apostolic Canons," have already been adduced which with the testimony of Pelagius, Alcuim, Gennadius, Theodoret, Sozomen, Cyprian, Austin, Athanasius, Didymus, and others show that the mind of the early centuries attributed trine immersion directly to the Savior's commission (See Donatist Controversy p 170. Work of Cyprian p. 1. p. 240. Bingham's Antiq's of the Chr. Ch. Vol. I. b. 11. c. 3. b. 11. c. 11. Sec. 7). Canon 50 of the "Apostolic Canons" shows plainly that the council which enacted it as well as the churches which received it believed this. Dr. Robinson says this canon was early received by the Greek church (Robinson's Hist. of Bap. p. 86). Therefore if *single* immersion was first in existence in the church, or if Christ commanded single immersion the Greek church and the most distinguished Greek scholars of the first ages knew nothing of it, but thought Christ commanded baptism into EACH name of the Trinity when He said: "Baptizing them in the name of the Father, and of the Son, and of the Holy Spirit." Bingham says Basil, Jerome and Tertullian derive trine immersion from "*apostolic* tradition" (Antiq's of Chr. Ch. Vol. I. b. 11. c. 11. Sec. 7). These traditions were binding (see 2. Thess 2 : 15. 3. 6). It should be remembered, however, that the patrisic idea of tradition was not that it was the *source* of a thing, as is now held among the Latins, but the MEDIUM of its transmission. True apostolic tradition is the handing down by the apostles to others what they had received from a *Divine* source. Hence the opinions of these fathers are in harmony with the mind of the church in that age.

Tertullian, the most distinguished of the Latin fathers, in refuting the heresy of Praxeas about the Trinity, appeals to baptism and says: "After the resurrection, promising he (Christ) would send the promise of the Father, and lastly commanding that they should immerse into the Father, and the Son, and the Holy Spirit; *not into one name,* for we are immersed for EACH *name,* into EACH *person,* not once but thrice" (See Tertullian's Works, p. 659; also Bingham's Antiq's vol. 1, b. 11, c. 3, sec. 1, Chrystal's Hist. of the Modes of Bap. pp. 61, 62, 262).

Chrystal, commenting upon this and other passages from Tertullian, says: "They show, 1. That Tertullian believed that all baptisms of the New Testament, performed after the words of the commission were uttered, were performed by trine immersion. 2. That he believed that Christ enjoined this mode. In addition it should be remarked that, in the first five hundred years, the great bulk of orthodox testimony, so for as expressed, is in favor of both these views. The practice of the church far a thousand years coincides with them" (Hist. of the Modes of Bap. p. 62).

Hinton, Fuller, Wiberg, Campbell and other single immersionists referring to Tertullian's statement of the *general practice* of the church in his apology, (See Tertullian's Eccl. Hist. p. 434) accuse him of saying, "We are immersed three times, FULFILLING somewhat more than the Lord has decreed in the Gospel." They generally avoid the other quotation.

Mr. J. M. C. Breaker, of Mo., quoting this from Hinton (a Baptist) in his article on "Trine Immersion" in the "Baptist Battle Flag" of Jan. 12, 1876, says: "This shows that Tertullian did not claim that the custom originated with Christ and the Apostles."

Dr. Graves in debate with Dr. Ditzler accuses Tertullian of claiming that the three immersions of the church were more than was authorized by the Scriptures (Graves and Ditzler's Debate p. 138). Mr. Campbell says: "Tertullian denies that three immersions had an ancient origin,"‡ (Campbell and Rice's Debate p. 258). But this groundless and hasty assertion is left unsupported by the barest shred of testimony. That all this is a *twist* of the enemies of trine immersion, which not only makes Tertullian contradict the clear statements of the most learned fathers and councils, but his own testimony as already adduced, will appear from the following: The Oxford translation of the Latin text of Tertullian reads thus: "Then we are thrice dipped, *pledging* (not fulfilling) ourselves to something more than the Lord has prescribed in the Gospel." This passage is rendered in Du-Pin as follows: "Afterwards we are plunged into the water three times, and they make us *answer to* (not fulfill) some things which are not precisely set down in the Gospel" (Du-Pin's Eccl. Hist. vol. 1, p, 93. Dub. Ed. of 1823). Orchard quotes it after a similar manner (Hist. of Foreign Baptists pp 33, 34).

Bro. James Quinter comments very appropriately on this as follows: "Before the candidates were baptized they *pledged* themselves to some things not mentioned in the Gospel, and to these Tertullian refers, when he says, "pledging themselves, etc." It was not trine immersion that they pledged themselves to, but things mentioned *before* baptism." (Gospel Visitor, Vol. XV, p 129.) The following is the passage referred to, according to the Edinburgh translation, as I take it from Tertullian's Writings in the Anti-Nicene Library. "We solemnly profess that we disown the devil, and his pomp, and his angels. Hereupon we are thrice immersed, making a somewhat ampler pledge (not fulfilling more) than the Lord has appointed in the gospel." He then states the tasting of milk and honey, the weekly abstinence from the daily bath, the taking of the eucharist before day, the offerings for death or birth-day honors, the refraining from kneeling or fasting on the Lord's day, the making of the sign of the cross, etc." He then says: "If for these, (not for trine immersion) and other such rules, you insist upon having positive Scripture injunction, you will find none." (Tertullians Writings Vol. 1 pp 336, 337.) He does not say here that, in being thrice dipped we *do* more than the Lord appointed, but they made a somewhat ampler *pledge.* And if when he disclaims positive Scripture injunction for "these things," we make him include *immersion into each name of the Trinity he can as consistently be made to include the disowning of the devil and immersion itself which the narrative expressly includes.* In his able work against Praxeas, which I have carefully examined, he refutes the error of that heretic concerning the trinity by appealing to baptism, and reminds him in the language, already quoted at the head of this testimony, that Christ had commanded baptism "*not into one name,*" but that they were baptized for EACH person, into EACH name, not once, but thrice, making immersion into each name of the Trinity, just as old as the commission itself, and not fulfilling more than Christ commanded.*

[*Many oppose trine immersion upon the ground that it was early associated with the use of milk, honey, salt, oil, white garments, &c. But is an ordinance to be abandoned on the ground that it has been abused by human corruption? If so I ask what have we left that pertain to the church of God. And what my friends will you do with your single immersion? Were the Eunomiacs and Sebellians who first used "one *dip*" for baptism free from corruption and superstition? Had they not even denied the fundamental truth of Christianity itself viz. the *Divinity* of Christ, and hence, if worshipped Him at all worshipped Him as a creature and not as the Creator? Was not the first association of single immersion with the three names, Father, Son, and Holy Spirit by the authority of Gregory and the fourth Council of Toledo? Was it not associated with these same corruptions, as well as sprinkling and pouring were in their incipiency? Was it not associated with popery?—with penance?—with prohibition of marriage to the clergy?—With the exorcisms of catechumens?—with the invocations of saints?—with the celebration of litanies?—with the veneration of the relics of saints?—with the consecration of Pagan temples with holy water &c. &c.? (Du-Pin's Eccl. Hist., Vol. 1, pp. 566, 517, 573, 687). And what shall be said of the popular churches of America to-day whose services have become associated with charades, shows, festivals, and fairs, with all their lotteries, gambelings, pride, falsehoods, cheats, &c. &c.? Are these not worse than milk and honey and salt and oil and white clothes? And have they not virtually abandoned the ordinances of God's house? But dross can never destroy the intrinsic value of the gold with which it is associated. The purer Christians of the earlier ages opposed the growing corruptions of the times, but contended still for the faith and ordinances of Jesus. Let us do likewise, rejecting error and accepting truth whatever it may cost, wherever found, or whence-soever derived.

OMEGA.

It is a fact, that if the foregoing facts could be reversed in favor of single immersion, its advocates would consider their position on this question as entirely invulnerable.

My dear single immersion friends, regarding you as honest searchers after truth, with feelings of deepest friendship I ask you: Suppose you could *reverse* the foregoing historical facts respecting the relative claims of single and trine immersion?

Suppose the Greeks and Orientals whose practice has always been considered an unquestionable exposition of "*baptizo,*" and exhibition of the *apostolic practice,* had always practiced *single* immersion and had understood the Savior to teach it?

Suppose they regarded trine immersion as a mere "innovation" and church "compend?"

Suppose the most prominent ecclesiastical writers and scholars for over sixteen centuries, had told us that the *general* practice of the primitive churches was *single* immersion?

Suppose they attributed the *origin* of the practice of *total trine* immersion to pope Gregory and the Spanish Council of A. D. 633? and the *origin* of the *trine* action to Eunomius, a heretic of the fourth century?

Suppose no one could point in ecclesiastical history to the *time, place,* and *author* of *single* immersion, this side of Christ and the apostles?

Suppose the early Catholics, Montanists, Novatians, Donatists, Arians (Eunomians excepted) and Waldenses had been *single* immersionists?

Suppose the Christian Scriptures had been received, translated and transmitted to us through *single* immersionists? Considering the absence of any protesting voice against a change in the manner of baptizing during the first three centuries, and the *clear* and *positive* testimony that no such change had occurred, together with the purity of the churches during the first two hundred years, with their form of government and sufferings for Christ's sake? Suppose I ask with these considerations, Tertullian and Clement, born about the middle of the second century had clearly stated about A. D. 200, that *single* immersion was the practice of the general church?

Suppose such men as Chrysostom with the canons and church councils of the early ages had attributed *single* instead of *trine* immersion directly to Christ and the apostles?

Suppose the most distinguished trine immersion writers attributed the origin of the bowing posture in baptism to their own people in the sixteenth century, as Drs. Robinson and Judson have the backward posture to theirs? (See Robinson's Hist. of Bap. p. 696, and Judson on Bap. p. 112). Suppose, dear friends, *these suppositions were facts,* with so many positive witnesses in court in your favor, and nothing but *assumed probabilities* and bare *suppositions* against you, *what* would you think of *your backward single immersion?*

I appeal to your sober judgments from a stand-point of legal justice—I appeal to the verdict of your awakened conscience in the sight of God? What would you think of your cause? Would you not consider it *invulnerable?* What must you think then of that which *justly* claims *all these advantages? viz: immersion into* EACH *name of the adorable Trinity.*

(*Concluded next week.*)

LOVE MARRIAGES.

A MARRIAGE should only be consummated when both of the parties are morally certain that they are necessary to each other's existence; that life would be a dreary waste without the oasis of the loved; that the intended one possesses all you admire and esteem, and that the journey through life in his or her companionship will be one of serenity and happiness. The union will then by the endeavors of both, be attended with all joy, contentment and happiness that it is in the power of mortals to obtain here below. Marriages are usually contracted to satisfy desires, as love, fortune and position. The results are most truthfully stated by an eminent divine in the following passages:

Who marries for love takes a wife, who marries for fortune takes a mistress, who marries for position takes a lady.—You are loved by your wife, and regarded by your mistress, and tolerated by your lady. You have a wife for yourself, a mistress for your house and friends, a lady for the world and society. Your wife will agree with you, your mistress will rule you, your lady will manage.—Your wife will take care of your household, your mistress of your house, your lady of your appearance. If you are sick your wife will nurse you, your mistress will visit you, your lady will inquire after your health. You take a walk with your wife, a ride with your lady. Your wife shares your grief, your mistress your money, and your lady your debts. If you die your wife will weep, your mistress lament, and your lady wear mourning. Now, which one will you have?—*Exchange.*

* * *

THE habit of exaggeration like dram-drinking, becomes a slavish necessity, and they who practice it, pass their lives in a kind of mental telescope, through whose magnifying medium they look upon themselves and everything around them.

* * *

IF ye know these things, happy are ye if ye do them.

[‡On this same page Mr. Campbell contradicts himself by saying: "Not only Moshiem, Neander, but *all the historians,* as well as Professor Stuart, trace trine immersion to the times of the apostles." This occurs in the first edition of this debate. In the later editions the word "*trine*" has been omitted.]

NO ROOM FOR JESUS.

Because there was no room for them at the inn—Luke 2: 7.

Ah! little knew they of the guest immortal,
Who sought the inn at Bethlehem that day,
When, from the cold inhospitable portal,
The virgin mother sadly turned away.

The Roman's pride, the Pharisee's ambition,
Soldier and priest might easy entrance win,
But Christ in vain entreated for admission—
There was no room for Jesus in the inn.

No room for Jesus! and the same strange story
Is spoken still by the same human race;
Still dying sinners meet the Lord of glory
With homes and hearts too full to give Him place.

Minds, in whose spacious chambers earthly learning,
Usurps the kingdom heavenly wisdom claims;
Majestic wills, that endless glories spurning,
Chain down their aims to trivial aims.

Hearts, large enough to taste seraphic pleasures,
Created God's eternal love to gain,
That pour upon the world unworthy treasures;
These are the thresholds where Christ stands in vain.

No room for Jesus! There is never wanted
Room for the high, the wealthy or the great;
Unasked, unsought, a place to them is granted—
Only Emmanuel must knock—and wait.

No room for Jesus when the hope of heaven
Enters no door his footprints have not trod,
When he alone to mortal man has given
Room in the holy Paradise of God!

No room for Jesus! Let the world take warning,
Lest it be called to bear its final doom,
And in the solemn resurrection morning,
It stands at heaven's gate to find "no room."

No room for Jesus! Lord assert thy power—
Cast out all claimants that oppose thy grace,
We would not live without thy love an hour—
Earth is a desert, till thou showest thy face.

O only Savior, all our idols leaving,
We yield thee room within our fullest love,
Thy gracious word of promise still believing,
That thou preparest room for us above.

No room for Jesus! Terrible and dreary
Would be a life, a death, by thee unblessed.
Dwell in us here, then give our spirit weary,
Room with thee, Lord, in one eternal rest

—*Selected.*

* * *

For The Brethren at Work.

PUTTING ON CHRIST.

BY J. S. MOHLER.

"For as many of you as have been baptized into Christ have put on Christ."—Gal. 3: 27

It seems that the Galatian believers, after embracing Christianity and were baptized, turned away from the Gospel, and sought to be made perfect by the Law, hence the apostle reproves them sharply for their apostacy, and calls them foolish, and asks: "Who hath bewitched you?" "Having begun in the Spirit are ye now made perfect by the flesh?"

After having reproved them, he useth the above language by which we discover the estimation in which the apostle held the ordinance of baptism.—That by its observance we virtually acknowledge its sufficiency for our well-being, in time and in eternity to the utter exclusion of all other organizations, or systems of worship whatever. That by its observance, we become entitled to all the rites and privileges of the house of God, and renounce our citizenship in the kingdom of darkness, and vow allegiance to the kingdom of God's dear Son.—But some one will say: if baptism has all these advantages and responsibilities connected with it, then all the sinner needs is to be baptized. This, however, is not correct. To receive baptism with all its advantages, we must first be convicted of sin. To be baptized *without these prerequisites would be in vain.* To have these prerequisites without baptism would be equally vain. Naturally, foreigners desiring citizenship must first have the qualifications of good citizens, and secondly, vow allegiance to the government; and by so doing they "*put on*" American citizenship. So with Christians, first have the qualifications for good citizens in Christ's Kingdom, then "*put on*" Christ, or citizenship, by baptism. But while it is important that we thus put on Christ, it is of more importance that we

KEEP HIM ON.

Some persons have an idea that after they are baptized they will naturally sail to heaven "on flowery beds of ease," *i. e.* will put Christ off, like the Galatians, and seek to be perfected by some more pleasing way. To keep Christ on we must

WEAR CHRIST;

wear Him every day. There are those who seem to wear Him on the Lord's day and at church, but on Monday morning He is put off till another Lord's day comes, or in other words "*Sunday Christians*" and "*Monday devils.*" We must learn to wear Christ at all times and places. If there is a place above all others where Christ ought to be worn that place is the family — the home circle. It is there that our greatest trials meet us. It is there that the finest graces and virtues of Christianity *should* and often *are* exercised. If we are Christians at home, we will be Christians abroad. It has been said of some that, "They are devils at home and saints abroad." This may be true, but if we are saints at home there is no danger that we will be very bad abroad. We need to wear Christ in our daily labor, in our business, in our intercourse with the world, in poverty, in wealth, in sickness, in health, in death, in temptations and suffering for Him, &c. When we wear Christ in this way, He becomes a

GARMENT.

There is a natural body, there is a spiritual body. There is a natural covering, there is a spiritual covering. There is a natural nakedness, there is a spiritual nakedness, hence says the revelator in writing of the miserable condition of the church of the Laodiceans: "And knowest not that thou art poor and miserable and blind and *naked;* I counsel thee to buy of me *white raiment* that thou mayest be *clothed* and that the shame of thy *nakedness* do not appear." Those Laodiceans had *put on* Christ through baptism like the Galatians, and afterwards put Him off again, and put on the world instead.

FITNESS.

Naturally we desire that our garment *fit*, that our appearance may be respectable. This applies very well spiritually. There must be a *fitness* between our life and our profession. If after putting on Christ we are dishonest, untruthful, worldly minded, miserly, lovers of pleasure more than lovers of God, the garment (or doctrine of Christ) will not *fit*, our spiritual nakedness will appear, and even people of the world will say:—"*That man is no Christian.*" His whole life tells it. There is no fitness between his life and the doctrine of Christ.—Again naturally if we are cleanly (as all Christians ought to be) we will use some effort to keep our

GARMENTS CLEAN.

This also applies very well spiriturally. There is naturol filthiness, there is spiritual filthiness, hence says the apostle James: "And keep himself *unspotted* from the word." Jude says, speaking of certain bad characters in the church: "These are *spots* in your feasts of charity." Again says the same writer: "Hating even the *garment spotted* by the flesh." Says the revelator to the church of Sardis: "Thou hast a few names even in Sardis who have not *defiled their garment.*"

If after putting on Christ a man becomes drunken, or is guilty of filthy conversation, or is found mingling with the unhallowed associations of the day, such as pic-nics, horse races, dances, saloons, &c., he is *spotting* and *defiling* this spiritual garment, and instead of coming out from among them and being separate, he plunges in among them and is made partaker of their sins. Again this garment is always referred to as being of fine linen

"WHITE

and clean." There is nothing that will detect *filth* like the *white;* dark colors may conceal a great deal of filth, but not so with *fine linen white and clean;* the least particle of dust will be detected. This but illustrates the purity of the doctrine of Christ. Its transforming power in the heart, called by Peter the "day star," which "having risen in our hearts shines brighter and brighter unto the perfect day," revealing sin and its exceeding sinfulness more clearly unto us, illuminating our moral vision, making us more sanctified, more consecrated more devoted to the purifying of our souls in obeying the truth to an unfeigned love of the brethren. Again, naturally, when we select a garment, we have an eye to its wearing qualities, but if we are not careful we may be imposed upon and get a garment made of

SHODDY,

which looks well enough but deceives its looks, it is not what it appears to be, it will soon wear into holes and will need patching. This also make a good spiritual application. There are persons who put on Christ for sinister motives, to gain certain ends, and when those ends are gained Christ is put off again; others put on Christ without counting the cost. Like seed that fell on stony ground which grew very rapidly, but having no depth of earth soon perished, so those who do not properly count the cost seem to be more joyous for awhile than the true believers, but when the cross must be borne, a little self-denial practiced, a little shame to be suffered for Christ, they will put Christ off again, are getting tired of Christianity. All of these classes, and others that might be mentioned, instead of having on the *true garment* have on *shoddy* which is getting full of holes and needs patching, and to patch this garment, some will connect themselves with the various worldly associations, such as Masons, Odd Fellows, Grangers, Templars, &c. Every such organization they connect themselves with after professing Christianity, is but an evidence of their want of confidence in the Christian religion, and is adding a patch on "*shoddy Christianity.*" *True Christianity* needs no patching. True Christianity is a system complete and needs no additions or subtractions.—David says: "I was young but now am old, yet have I never seen the righteous forsaken nor their seed begging bread." Christianity is amply sufficient for our well-being in time and in eternity.—Christianity instead of wearing out becomes stronger as we faithfully wear it, becomes so strong that death cannot sever it from us. "Blessed are the dead that die in the Lord from henceforth, Yea, saith the Spirit they shall rest from their *labors* and their *works* do follow *them.*"

Whatever God does is well done. In the scheme of human redemption God has in view our temporal as well as our spiritual well being, hence as a code of morals, what can excel the teaching of Christ: "Do to others as you would be done by" "Love thy neighbor as thyself." "Resist not evil, but overcome evil with good. If thine enemy hunger feed him, if he thirst give him drink, for in so doing thou shalt heap coals of fire on his head." Many other excellent sayings might be referred to in reference to our conduct with one another and with the world, but these are sufficient to show that we need no patching up from other sources outside of Christianity for our happiness in time and in eternity. When the Israelites were forty long years in the wilderness their clothes waxed not old,—no patching needed.—Christ's garment was woven throughout without seam, no patches in that garment. Even so spiritually no patching is needed. We but make things worse when we undertake to use untempered mortar. But with all our care naturally our garments in course of time will become defiled and need

WASHING.

It is even thus spiritually. If we even have on the true *religious garment* and are ever so careful of the trust committed to us, we will discover our proneness to sin; when we would do good evil is present, the flesh lusting against the Spirit, &c. But while this is so we can rejoice that there has been opened in the house of David a Fountain for sin and uncleanness, where we can all wash and be cleansed.

"The dying thief rejoiced to see,
That Fountain his day,
And there may I, though vile as he,
Wash all my sins away."

It was asked of the angel by the revelator, of that vast multitude which no man could number; whence they were? The angel answered: "These are they that have come up out of great tribulation and have *washed their robes* and made them *white* in the *blood* of the Lamb." It is thus with us, when tribulation and persecutions assail us and we feel our many infirmities, our inability to overcome and gain the victory, that we can plead the blood of Christ, and in the name of Christ receive pardon for our sins committed as we pass along through life (sins of weakness) and obtain spiritual strength.

"Then let us pray both night and day
And keep our garments bright,
That you and me that we may be
The children of the light,"

And may be presented before the throne of God as a chaste virgin bearing neither *spot* nor *wrinkle.*

CORRESPONDENCE.

FROM DENMARK.

Assens, Dec. 24th, 1876.

Beloved Brethren:—If we only had a church here, the people would more readily join, but it seems that all those who stand near to the church at present, are burdened with the thought of being left without an organized body. We hope, however, that we shall soon gain some more in North Denmark, and then we may soon have enough to have a regular organization.

We have had so much snow here that for a long time no mail matter could come or go. But now it is raining, and the snow is rapidly leaving. Bro. Hansen is out of work, and he intends to go North to find labor. Mary is still improving slowly. Hard times are becoming worse. Preparations for war on the part of Russia and Turkey still continue and vast sums of money are being expended for war material. Our tract opposing war silences the advocates of war, and may do much good.

Another year will soon be ushered in, and we have reason to believe that much good has been done in this country by the Brethren. May the coming year find us still earnestly engaged in the good cause, so that souls may be saved, and the Lord glorified. Continue to pray for us and the European nations. And now may the God of peace abide with you, blessing you with union and success and all lawful means to do good.

C. Hope.

GLEANINGS.

Fom D. D. Horner.—Dearly beloved in the Lord, grace and peace be unto you. Church news is always desirable and read with interest, when the news partakes of that character so as to make the saints rejoice and sinners shed tears. Such was the case at our late series of meetings, that was held with the brethren of the the Indian Creek branch, Westmoreland Co., Pa. The meeting commenced on Christmas evening with the expectation of getting help from the adjoining churches. Bro. Silas Hoover from Somerset, Somerset Co., Pa., met with us. There was a large congregation together to hear what the brethren had to say. Bro. Hoover commenced to labor in the vineyard of the Lord in good earnest, and preached Jesus and Him crucified, and while the meetings increased in number the large and commodious meeting-house was almost filled every night and day during the meeting, which lasted some 8 or 9 days. The members took a great interest and tried, by the help of the Lord, to make the meeting a good one, one that might be the means of strengthening the members and bringing sinners to repentance. And truly such it was. Bro. Abraham Summy and F. B. Weimer from the Jacob's Creek congregation were with us, and assisted in laboring for the conversion of souls, and by the united efforts of the church, with the assisting grace of God thirty-eight souls were lead into the water and baptized in the name of the Father, and of the Son, and of the Holy Ghost, we hope to walk in newness of life. May the Lord ever be their helper, and keep them from all evil. *Jones Mills, Pa.*

From Jesse Calvert.—J. H. Moore: Permit me to give your readers an item of church news. I helped to hold a very pleasant and interesting meeting at Eight Mile church, twenty-one were added by baptism and one more applicant; and quite a number told us they would come ere long. I hope their good resolutions will not wear off, but that they may soon come is my sincere prayer and ever keep the dear ones faithful. *Zanesville, Ind.*, Jan. 25, '77.

From Eli Troxel.—J. H. Moore: Dear Brother, this letter leaves me at work at South English. Came here the 19th of January 1877, found the members all in good health. So far our meetings have been well attended. Last Sabbath (it is said) there were more people in the church than at any one time before. Our meetings have not only been largely attended, but they have been very interesting, so much so, that the attention has been more than ordinarially good. One soul was made willing to say, "What shall I do to be saved," and was baptized by trine immersion on Monday. We have good reason to think that there are others who will soon covenant with God in Christ Jesus, to live faithful until death. Brethren S. Yoder and John Thomas are our assistants here. We have principally talked to the people on the subject of the great "war between sin and holiness." We expect to continue here until Monday next when we go to Deep River church, and will continue there a few days, then return home again. We expect to go to Cold Water church about the 15th of Feb. Pray for us that our labor be not in vain. Fraternally your brother at work. *Vinton, Iowa*, Jan. 24.

DIED.

MYERS.—In the Waddam's Grove church, at Chelsea, in Jo Daviess Co., Ill., Jan. 21st, 1877, sister Nancy, wife of Enoch X. Myers; aged 41 years, 5 months and 21 days. Disease: cancer in the breast, from which she suffered much for over two weeks, but endured it all with Christian patience and resignation.

In sister Nancy's death our brother has lost a loving companion, the children an affectionate mother and the neighborhood a kind and sympathetic neighbor, one who was loved by all, as was fully demonstrated by the vast concourse of sympathizing friends assembled at the funeral. Agreeable with her request, she was anointed in the name of the Lord, and the last two weeks of her life was spent in admonishing her friends (and especially her large family of children) to love and obey Jesus. O that her words were written with an iron pen on the hearts of all her dear children. We sorrow, but not as those who have no hope.—The occasion was improved by the the brethren from her own selected text: Psalm 23: 1.

Enoch Eby.

Lena, Ill.

BAKER.—In the Spring River church, Jasper County, Missouri, Jan. 18, 1877, our beloved brother and Elder, Addison W. Baker; aged 67 years and 10 months (less one day).

Brother Baker was much afflicted, had a spell of sickness almost every year for many years; he was weak in body but strong in the faith, one that had the love and confidence of all the members, and well reported of by his neighbors. These that knew him best loved him most. Humility was manifest in his appearance, conversation and daily walk. In his last sickness, he laid sick forty-six days: he bore his affliction with Christian patience, and often said to his dear companion, and others, that if it was the Lord's will he would rather die than live. May we not, then, hope that he will be among those that God will bring with Him. Funeral services by the brethren, from 2 Timothy 4: 5, 7, 8.

OBER.—In the Indian Creek branch, Westmoreland county, Pa., on the 30th of Dec. 1876, Mary Lucinda Ober, daughter of friend Jacob and Anne Ober, aged 8 years, 2 mo. and 19 days. Disease, diptheria and croup. Funeral discourse from 1st Cor. 15: 19, 20.

D. D. Horner.

MARTIN.—In the Welch Run church, Franklin county, Pa., Dec. 8th, 1876, brother Jacob Martin: aged 80 years, 7 months and 8 days.

MYERS.—In the same church, Nov. 27th, 1876, brother Christian D. Myers; aged 33 years, 3 months and 27 days. G. W. Bricker.

Clay Lick, Franklin Co., Pa.

* * *

BRETHREN'S ENVELOPES,

Is the name we give to our new printed envelope, that we have prepared for the use of our brethren, sisters and friends. Those who have seen the envelope, are well pleased with it, and take delight in using them, when writing to their friends. Send for a package, show them to the members, and do good by using them. They will be sent postpaid for 15 cents a package — 25 in a package — or 50 cents a hundred.

THE BRETHREN AT WORK.

"Behold I bring you good Tidings of great Joy, which shall be unto all People."—LUKE 2, 10.

Vol. II. Lanark, Ill., February 12, 1877. No. 7.

The Brethren at Work.

EDITED AND PUBLISHED WEEKLY,
BY
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For The Brethren at Work

HEAVEN.

NO night shall be in heaven . no gathering gloom
Shall o'er that glorious landscape ever come:
No tears shall fall in sadness o'er those flowers
That breathe their fragrance through celestial bowers

No night shall be in heaven : forbid to sleep
These eyes no more their mournful vigils keep:
Their fountains dried, their tears all wiped away,
They gaze undazzled on eternal day.

No night shall be in heaven : no sorrow reign,
No secret anguish, no corporeal pain,
No shivering limbs, no burning fever there.
No soul's eclipse, no winter of despair.

No night in heaven : but endless noon :
No fast declining sun, no waning moon ,
But there the lamb shall yield perpetual light,
Mid pastures green and waters ever bright.

No night shall be in heaven, no darkened room,
No bed of death, nor silence of the tomb,
But breezes ever fresh with love and truth
Shall brace the frame with an immortal youth,

No night shall be in heaven; but night is here,
The night of sorrow and the night of fear
I mourn the ills that now my steps attend,
And shrink from others that may yet impend,

No night shall be in heaven! O had I faith
To rest, in what the faithful witness saith
That faith should make these hideous phantoms flee,
And leave no night on earth henceforth to me.

—*Selected by Susie Fry.*

Mount Carroll, Ill.

For The Brethren at Work

WHAT WE SHOULD BE.

OUR responsibility is a great one. Theoretically we teach what no other religious denomination teaches in the whole world. Our responsibility can only be felt and fathomed as we contemplate it in its grave relation to the souls of men. The essential doctrines that underlie "the faith once delivered to the saints," and which we profess to teach and practice burdens us with a responsibility too solemn and important to pass by without giving it some notice.

Concerning this responsibility we shall briefly notice, First, *what we should be;* Secondly, *when we should be;* and Thirdly, *why we should be.* First, then,

WHAT WE SHOULD BE.

1. We should all be earnest workers for God. "Woe unto them that are at ease in zion," says the prophet. God Himself is a mighty worker. Ever since the fall of man, and even before, God has constantly been at work. The Savior Himself declared that "the Father hath worked hitherto, and I work." The plan of redemption was not the work of a day, a month, or a year, but the work of thousands of years: it is still going on, and no doubt will go on, until the last note of faith will be gathered into the diapason of eternity. The last enemy to be destroyed is death. There is no end to God's work; He is always producing and reproducing, creating and recreating. The orbed heavens above us, and the earth beneath us, the rocking waters which came streaming along through the narrow gorges of mountains and valleys—all these are but mere picturesques of God's work. When we once cross the Jordon of death, as it is called, then shall we only know and see the mighty wonders which have been wrought by the Almighty. If then God has been unceasingly and constantly at work, here and there and elsewhere; if there is no limit to His work, ought this not to teach us, that we should be more earnestly at work in the Master's vineyard? Has he not commanded us to "occupy till He would come?" Did he not say, "Go ye ye into my vineyard and work?"

O, my brethren, ask yourselves the question: "Am I a worker for God?—Do I labor to bring souls to Christ?" We profess to be a "peculiar people, zealous of good works." Do we show it? We profess that none will be saved, except those who believe and obey the Lord Jesus. Do we believe it? "Faith without works," says the apostle, "is dead, being alone." Then let us show our faith by our works. "Go ye into all world, and teach all nations," says the Master. Do we do it? Let us not lose sight of this important injunction of our Savior. God has entrusted souls into our hands, and let us not slacken our energies a single moment until all are pointed to the Lamb of God, the Redeemer of the world. Oh, may God grant that we may not cease to warn sinners of "the wrath to come," but may we all learn, by a blessed experience, what it is, to be saved by grace divine!

WHEN WE SHOULD BE.

2. We should always be. God's workers are never idle. On the Sabbath, through the week, here and everywhere, God's workers find it their meat and drink to do their heavenly Father's will. The Sabbath to them is only a day of rest from physical exertion. As regards holy and divine things, God's workers have learned to "esteem every day alike." Just as the little roses wear the very same colors on the Sabbath, they do through the week, so God's workers are not only good Sabbath Christians, but they are also good every-day Christians. Away with these Sabbath Christians! They are only clogs to the wheels of Spiritual progress. On the Sabbath they are great church-goers; the hymn "Praise God from whom all blessings flow," cannot be too often sung for them; but just as soon as Monday comes along, their long Sunday faces must be laid aside again.

O ye heavens! how can you bear to be thus insulted? O earth! how canst thou bear such miserable wretches upon thy bosom? God pity the Sabbath Christian! May none of the readers of the BRETHREN AT WORK be guilty of only being Sabbath Christians!

We are to be a "light to the world," at all times. "A city, that is set on a hill, cannot be hid." "Let your light so shine before men, that they may see your good works, and thus glorify your Father which is in heaven.

WHY WE SHOULD BE.

3. We should be, first, for Christ's sake Paul said, "I count all things but loss that I might gain Christ." Nothing was too much for Paul. All he cared about was to "know Christ, and the power of his resurrection, and to have fellowship with him in his sufferings."—He felt in his own heart that he was once a great sinner, and that Christ had done so much for him. That is just the way every one of us ought to feel. Christ had done what Paul could not do, and now he wanted the people to know just what Christ did do for all of us, and how we may attain unto eternal life.—Are we Paul-like? Do we feel the worth of souls as we should?

Thousands are being ruined every day through pride, through fashion, through vain philosophy, and false preaching!—May be we are to be blamed. Christians at Work, BRETHREN AT WORK. Compare these two titles with the spirit of Christ. "Now if any man have not the spirit of Christ, he is none of his." Hatless, shoeless, in season and out of season, Paul labored for the spread of Christianity; not for the sake of renown and human distinction, but *all*—thank God—all for Christ's sake!

No soldier was ever more true to his country than Paul was to the great Captain of his salvation. "I have fought a good fight, I have finished my course, I have kept the faith," were his last words.

"Sure I must fight, if I would reign,
Be faithful to my Lord,
And bear the cross endure the pain,
Supported by Thy Word."

We should be secondly, for our own sakes. The fact is every one of us, has a lion to fight. Your lion may be the passion for strong drink, while mine may be that of a bad temper. Courage, brother! Courage, sister! Through Christ we can come off more than conquerors, and gain heaven at last.

We should be, lastly, for other's sake. Can we, my brethren, bear the thought of responsibility we sustain to Almighty God? Souls! Souls!! Souls!!! My pen quivers as I contemplate our responsibility. God grant, that all of us may in deed and truth be

BRETHREN AT WORK!

J. T. MEYERS.

For The Brethren at Work

HEAVEN AND HELL, BOTH SIDES.

BY ELIAS K. BUECHLY.

"There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day And there was a certain beggar, etc."—Luke 16, 19-31

In the narrative, as given by our blessed Redeemer, we have a description of two certain individual characters, the one a great rich man of the world, who had his whole mind, heart and soul centered upon the world and worldly things. The other one, a poor saint, sick and sore, an humble child of God, but having nothing wherewith to stay his hunger or to clothe his body. A great contrast indeed! The one rich, proud and haughty, the other one poor, sick and sore. The one dressed with purple and fine linen, in all the style, splendor and fashion of the world; the other an humble, poor beggar. The one eating and drinking and feasting to excess; the other pinched with hunger and thirst.—The one revelling in sin and wickedness; the other an humble, contrite servant of God. The one is on his way to hell and eternal misery and woe; the other on his way to heaven, happiness and eternal glory, and the sequel shows that they both obtained their ends.

We are not to understand by this narrative, that every rich man, every man blessed with the good things of the earth, is on account of that, doomed to be damned and go to hell; neither are we to understand, that every indolent, lazy beggar will, in consequence of his poverty, go to heaven. A beggar may be the worst kind of a rogue, his poverty will not bring him to heaven.

"There was a certain rich man, etc." Whether this man got his wealth by honest or dishonest means, we are not told. We presume, he accumulated all he could, avariciously scraped together, to last him through a long, sinful and luxurious life-time, saying to himself: "Soul thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry, etc." This man spent large sums in decorating his sinful body. "He was clothed in purple." That is, he was clothed in the most fashionable and costly array. No matter what it cost, he was rich; his pride and his lusts were to be gratified. Such men and women too, will waste more and enough unnecessarily in decorating their bodies, than it would require ordinarily and comfortably to clothe all the poor of the village or city.

But this matters not with them; they must and will serve their idols, their lusts. "The lust of the flesh, the lust of the eye and the pride of life." The apostle tells us, this is not of the Father but of the world.

"And fared sumptuously every day." The rich and the great must daily eat and drink to excess. They have their festivals, their carousings, as the apostle Paul saith: "Eat and drink to themselves damnation." They have their feastings, though their poor neighbors have not wherewith to stay their hunger.

The poor, starving Lazarus was laid at the rich man's gate, asking for crumbs. We would naturally suppose that he was outside of the gate, along the road side; as inside in the rich man's beautiful park, would have been too annoying to the great man. Lazarus desired to have crumbs, yet we are not told that he received even a morsel. He may have been told: "Begone! You have went many a day without crumbs, with an empty belly, do so now, for aught I care." But the dogs came and befriended the poor saint,—they licked his sores. They ministered to his wants, as best they could. It appears that even dogs sometimes show more mercy than their inhuman masters.

Had our blessed Redeemer given us no more than the first three verses of the narrative of the rich man and Lazarus, all the world would say that the rich man had the best of it, ten thousand times over. He was rich, and had all that a sinful heart could wish for. He had his purple and fine linen, his overloaded table, his dainty cups and dishes, all in abundance. On the other hand, Lazarus was poor, sick and sore, had no place of abode, was poorly clad, and had nothing, wherewith to stay his hunger.

"And it came to pass that the beggar died." Death came to the poor saint's relief. We are not told that the poor man was buried, yet we presume he was buried, but without any great ado in an humble way. Perhaps not a tear was shed over his grave. "And was carried by the angels into Abraham's bosom."—Angels, heavenly messengers were dispatched, to convey this disembodied spirit away over into paradise, into the presence and embrace of Father Abraham, to that place of rest and comfort, where all the sanctified strike glad hands, singing the song of Moses and the Lamb, through all the ceaseless ages of eternity.

The poor saint is now relieved from his sores, no more begging for crumbs, no more reproach, mockings and scoffings to bear, no more trials and temptations to endure, no more laying at the rich man's gate; he is now "Where the wicked cease from troubling, and the weary are forever at rest."

"The rich man also died and was buried." It matters not how rich and great men may be, they must die, death cannot be evaded. All their wealth, pomp and style cannot save them from death. The poet says:

"Princes, this clay must be your bed,
In spite of all your towers,
The tall, the wise, the reverend head,
Must lie as low as ours."

We are told that this man was buried, his sepulture was no doubt attended with a great deal of grandeur, thousands, probably ten thousands of dollars were lavished in order to make a great display, not thinking or dreaming that their friend is already howling and screaming in hell.

"And in hell he lifted up his eyes being in torment." O what a change has been wrought by death, he closed his eyes in death, and lifted them up in hell in the most excruciating torment that hell can inflict. Here he finds no more banqueting, no more purple and fine linen, no more sumptuous living; here is all horror and vexation of spirit, despondency and despair.

And what does this miserable soul behold? Away yonder, afar off, he seeth father Abraham and Lazarus with him, there basking himself in glory, with all the sanctified, and,—himself in misery and woe. He now begins to pray; something that he had never done in his lifetime, (at least this would be the inference) but alas! it is now too late to pray. O father Abraham, send Lazarus, send him with but a drop of water, send him instantly, for I am so tormented in this flame. But the response was: "Son, remember that thou in thy lifetime receivedst thy good things, likewise Lazarus evil things." Remember that thou hast received all thy good things in the other world. When thou shouldst have been praying, thou wast revelling in sin and debauchery, in eating and drinking, frolicing and dancing, swearing and blaspheming and the like.

No doubt all the sin ever committed by the damned, will be here brought to their remembrance. Were it not for this horrible remembrance, hell would be a kind of Paradise. Again they will be brought to remember how often, and when and where they were entreated to forsake their sins, and to turn in with the overtures of bleeding mercy.

I am inclined to think that the remembrance of all this, will rack their souls more than all the punishment that all the devils in hell could otherwise inflict upon them.

"And besides all this, between us and you there is a great gulf fixed." An impassable gulf, a gulf fixed by the eternal decree of Almighty God. A gulf so wide and deep, that it cannot be passed over.

This once rich and great man, but now miserable soul, is now despairing to pray for himself, he now prays for his brethren, yet in the world, still living in sin, as he left them when he died; but all in vain. "They have Moses and the prophets, let them hear them." If they hear not them, neither would they hear, though one was sent from the dead. Repentance and prayer in hell availeth nothing. It is too late. O misery!

Then, harden not your hearts, you have no promise for to-morrow. To-morrow may be eternally too late for you to come. To-morrow you may close your eyes in death. But on the other hand, if you have made your peace with God, no matter when death comes, heavenly messengers will convey us home to the bright heavenly mansions.

So let all unite with the people of God, enlist under the banner of Emanuel, and thus in the end receive a crown of

EVERLASTING LIFE.

The Brethren at Work.

"The Brethren at Work," will be sent post-paid, to any address in the United States or Canada, for $1 35 per annum. Those sending eight names and $10 80, will receive an extra copy free of charge. For all over this number the agent will be allowed 15 cents for each additional name, which amount can be deducted from the money, before sending it to us.

Money Orders, Drafts, and Registered Letters may be sent at our risk. They should be made payable to J. H. Moore.

Subscriptions, communications, etc., should be addressed: **J. H. MOORE,**
Lanark, Carroll Co., Ill

LANARK, ILL., FEBRUARY 12, 1877.

THREE were baptized at Waddam's Grove a few weeks ago.

THE article giving an account of our people has been published in the *Virden Record*, Macoupin Co., Ill.

WE are aiming to get all the orders for envelopes filled this week. The last we printed look much better than those sent out first.

THOSE who have ordered Almanacs will please be a little patient. We are out and are looking for more every day, and will fill orders just as soon as they arrive.

BROTHER J. T. MEYERS was expected here from Pennsylvania this week, but a card from him states that he is not well enough to come yet, having been sick some time.

WHEN sending subscribers, agents will confer quite a favor if they will always write the name, post office and county plainly, so that there is no chance of misunderstanding.

THE editor expects to be in Champaign county this week, and perhaps a part of next. He regrets that his stay must be short, for he surely would like to spend some time preaching in his old field of labor.

ONE of the sisters in Denmark, who was baptized by Bro. HOPE is coming to America in the Spring. She expects to land at Philadelphia and come from there to Lanark and then she goes to Iowa.

IT is reported that the Jews are returning to Jerusalem in such numbers that the Jewish population of the city has doubled in the last ten years. And for aught we know they may soon be permitted to once more occupy their Promised Land.

WE would like our subscribers to send us the names and addresses of such families of Brethren as are not taking our paper, so that we can send them a specimen copy, and in this way be able to introduce the BRETHREN AT WORK in many families where it is not known.

FROM the *Primitive Christian* we learn that the present edition of hymn books is exhausted, and therefore we cannot fill any more orders until more are printed and we get another lot from the publishers. Those who have ordered will have a little patience, and their orders will be filled as soon as we can get the books.

THE Board of Managers of the Tract Association met at this office Feb. 7th and appointed a Reading Committee, the names of which will be given in due time. M. M. ESHELMAN was appointed Secretary and D F. EBY of this place, Treasurer. The Secretary will make out and publish his report in a few weeks.

THOUGH we have repeatedly given notice that articles, not accompanied with the writer's name could not be published, yet we occasionally receive some good articles that have no names accompanying them, and of course we cannot publish such articles. We hope that those sending us items for publication will not withhold their name, even if they do not want it to appear in the paper.

WITH the present number brother STEIN'S article on Trine Immersion closes, and to those who have carefully read it the article has given considerable satisfaction. It will be published in book form in course of time, and will in that way likely receive a wide circulation.—Bro. STEIN expects to write another series of articles on the *Backward and Forward Posture* in baptism, and have them published in the BRETHREN AT WORK.

FROM several places word is received that the subscribers are not receiving their papers regularly. For this we are sorry as we are doing our utmost to have everything go straight. In several instances, where the papers were carefully put up and plainly directed they failed to reach their destination.—We will do all in our power to have all go right, and when the papers do not reach the subscribers they must keep on giving us notice of it till all comes right.

SHOULD ELDERS USE TOBACCO?

I ANSWER no! and have good reasons why they should not, while on the other hand there are no good reasons why they should use it.

1. To begin with, an elder should be an example to the flock, and using tobacco, to say the best of it, is a very poor example for an overseer to set before his flock, for like priest like people, and should they be influenced by his conduct, which they surely will, they will be led into a habit that is sure to make a slave of them.

2. It has a strong tendency to paralyze the elder's mind and body and thus, to a great extent, disqualify him for the sacred position that he occupies in the church. An elder's mind should never be weakened by any bad habit, as God requires that all his talent be used in his Master's work. Right here I would urge every minister to throw away his tobacco at once, and never touch it again, for the time may come when they will be advanced to the Eldership, and if their tobacco is gone then they will be better qualified for the Lord's work, and be able to set before their flocks a better example.

3. It is spending the Lord's money for a bad purpose, and since the harvest is great and the laborers are few, elders should use their money with great care for the preaching of the Gospel. If all the money that is worse than thrown away for tobacco, were used in spreading the truth and building up churches, a power of good would evidently be performed, thousands of sinners saved and God glorified.

ITEMIZING.

SOMETIME ago, when giving the conclusions agreed upon by several of the editors and associates, it was stated that when defending our non-conformity to the world in dress it would be better not to itemize but use general terms, and call Bible things by Bible names. This was intended for those writing for the BRETHREN AT WORK, and was thought by those present the best course that could be well and safely pursued for the good of our people and the blessed cause in which we are engaged.

But it seems that some of our good brethren are fearful that it is not for the best, and one suggested that we took that course in order to gain popularity, while it appears that others conclude that we are laboring to avoid a non-compromising defense of our general order. We much regret that some misunderstanding has attained in a few localities. This we will endeavor to remove in this article, and should we fail to do so at this time, we conclude that before the close of present volume, it will plainly appear the best thing that we could have hit upon, and it is further believed that a defense of this method will prompt and justify a clear presentation of a line of thoughts and facts that will do much towards removing some of the hitherto existing prejudice against a non-conformity to the world, and justify, in many respects, the policy of our ancient Brethren, many of whom have been severely censured by some of those who have not given the subject the thought that it deserves.

With those brethren who think that we ought to allow our contributors to itemize when defending non-conformity, we do not differ in *principle*, we do not differ in the great fundamental truth of plainness, nor neither do we differ regarding our duty in defending the doctrine, but we may chance to differ about the *method* of performing the work, and as for which is the best that remains to be tried. We do not mean to say that writers shall not itemize when writing against pride, for they have a right to do so, and it is their duty to distinctly name and clearly point out that which is evil and partakes of a proud character—it wants to be held up and exposed before the world: and on this line our writers should show their loyalty and zeal for the Master's cause. In fact there is not enough of itemizing on this subject, there is not enough of real sound and distinct writing and preaching. Too many writers and preachers are afraid of losing some of their popularity and therefore will not venture to expose some of the superfluities and vain things that are finding their way into the church.—When we know them to be evil, it is our duty to name and expose them. General terms against pride are not sufficient.

Rergarding non-conformity to the world in dress, it is proper to remark that it is a doctrine plainly taught by both Christ and His apostles, was the practice of the primitive Christians, and was also embraced by our ancient Brethren who were first in this reformitory movement, and has since been one of the distinctive features of our people, though they may have at times differed in policy or method. It is as clear to my mind as the noon day sun that in our policy, respecting non-conformity in dress, we differ from the apostles, nevertheless we are the same in principle—have the one and same grand object in view. The Gospel plainly and distinctly lays down the principle, or doctrine, but does not designate all the items, nevertheless some of them are named—embracing such things as should be avoided let our order be what it would.

The principle of non-conformity, as laid down in the Gospel, is such as can be observed by every nation, they all can conform to the Gospel order of plainness, and though in different nations and ages God's people may have dressed differently, nevertheless their principle was the same—in the great fundamental truth of plainness they agreed. When our Brethren commenced their reformitory movement they adopted, in their dress, a non-conformity to the world, and in doing so agreed upon an order, or method, and in several instances the things constituting their method or policy have been itemized by the Annual Meeting, and this is known as the order of the brotherhood. Now in defending this order it was thought best not to itemize any further than the Gospel has designated the points. Our church as a body seems to have always agreed in principle, but a little difference has occasionally prevailed regarding the policy, or method. Now if our paper is opened to itemizing when defending this policy or method of non-conformity, it would doubtless give rise to some controversies that we do not wish to admit, but if they will defend this order in general terms and call Bible things by Bible names, and when there are difficulties to be discussed about these items let them be taken up to the Annual Meeting and be disposed of there, we can keep our paper clear of contentions, and then we think more real good can be accomplished. We conclude to try it this way and see if it will work for good, and if not then we must resort to something else, for we want the very best method for doing the Lord's work aright.

We do not defend plainness of dress just *because* the Brethren practice it, but because the *Gospel teaches it;* and we want to defend it as it stands recorded in the New Testament—defend the grand fundamental principle of plainness, and in every case the items as they are laid down and named in the Book. This was the good old Gospel platform that our ancient Brethren started out on; here they stood, and it is right here that the whole church ought to unitedly stand,—earnestly contending for the old apostolic order of plainness, and we would then have no occasion for warm controversies over this question. Now since our paper comes boldly out and defends the apostolic order on this subject, let the general brotherhood do as they have done heretofore—agree upon a method and then carry it out in the various churches as it is thought best. They have agreed upon an order, and the members generally know it, and we believe that our church meetings are the proper places to itemize these things, and doubtless will do more good than if published through the paper. We do not want our Brethren to think that we are trying to shirk from duty, for we have no such object in view, but adopt this course by the advice of many brethren who are well established in the order, believing it to be the best and safest course that can be pursued.

THOSE THIRTEEN POINTS.

OUR readers will bear in mind that last week we published an article correcting a statement that appeared in the *Baptist Battle Flag*, stating that our people resemble the Campbellites very much. In that article I enumerated some thirteen points of differences between the two bodies, and did it fairly and squarely, without casting any reflection whatever upon either party. But it seems that one side of the thirteen points was so Scriptural that it touched a tender spot somewhere, and caused Mr. Rowe, a minister of this place, to publish an article in the *Carroll County Gazette* purporting to be defending his brethren against an attack made upon them by us. Now I think it is clear that we made no attack on them whatever; the points of difference were clearly stated, and I think that any unprejudiced man will state that the distinction that was drawn was true to the jot; however I did not state all the differences between us, for I might have added that, they allow their members to make oath when the Law of the Lord positively affirms that "thou shalt not swear at all," but did not wish to put in too much at once, nor neither did I want to put it into such a shape as to cast reflection upon any one. I have considerable respect for that body of people, for their zeal and the learning among them, nevertheless I am satisfied that in many points they are contrary to the apostolic order.

When enumerating those thirteen points I might have said a good many things, and some could then have had good reasons to consider them an attack upon their faith and practice; but out of good feelings towards them they were withheld. I did not even say that their *backward* single immersion was not half as old as sprinkling or pouring, and that no living man can trace it beyond the beginning of the reformation; nor neither did I tell them that *single* immersion was invented by Eunomius, a heretic who lived near the middle of the fourth century, and that no man can find a single instance of it during the first three centuries of the Christian era. I did not even tell them that the first person who even authorized the use of the names Father, Son and Holy Ghost in connection with single immersion was one of the popes who flourished about A. D. 600; nor neither did I venture to tell them that all the ancient ecclesiastical writers, who have described the action of baptism, state that it was performed by trine immersion. I even omitted to tell them that there is not now in existence one single denomination of professing Christians, holding any just claims to antiquity, that did not at one time practice the three-fold immersion; neither did I tell them that all the ancient Greek scholars, without one single known exception, who have commented on the commission as found in Matt. 28: 19, affirm that it teaches trine immersion. Nor did I tell the gentle reader that they will take our members, who have been baptized by trine immersion, into their church without re-baptizing them, and hence virtually acknowledging that it is valid baptism I did not even inform them that ISAAC ERRETT, one of the most influential editors that they have in their church, has affirmed, in black and white, that trine immersion ought to be recognized as valid baptism. All of this I might have told them and even more if I had thought it expedient to do so.

In that same article I might have told them that Christ says: "ye ought to wash one another's feet," but they neither teach nor practice any such a command. I did not even tell them that Christ instituted the Communion after night, and that it was so practiced by the primitive Christians at Troas, while Eld. ROWE'S people usually take it about noon, and then turn round and call it the Lord's *Supper* just as though people could eat supper before dinner. Nor neither did I tell them that good old Gospel that has stood firm lo! these eighteen hundred years commands the disciples of Christ, in no less than five places, to salute one another with a kiss of Charity, while they neither teach nor practice any such a command. I might have told them that the Gospel positively forbids the wearing of gold, pearls and costly array, yet they never say one word against it, or if they do their members don't pay much attention to them. Thus I might go on and fill a half dozen columns enumerating what might have been said but out of respect was withheld.

Mr. ROWE seems to criticise the Minutes of the A. M. pretty lively and concludes that it is a book that has been made over pretty often. Well, there is nothing like improvement, and if our people can improve and better the Minutes it will certainly be to their credit to do so. Suffice it to say that at our Annual Meetings, held from time to time, our brethren have thought proper to give advice on such queries as were presented to them for counsel, and their decisions have been collected and put in book form for convenience, but it is not to be considered as either law or discipline. The Annual Meeting itself has decided that its decisions are advice and not law.

The Elder seems to think that I do wrong by calling them Campbellites.—When using the term I do not aim to cast any reflection on them whatever.—The term has by common consent found its way into Webster's dictionary and many other standard works, and in my estimation ceases to be a term of ridicule. It is being used as we would use the term Methodist, Baptist or Lutheran, &c. It is simply a name by which we think proper to call that class of people. In some places they call themselves the Christian church, and in other localities Disciples, or the Disciple church, but by outsiders they are usually called Campbellites, because they practice and adhere to the teachings of Alexander Campbell Right here I might go to work and show that they adhere to the doctrine of Campbell just as much as we adhere to the teachings of Christ and the apostles. I might show up the difference between the teachings of the New Testament and the theology taught by Campbell. Indeed I could tell that the New Testament teaches Christian baptism while Campbell taught a method that lacks more than three hundred years of being as old as Christian baptism. I might go on to show that the New Testament teaches that we ought to wash one another's feet, while nothing of the kind was ever taught by Campbell. These and many more equally clear might be presented, but we forbear.

In our article some thirteen points of difference were presented, but Mr. ROWE not being satisfied with that number proceeds to present some six more, the first of which reads as follows:

> "Disciples do not practice in the church for an ordinance a thing not once named as such by an apostle. The German Baptists do when they wash feet."

By this one would suppose that the Elder has a Book with the 13th chapter of John torn out. True enough, an apostle does not speak of feet-washing in that chapter, but then it is there mentioned by One greater than an apostle, One who speaks from heaven. By what our friend says one would suppose that the apostle never required the washing of the saints' feet of the widows mentioned in Timothy. But feet-washing is in the Book; it has been there more than 1800 years, and it is also in the German Baptist church, and it will remain there just as long as they are willing to "obey from the heart that form of doctrine once delivered unto the saints." Just as long as our people will walk in the footsteps of Jesus, the world may expect to see them do just what Jesus commanded when he told them to "wash one another's feet." But when they depart from that good old Gospel order and follow Campbell, or somebody else, who never taught feet-washing, then we may expect to see a "falling away" from the "simplicity of the truth as it is in Christ Jesus." True, our friend has not feet-washing as commanded in John 13 in his church, and that is just where the trouble comes in, and right here is where the trouble is going to be in the world to come, not about those who are willing to do what the Lord has commanded, but about those who are not.—Christ did not trouble those who were willing to have their feet washed—they got into no trouble, but Peter, who refused to have his feet washed was the one to get into trouble; and right here let me tell you dear reader that there are thousands of others who are rejecting the counsel of God against themselves by not "washing one another's feet" that must, in a coming day, realize the consequences of not obeying the "all things" commanded by Jesus.

The other five points named by the Elder, are such as he manages to get by misrepresenting the intent and principle of the Minutes of our Annual Council, trying to make it appear that we aim to decide things by the Minutes and not by the Word of the Lord. Let it be borne in mind that those Minutes are simply for advice to those who may need such. For my part, I have made it a rule for years to settle things by the good old Gospel Book, and I am glad to find that our people in their labors for the cause of Christ have been steadily aiming at the plain and simple teachings of Jesus.

Near the close of his article Mr. ROWE further says:

> "In the same issue of the BRETHREN AT WORK J. W. Stein does Brother Campbell a gross injustice by using a quotation from Campbell and Rice's debate which Brother Quinter admits that Campbell had denied the authorship of, and says: "I have never used it and do not use it now." (See Quinter and McConnell's debate, page 91). And more than this: It is not in the book before me, purporting to be the first edition—the one he says it is in."

In his article on baptism last week, Bro. STEIN gave a quotation from Campbell and Rice's debate, which Mr. ROWE thinks is doing injustice to Mr. CAMPBELL as the quotation as given by Bro. STEIN was not in the work before him purporting to be the first edition of that debate. As I have the first edition of the debate in my library I will here give the quotation as it stands in that work:

"Not only Mosheim, Neander, but "*all the historians*, as well as professor "Stuart, trace trine immersion to the "times of the apostles." Page 258.

Mr Rowe thinks his is the first edition and the word *trine* is not in the disputed passage as given in his book. Supposing it could be proven that it was not in the first edition, then I would like to know, *how* it got into the second edition. And furthermore we find that the authorship of the term (trine) has been denied by Campbell and we would again like to know when that was done if it did not appear till the second edition was published. Bro. Quinter, in his debate with Elder M'Connell, after quoting the disputed passage from Campbell says: "Now some of you know that in some of the early copies of this work (The Campbell and Rice Debate), the word "trine" was before the word immersion in the above sentence; and some of our brethren quoted this passage in their controversies with the Disciples: and I do not wonder at it; for if they taught that the historians traced trine immersion back to the times of the apostles, it was certainly a strong, pertinent argument in favor of trine immersion. Mr. Campbell was written to upon the subject, and the editors of the *Harbinger* were written to, and, for a time, there was quite a stir among them to get the matter right; finally, Mr. Campbell denied the authorship of the word "trine," and there the matter rested." Page 90.

From this it would seem that the word "trine" appeared in the first edition of the debate, and after having a considerable fracas over it, and the authorship of it being denied by Campbell, it was then taken out. It would have been quite natural for Mr Campbell to have used the word "trine" at the time the reporter of the debate places it to his credit, for he then had trine immersion in his mind. This is known from the fact that the very historians that Campbell uses to prove the antiquity of immersion prove that the primitive method was the threefold immersion, or, as Dr. Wall very truthfully puts it: "The way of trine immersion, or plunging the head of the persons three times into the water, was the general practice of all antiquity." (Hist. of Infant Baptism, Vol. 2, p. 419). On this subject the voice of all antiquity stands united, and this fact being well known to Campbell, we again remark that it would be quite natural for him to speak as is reported in the first edition of the debate.

In conclusion, I want to say that Mr. Rowe's article, as it appeared in the *Gazette*, was wholly uncalled for, as we made no attack on his people in the article published last week, nor neither does his article contain the true elements of a logical defense. He starts out, claiming to protect his brethren against an attack made upon them by the editor of this paper, when the fact is known to all our readers, that we made no such an attack on them at that time. Then, after a few, uncalled-for remarks about the term "Campbellite" he proceeds to misrepresent us by a kind of a "begging the question" in six propositions, which are forced conclusions drawn from an unfair use of the Minutes; and then winds up with the extract given above, regarding what Bro. Stein says about Campbell saying that the historians traced trine immersion to the times of the apostles. What Bro. Stein said was correct, for it stands just that way in the first edition of the debate now in my library, and that is the book that Stein said it was in. Mr. Rowe's article is not a defense of his people nor neither is it a logical reply to my article, but simply an attack upon the order of the Brethren.

For The Brethren at Work

BAPTISM

Into Each Name of the Trinity.

BY J. W. STEIN.

FACTS FROM ALPHA TO OMEGA.

CONCLUSION.

FINALLY I remark that our position is *safe ground*. We sometimes say to the atheist, infidel, Spiritualist and Universalist, concerning their respective positions: "Suppose there is no God? or that he has never revealed his will to man? or that there is no future punishment for sin? In every case are not we, who believe in, and honor and fear and love God?—who regard the wholesome, moral and benevolent precepts of the New Testament as the expression of his will, and love them and delight in them, and and adopt them as the rule of our lifes, as safe in any case as either of you?"—They all admit, even upon the supposition that we are in error and they are correct, that we are safe, but that if our position be true, they cannot be safe.—Now, following the same principle of reason, we turn to the professed Christian world. If the very pernicious, but popular idea of the religious world be true, that it makes but little difference about one's views, if he is only sincere, and that sprinkling, pouring, single immersion, trine immersion, will all do, then of course our position is safe. Again, if our single immersion Baptists, who believe that one who is spiritually renewed by the law of life, is in a pardoned state before baptism, and can never fall away, then we who also insist on spiritual regeneration, but do not appropriate the claim of salvation to ourselves unless we are living in obedience, must be saved even if unbaptized. But since many hold baptism as a condition of remission, and still maintain single immersion against all other modes of administration, we put to them this kind question: Can you negative our text in its application to our mode of administration, and with an honest, candid and impartial heart, understanding and conscience open to the scrutiny of the all-seeing eye of God who is zealous of his authority, and who will punish the disobedient, say that when we dip a penitent believer under the water in each of the holy names, viz, Father, Son and Holy Spirit that such an administration "is not baptism in the name of the Father, and of the Son, and of the Holy Spirit?"

I don't ask this question my friend to tempt you to sin. Be not hasty in your reply. Remember that God is in heaven and you upon the earth. Let thy words be few, but thy thoughts sober and serious.

Mr. Errett the able editor of "The Christian Standard," published in Cincinati, when asked, if a person should be received into fellowship among the "Disciples upon his trine immersion received from the Brethren; decided that he should, not simply because the design of of his baptism was proper, "but," says he "because it was immersion into the name of the Father and of the Son, and of the Holy Spirit." (See "Christian Standard," Vol. VIII, No. 49, p 389).

"The Church Advocate," published at Harrisburg, Pa, an organ of a single immersion denomination who call themselves "The Church of God," but are commonly known as Winebrennerians, says: "While we believe that trine immersion was not apostolic, we could not require a brother to be rebaptized who had been immersed three times, in case he regarded that as valid, scriptural baptism." ("The Church Advocate," Vol. XXXIX, No. 16, p. 4.)

The validity of immersion into each name of the Trinity has been practically conceded by all creeds. And if baptism into EACH name of the Trinity is not more than baptism into the name of the Father, and of the Son, and of the Holy Spirit, anything less, must be less than what Jesus commands, and hence insufficient, since there is but "one baptism."

While the religious world are not agreed that sprinkling, pouring or single immersion is baptism "into the name of the Father, and of the Son, and of the Holy Spirit," but are agreed as far as the history of all creeds show, that immersion into EACH one of these names is, therefore my friend, why not accept common ground, that all must concede to be *infallibly* safe? May the grace of our Lord be with you!

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For The Brethren at Work

DELIVERANCE IS OF THE LORD.

BY D. B. MILLER.

MAN must be delivered from sin, in order that he be saved. Nothing, short of infinite wisdom and power can devise and execute the plan of his deliverance.

As there are many ways in which Satan binds the children of man in sin, there must be a remedy for them all,—a way of deliverance from the power of sin in all its forms. As sin is from the hard and impenitent heart, so deliverance must begin in the heart by hearing, understanding, believing and obeying the will of Him, who gives the deliverance.

As the Lord must deliver us from sin and death, it is but reasonable that He deliver in his own way, and it is unreasonable and dangerous to risk any other way of deliverance Many people would be willing for the Lord to deliver them; but they would like to say, how it shall be done; they would like the way to be made agreeable to their opinions, they would like it made broad enough to take the popular opinions and practices of the world, if the way of deliverance would be sure, because they follow the ways of the world very closely, and at great expense. If deliverance was of the minister, again it would be sure to them, because they follow his teaching.

Very well, this is to be expected as he teaches a worldly compromise to suit them,—some Scripture and some worldly custom. If deliverance would come of the house of feasting, it would be their's because their heart is there. If the pride and fashion of the world could bring deliverance, they would have it, because they obey faithfully the monarch of fashion.

But since no earthly power can deliver us from sin and death, we must turn to God, and let Him deliver us in His own way, which will make our deliverance sure, because it is of God.

Satan has many ways of binding the children of man. About some of them we wish to speak. The most fatal probably, is the way he binds and leads the young, sowing the seeds of sin and death in the tender and unsuspecting heart.—This he has the liberty of doing at his leisure, as the popular efforts at reform only oppose a few evils while they neglect and even encourage many evils and dangerous customs, because they are popular.

This effort at reform will oppose drunkenness with great zeal, while it leaves the theatre, the lottery, the card-table and all the pride and vanity of the world to rage in all their power. If a building were on fire in many places and you see a great effort to extinguish only one of them, while all the others were left to burn with a consuming fire, you know the building would soon be destroyed, though that one fire was extinguished.

Such is the popular effort at reform. It only makes an attempt at the destruction of a few errors and sins, while for the sake of popularity it passes by the great mass of sins in our age, because they are common, thus giving the enemy a chance to lead to ruin the soul that floats on the popular current.

The only remedy is found in a bold and fearless ministry, a sound and uncompromising paper to stand for God and truth with the whole armor ready to fight against all the forms of sin and error, preaching deliverance in God's own way.

The enemy may steal the young heart with pride and fashions; he baits his trap with fine clothes and bright jewels and they are caught. The laity again with the house of pleasure, the theater, the festival and they are caught. He baits his trap again with partial infidelity, like his work of old, the serpent in the garden preaching some truth mixed with a great amount of error. This is the most dangerous form of infidelity.—He tells them to obey a little of God's word, but a great deal of it is not essential; he even tells them they may be delivered without obeying any of the ordinances given in the apostolic church.—He tells them to go by their feelings.—This pleases them, it is the widest flood gate, easily opened, and it lets in the waters of the dead sea to cover another Sodom.

This delusion of Satan, giving an easy conscience to man while living in disobedience and rebellion against part of God's word, is the beginning of that infidelity, which can soon get it all aside. There is a smooth face put on the lottery, the church festival, the cards, the theater, to make them appear harmless, styling them innocent pleasures. So is pride and fashion garnished to make them appear innocent by only a little training of the conscience and feelings.

None of these evils and dangers can ever be made easy to the conscience and feelings, unless Satan can get the man to disbelieve a part of God's word and count it non-essential. But when he can get man to disbelieve a part of the commands and get them out of his way, then the road is open for the rest, and they go too where his conscience or feelings require their removal, for if his conscience may get aside one command, it may another, when the popular opinions and pleasures of the world demand it.

Deliverance from the wiles of the devil can only be made by the divine wisdom and power. The way of deliverance as God has given it, is by putting on the whole armor. Not by serving God a little and Baal a little.—Not by laboring and obeying a part of God's word and disobeying a part of it, but by taking the whole counsel of God, obey his word in every thing, then your deliverance is of God and it is sure.

The way in which Satan generally binds and leads older persons to do his will, is by persecuting some good, which is the inducement to take or accept error and sin which is often hid and concealed behind the appearance of good. The fair, the show, the theater pretend some good, and many are thus led to support them, while bearing that good appearance.

You may go and see drunkenness, gambling and every evil that dare be practiced in the land, this evil you must take if you take the good. You cannot support the good and not the evil, for the devil has mixed the evil, and you cannot divide or separate it from the good. You cannot go into the midst of these evils without being harmed, any more than you can take coals in your hand and not be burned. You are already hurt by these evils or you would not give any support to any thing that would allow or tolerate them. The remedy is plain and easy. Take all the good of the Bible, then you have all the good there is, without the evils which Satan has hid in these human speculations.

But further, there is great pretention of good in the secret societies of our day. That good is presented as inducement to get you to accept it, but is there not some evil there? Is there not something in that secret lodge, which is not found in the gospel? Are there not some duties, they would impose on you, which neither Christ nor his apostles ever enjoined?—Look to these as your teachers, and if you cannot see them going into such orders, the matter is settled forever that you are eternally safe to follow Christ and his apostles in this, and reject all the human inventions that would bind your conscience and your actions in a code of rules and duties that are entirely of human arrangements, for worldly purposes.

In conclusion let us recognize the plain truth, that all these things are of the world. They must perish and die not one nor all of them can deliver us from death and sin and let us turn in all confidence and trust to that God who can deliver and save us from all the power of sin and death.

Let us give up ourselves, soul, body and spirit to him that he may deliver us in his own way. The deliverance will be sure when every means which He has appointed, all the commands which He has given, the whole gospel as it was preached, believed and practiced in the primitive church is accepted by the children of God now, as it was in the church then.

Let the Lord deliver in His own way, then all is certain and perfect in him!

WILLFULLY LYING.

THE following clipped from the *Herald of Truth* contains a few suggestions that are so good and appropriate that the article is deserving of a place in our paper:

> A Brother asks our opinion, as to whether any one can be tolerated as member in the Church, without censure, who *willfully* and *intentionally* tells a falsehood, and deals deceitfully with his neighbor, or takes undue advantage of him. This is a question that cannot be answered by any opinion of ours. We have God's word for a case of this kind. "Lying lips are an abomination to the Lord" (Ps. 12: 23. The apostle also says, (Eph. 4: 25): "Wherefore putting away lying, speak every man truth with his neighbor." Lying proceeds from the devil, who is a liar from the beginning and the father of lies. No liar shall be admitted into the kingdom of heaven; it is one of the worst of sins, and therefore cannot be tolerated among the children of God. Deception, cheating, overreaching and dealing deceitfully, or taking undue advantage of another, is half-brother to lying and a stepping-stone to stealing. They all belong to one family and are utterly condemned by the Scriptures. Any man who professes Christianity and allows himself to be caught in these snares of the devil, is unfit for the kingdom of Heaven, and unworthy of the Christian name. Therefore put away from you all lying and deception, and live a life of purity and righteousness.

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—How can any man *pour* by *sprinkling*, or *sprinkle* by *immersing*, or *immerse* by *pouring*? Is there any man on earth, that can tell? If there is, will he instruct us?

"THIS I DID FOR THEE, WHAT DOEST THOU FOR ME?"

[Motto placed under a print of Christ in the study of a German divine.]

I GAVE my life for thee,
My precious blood I shed,
That thou migh'st ransomed be,
And quickened from the dead.
I gave my life for thee:
What hast thou given for me?

I spent long years for thee
In weariness and woe,
That one eternity
Of joy that thou migh'st know,
I spent long years for thee:
Hast thou spent ONE for me?

My Father's house of light,
My rainbow-circled throne,
I left for earthly night,
For wanderings sad and lone,
I left it all for thee:
Hast thou left aught for me?

I suffered much for thee,
More than thy tongue can tell,
Of bitterest agony,
To rescue thee from hell
I suffered much for thee:
What dost thou BEAR for me?

And I brought down to thee,
Down from my home above,
Salvation full and free,
My pardon and my love,
Great gifts I brought to thee:
What hast thou BROUGHT to me?

O, let thy life be given,
Thy years for me be spent,
World-fetters all be riven,
And joy with suffering blent;
Give thou THYSELF to me,
And I will welcome thee!

—Herald of Truth.

For The Brethren at Work

CHURCH HISTORY.

ON the 20th day of April, 1855, Bro. Mart. Bueghly and wife landed at Waterloo, happy to find a bereaved young sister, Mary, daughter of Michael Myers, now deceased. In the Spring of 1856, Bro. John Berkley and Jno. B. Myers made a visit to these shepherdless few and by the earnest solicitation of the members proceeded to organize a little church, consisting of twelve members—expressive of the apostolic complement. To-wit: Mary Myers, Mart. Bueghly and wife, David Myers and wife, Matthias Miller and wife, Jno. Fillmore and wife, Joseph Ogg and wife and Cyrus Bueghly. At the same time Joseph Ogg and Mart. Bueghly were set apart as deacons, while John Fillmore labored in Word and doctrine. The first Love-feast was held in Sept. following at the house of Mart. Bueghly in the village of Waterloo, at which time and place Bro. Ogg was elected to the ministery. The second Love-feast was held at the house of Jno. Speicher in Sept. 1857 in the same village. At this meeting Bro. Speicher was promoted to the Word, Bro. Ogg having moved to Butler county. In Sept 1858 Love-feast at sister Berkley's when and where Saml. M. Miller was elected to the office of deacon. In the Spring of 1860 Eld. Jesse Myers from Ind., moved to Waterloo and assumed the duties of the ministry and housekeeper. The fourth Love-feast at the house of Wm. Miller in the Fall of same year, where Bro. Enoch Eby and others from Ill. officiated, and on Christmas following John A. Lichty and Matthias Miller were elected to the deaconship. In the Fall of 1861 Love-feast at the house of John A. Lichty where Eld. Jno. Sprogle and Solomon Lichty labored in Word and doctrine. The congregation had by this time acquired considerable strength numerically. On the occasion of the Love-feast in the Fall of 1862, at the house of E. K. Bueghly, Saml. M. Miller was chosen to the ministry. At this meeting officiated Elder Henry Myers and Jno. Fillmore. Love-feast of 1863 was held at the residence of David Knepper.

This sketch embraces the history of the first eight years of the existence of the church of Waterloo, through the early part of which—while the country was sparsely settled—there were very poor facilities for holding and attending meeting in those miserable little cold school-houses. I hope the brethren and sisters who dared to face all those privations and exposures will not be too proud of their fine horses and carriages, their grand houses and barns and commodious meeting-houses. Remember our dear old Bro. Jesse Myers who braved the storm, and how punctual he was at the house of meeting after walking five or six miles through the untrodden snow and all for the Master's use. The ministerial staff at the close of this period was composed of Eld. Jesse Myers, Eld. Jacob Hauger, Henry Goughnour, John Cross, E. K. Bueghly, Saml. M. Miller and Jno. Speicher. From 1860 to 1865 there were 134 members admitted by letter. In 1864 22 by baptism (I have no further data.) D. A. LICHTY.

Hamlin, Kan.

GLEANINGS.

From John K. Shively.—There were 19 baptized in the Okaw church yesterday, and on the week before, there were 18 baptized in the Millmine church. Brother G. W. Cripe from Indiana, has been preaching at both places and is still at work at the Okaw church. We are informed this evening that old brother Daniel Miller of Cerro Gordo, died today, will be buried to-morrow at the Brethren's cemetery. *Cerro Gordo, Ill.*, Jan. 30, 1877.

From Michael Garber.—DEAR BRETHREN AT WORK: We have no doubt you, as well as the editors of the brethren's paper, feel a great responsibility resting upon you. May you give a warning voice at all times, and may every minister and layman be at work, for the time is short, the night cometh when no man can work. The signs of the times proclaim that Jesus' coming is nigh at hand. Then let all watch and pray and be at work so we may be ready when our Lord doth come. *Altoona, Iowa*, Feb. 1st, 1877.

From G. W. Bricker.—The BRETHREN AT WORK is before us. We hail with joy its presence, as we find in perusing its columns that it is just what the church wants, namely, a pure and undefiled paper which holds forth the pure doctrine of the new dispensation, free from all matter of secular business, that which is food for the soul. Brethren continue to keep it free from unnecessary controversies and advertisements of such things as we sometimes see in periodicals. We have a few more names for the BRETHREN AT WORK.—*Clay Lick, Pa.*

From Lizzie Arnold.—Our arm of the church is still moving on. We had the pleasure of following one dear friend to the waterside on the last Sunday in 1876. She was buried with Christ in baptism and is now rejoicing in her glorious Redeemer.

Several brethren have been here and labored for us, and we are glad to know that good was done. Bro. Geo. Cripe of Ind, is now laboring at Millmine and we expect him here soon. Health of the people very good. Am distributing my papers as fast as I get them, and all seem to like the WORK very much. *La Place, Ill.*, Jan. 14, 1877.

From P. J. Brown.—Dear "Brethren at Work," and all who love to hear of the prosperity of Zion, we have good news to tell you. The old Mohican church in Wayne county, Ohio, has been visited with a shower of grace. Twenty precious souls were added to the church during a meeting of about two weeks continuance. Bro. James A. Ridenour of West Virginia, visited us and preached the Word with success, aided by the local ministry. There is much rejoicing in the family of God's children at this place. We think the success is a solid one, the converts being mostly heads of families and of a class from whom we can hope for much strength. May God receive all the glory. Yours with fullness of joy. *Congress, Wayne Co., O.*, Jan. 28, 1877.

From Henry Troxel.—*Dear Brethren:*—We send greeting to you and yours, wishing you the blessing of heaven. So far through the journey of life, goodness and mercy have attended us.—We have changed our address from Oakley, Ill., to this place. This is a strange place to us, but to our joy we found Bro. Jos. Souder, his family and mother from Virginia. Bro. Joseph is a minister in the second degree. Bro. Allensworth with a few members lives about fifteen miles from here. A meeting has been appointed for the fourth Sunday of this month near brother Allensworth's residence. A council is to be held there as it appears he is not quite with us and is not satisfied. I would like if you would send me some tracts for free distribution. I will distribute them here where the Brethren are not known—*Gordensville, Texas.*

From Daniel D. Yoder.—*Dear Brethren:*—Through the influence of our beloved sister Fianna Kauffman, I subscribed for your paper. She is one of those sisters, who, as Paul says, may win souls without the Word by her chaste conduct and conversation. I would to God that all our sisters would labor in that direction. Many souls could thus be delivered from the powers of darkness by zealous sisters whose adorning is not the putting on of the fashions of this world. I am well pleased with the spirit of your paper, hoping it will remain in the channel in which it started out, and avoid controversy which is not calculated to promote peace and happiness. I noticed an article in No. 3, present vol. entitled "The Proud Christian" which is powerful in its logic. I think there is enough truth in it to cut down every appearance of pride as far as it spreads its wings. *Bremen, Ind.*

From Isaac Barto.—Brother J H. Moore:—Having just returned from a trip to Scott, Muscatine, Cedar and part of Clinton counties, Iowa, holding series of meetings near Davenport and in Cedar county, and filled some other appointments, during which time I had a very pleasant time among the brethren. Brother Samuel Musselman and William Haines met me at Davenport and brother John Gable at No. 6, Cedar Co. Had good, attentive congregations at all places. One soul made willing to follow the Savior by baptism and went on his way rejoicing. Many others were deeply impressed of the need of a Savior. Hope the time may not be long that more may come to the Lord and be bright and shining ornaments in the church. Many thanks to the brethren and sisters for their love and kindness manifested while with them. Remember your brother in Christ. *Lost Nation, Iowa*, Jan. 18, 1877.

From Christian Hope.—When I last wrote you there was so much snow in North Denmark that even whole villages were covered up. This lasted about twelve days when the snow passed away with heavy rains. In consequence of this traveling was impeded, so I concluded to work in the Lord's cause here at home. Appointed meeting, but owing to unpleasant weather and other causes, but few attended. During the holidays we were besieged with beggars for bread and money. We invited them to come to meeting and gave them tracts. The children who received tracts ran out on the streets and told other children and soon our house was filled with little folks who wanted tracts. We spoke kindly to them, and the next evening we had our room nearly full of people.

Several here know the truth and admit we are on the right ground, but for them to occupy seems yet too hard. Our sister Christine Frederickson intends to leave here sometime in May for Cass Co., Iowa. She expects to land at Philadelphia, where I hope some brother will see her safely on the cars for the West. *Assens, Denmark*, Jan. 8th, 1877.

From Asa Bearss.—J. H. MOORE, *Dear Brother:*—I seat myself this evening to write a short essay for the BRETHREN AT WORK, as I am so well pleased with the good news it brings to my quiet home and little family, I cannot forbear writing. It makes its visits regularly so far, laden with such fruit as is precious to our souls and makes us rejoice in the God of our salvation, yea, more, it stirs up our pure minds by way of remembrance and throws us back into the history of our own experience. It is just the paper I have long desired. The one good feature is, it admits no personal controversies, neither advertisements as I care but little about such. I am glad there are such that stand under the cross of Jesus and hold out the blood-stained banner of King Emanuel, in such a way that the true seeker may prepare himself for the battle. Dear reader, let us by the help of God, make our way Zionward through evil report as well as good, and "contend earnestly for the faith once delivered to the saints." I love to see Brethren stand up for the truth as it is in Jesus, as I see from the contributors of the BRETHREN AT WORK, we have obtained like precious faith together. I send you two more names for your paper. *Sherkston, Ontario*, Jan 30, 1877.

From Susan Crumpacker.—We feel to thank the Giver of every good gift, for the encouragement we have received from the BRETHREN AT WORK. We can have sermons in our houses from those whose voices we once could hear, whose friendly looks seemed a lamp to our way. We were much pleased with several articles written by our esteemed brother Vaniman upon the subject of fault-finding. We hope the brethren laboring to do away with all evil will still contend against this great peace-breaker. There is scarcely another sin so destructive to the social feelings. It severs the strongest ties of friendship. The pains and sorrows of long, sleepless nights and unhappy days, cannot be described. Fault-finding is followed by a bane of evils, such as backbiting making small faults large, &c.

Is it true love that finds so much fault with each other, or is it a *want* of true love? If we are filled with true love, we will feel sorry to see or hear a fault of our brother or sister, and will endeavor to cover it with the cloak of charity. Let us look around and see how many fallen members might have been saved had they received instructions and encouragement before they had gone so far astray. Here is one of the greatest bonds of perfection in the Christian man or woman—to take up the cross and go tell the stumbling one his faults between thee and him alone. The natural inclination is to tell the fault to A, B and C and they tell it to as many more, and then bring the stumbling brother before public council there to give an account of himself. Let us try to place confidence in others that they may have confidence in us, that all our works be works of love.

ANNOUNCEMENT.—Please announce in your paper that there will be a Sabbath School convention held in Rock Run district near Eld. Jacob Berkey's, Elkhart Co., Ind, Feb. 10. Also a series of meetings to commence at same place and time. HENRY W. HAINES.

Jan. 29th, 1877.

DIED.

EMMERT.—In the Cherry Grove church, Carroll Co, Ill., Jan. 31st, 1877 our beloved brother Joseph D. Emmert; aged 73 years, 11 months and 14 days.

Brother Emmert was afflicted the past two years, but bore it with Christian resignation.—Often in his sickness he longed to go to rest, and when his days were numbered, he calmly fell asleep in Jesus, leaving the assurance that God's peace far surpasses the peace of this world. He was a member of the church about 50 years 22 of which he served as deacon.—May his children follow all his good examples.

E.

WAGNER.—In the Bremen church, Marshall Co, Indiana on the 28th of January, 1877, sister Mary Wagner, wife of friend Jacob Wagner; age 21 years, 10 months and 5 days.

She was sick only about five days. So we see it is wise to be ready to meet death, that we may not be overtaken as a thief. Funeral services by D. Neff and the writer, assisted by F Anglemyers. DANIEL D. YODER.

KAMRAR.—In Berlin Township, Clinton Co., Iowa, of lung fever and diphtheria, John H., son of David and Susan Kamrar, aged 5 months and 29 days. Funeral services by Bro. John Gabel, from Matt. 19:14

SIMON MUNTZ.

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THE BRETHREN AT WORK.

"Behold I bring you good Tidings of great Joy, which shall be unto all People."—LUKE 2, 10.

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The Brethren at Work.

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PROUD.

OH! WHY SHOULB THE SPIRIT OF MORTAL BE PROOD?

[The following verses, written by a Scottish clergyman William Knox, who died in 1825, aged 36, have often been quoted and are widely treasured.]

Oh! why should the spirit of mortal be proud?
Like a swift, fleeting meteor, a fast-flying cloud,
A flash of the lightning, a break of the wave,
He passeth from life to his rest in the grave.

The leaves of the oak and the willow shall fade,
Be scattered around and together be laid;
And the young and the old, and the low and the high
Shall molder to dust and together shall lie.

The infant and mother attended and loved:
The mother that infant's affection who proved;
The husband that mother and infant who blessed,
Each, all, are away to their dwellings of rest.

The hand of the king that the scepter hath borne·
The brow of the priest that the miter hath worn,
The eye of the sage and the heart of the brave,
Are hidden and lost in the depths of the grave.

The peasant, whose lot was to sow and to reap;
The herdsman, who climbed with his goats up the steep,
The beggar, who wandered in search of his bread,
Have faded away like the grass that we tread.

So the multitude goes, like the flowers or the weed
That withers away to let others succeed;
So the multitude comes, even those we behold,
To repeat every tale that has often been told.

For we are the same our fathers have been;
We see the same sights our fathers have seen;
We drink the same stream and view the same sun,
And run the same course our fathers have run.

The thoughts we are thinking our fathers would think;
From the death we are shrinking our fathers would shrink;
To the life we are clinging they also would cling,
But it speeds for us all, like a bird on the wing.

They loved, but the story we cannot unfold;
They scorned but the heart of the haughty is cold,
They grieved but no wail from their slumber will come;
They joyed, but the tongue of their gladness is dumb.

They died, aye! they died, we things that are now,
That walk on the turf that lies over their brow,
And make in their dwellings a transient abode,
Meet the things that they met on their pilgrimage road.

Yes! hope and despondency, pleasure and pain,
We mingle together in sunshine and rain;
And the smile and the tear, the song and the dirge,
Still follow each other, like surge upon surge.

'Tis the wink of an eye, 'tis the draught of a breath,
From the blossom of health to the paleness of death,
From the gilded saloon to the bier and the shroud,
Oh! why should the spirit of mortal be proud?

Selected for The Brethren at Work.

COME TO JESUS.

BY J. H. ELLIS.

NUMBER VII.

FOR the privilege and joys of adoption—come. Persons of wealth sometimes take the children of the poor, and train them as their own: this is called adoption. And thus God describes His treatment of those who come to Jesus. "Ye shall be my sons and daughters, saith the Lord God Almighty." "We have received the Spirit of adoption, whereby we cry, Abba, Father." We are permitted, in prayer, to address God as "Our Father, who art in heaven." He loves these adopted children with more than an earthly parent's affection. He teaches, watches over, comforts, feeds, and protects them. Sorrows are His kind chastisements, intended for their benefit. "If ye endure chastening, God dealeth with you as with sons; for whom the Lord loveth, He chasteneth." In all their trials He consoles them. "Like as a father pitieth his children, so the Lord pitieth them that fear Him," "As one whom his mother comforteth, so I will comfort you." Sickness, poverty, bereavement, all their troubles, are overruled for their advantage. "All things work together for good to them that love God." "They shall not want any good thing." "No weapon formed against them shall prosper." In every difficulty and danger their Father is at their side. "Fear not; for I have redeemed thee, I have called thee by thy name; thou art mine. When thou passeth through the waters, I will be with thee; and through the rivers, they shall not overflow thee." "I will never leave nor forsake thee." They may tell their Father all their wants. "In every thing make known your requests unto God." His ear is ever open to your cry, and His hand ever outstretched to do you good. As a father, He provides an inheritance for you; but unlike those of earth, it is "incorruptible, undefiled and fadeth not away." Oh what happiness to be a child of God; to feel "God is my Father? He loves me, pities, pardons, keeps me. I am safe from all evil. Wicked men and wicked spirits cannot harm me. God is my refuge, ever near; and He never slumbers, never is weary, never forgets, and will never change. He says: "I have loved thee with an everlasting love." He will be always near me while on my journey here, and at last will take me to dwell with Him in His palace forever." What earthly greatness can this equal? Reader, would *you* be a child of God? You *may*, if you come to Jesus; for, "as many as received Him, to them gave He power to become the sons of God."

Read Psalm 91; John 1:12, 13; Rom. 8:14–17; 2. Cor 6: 17, 18: Heb. 12: 6–12; 1. John 3: 1, 2.

Upper Dublin, Pa.

THE HAPPY MAN.

THE happy man was born in the city of Regeneration, in the parish of Repentance, unto life. Was educated in the school of Obedience, and now lives in the plains of Perseverance. He works at the trade of diligence; and notwithstanding he has a large estate in the county of Christian Contentment, he sometimes does jobs of self-denial. He wears the plain garment of Humility, and has a better suit to put on when he goes to court, called the "Robe of Christ's Righteousness." He breakfasts every morning on spiritual prayer, and sups every evening on the same. He has meat to eat that the world knows not of, and his drink is "the sincere milk of the Word." Thus happy he lives, and happy he dies. Happy is he who has Gospel submission in his will, true humility in his heart, sound peace in his conscience, sanctifying grace in his soul, due order in his affection, the Redeemer's yoke on his neck, a vain world under his feet, and a crown of glory on his head. Happy is the life of such a man. To attain this life, pray fervently, believe firmly, work abundantly, wait patiently, live holy, die daily, watch your tongue that it speaks no guile. Such a man that is truly converted to God watches his heart, guards his senses, redeems time, loves good, and longs for glory.

Dear Brethren, keep this line in view,
Which marked the ancient land-mark true;
And let our motto ever be,
Truth in its old simplicity.

—Selected by MATTIE S. ROWLAND.
Shannon Ill.

For The Brethren at Work.

FAITH.

BY C. H. BALSBAUGH.

IT is personal. Faith by proxy is impossible. The soul sins for itself, and believes for itself. That the natural law of transmission, or inheritance, takes hold of both sin and holiness, in an incipient or seminal way, there can be no doubt. But sin is not sin, and faith is not faith, so long as it is wrapped up in ancestral conditions. The parent can no more believe for the child, than the child for the parent. The parent can transmit moral and physical tendencies, which, if not overborne by counter-influences, will weaken the organic conditions of sin, and strengthen those of the opposite character; and this is much, very much. But that any one can exercise any emotion or faculty of which another is to have the benefit as if personal to himself, is a notion that might excite laughter if it were not a heresy that destroys multitudes of precious souls.

It is duplex, like ourselves. "The only wise God" will no more give a purely interior religion to a compound being, than He will grow wheat without chaff, or give us eyes without a sun. It is easier for a camel to walk through the eye of a needle, than for the soul to believe in anything supernatural unto salvation, save as it is addressed to him objectively. Luther himself, the acknowledged father of the modern faith dogma, had no scruples as to the necessity of God relying on external media in revealing Himself to man. But in man addressing God, and appropriating His fullness in Emmanuel, all visible media are to be denounced. Placing man on the same principle of communication with God as that on which God rested His communication with man, is the one grand central truth which sectism ignores. All denominations claim Emmanuel as their Head and life and peace, forgetting that the very name includes and enforces the principle they reject—*manifestation* between the Divine and human parties, no less from man Godward than from God manward. The psychological definition of faith given by sectarians, I can heartily accept. It is all that, *and more*, and in that more they miss just as much for the soul, as in insisting on respiration alone, they would miss for the body. Whatever is sound in their theory they do not allow to evolve itself, but constantly choke it down to keep Emmanuel out of the individual effort of salvation. It is to be all Holy Ghost and no Jesus. But so says not the Revealer of the Father. He gives the Holy Spirit no strictly separate function. "He shall take *of mine* and show it unto you." There was no Jesus before there was a tangible side, that is not in the completed Gospel sense. It is the flesh, the visible, tangible incarnation that makes Emmanuel: God is a form adapted to our nature and wants. *This form faith must receive and express*, or it is no more than a fancy. The form which faith manifests is as fixed and absolute as that which it accepts. One faith, one baptism. The correllation is as necessary and immutable, as that human life should produce a human form. When human generation yields an ox or an ass in form, it will be time to substitute sprinkling for baptism, or repudiate the ordinances of God altogether. Like begets like. Luther begets Lutherans. Calvin begets Calvinists. Christ begets Christians.

SOUND WORDS.

HEAR this, ye that preach the Gospel! Can ye call God to witness that, in preaching it, ye have no end in view by your ministry but His glory in the salvation of souls? Or do ye enter into the priesthood for a morsel of bread; or for what is ominously and impiously called a *living*, a *benefice*! In better days, your place and office were called *a cure for souls*; what *care* have *you* for the *souls* of them by whose labors you are in general, more than sufficiently supported? Is it your study, your earnest labor to bring sinners to God? To preach among your heathen parishioners the unsearchable riches of Christ?

But I should speak to the thousands who have no parishes; but they have their chapels, their congregations, pew and seat rents, etc. Is it for the sake of *these* that ye have entered, or continue in the Gospel ministry? Is God witness that, in all these things, ye have no cloak of covetousness? Happy is the man that can say so.

Adam Clarke.

For The Brethren at Work

THOUGHTS BY THE WAY.

BY JOHN H. PECK.

NUMBER III.

SOME good and honest people think they can go to heaven without belonging to the church: and the expression "There are just as good Christians outside of, as in the church," is a very common one.

But it seems to me this position is something like a man's house built upon the sand; when the rain of God's justice descends, the flood of His judgments poured out, and the wind of His wrath blows, it will fall; and all those who rest their hopes of eternal life upon this frail structure will be stubble and the day that cometh will burn them up and leave them neither root nor branch.

But why should a man belong to the church? I answer for the sake of belonging to Christ. But do not understand me that all who belong to the church, will be saved at Christ's coming and be made kings and priests and reign with Christ: although this should be the case I do not think it will; neither do I believe that any one that lives or has lived under the Gospel dispensation and had a knowledge of right and wrong, can be saved without having been a member of the church.

If one man can be saved without belonging to the church, then all can, and this would at once argue the utter uselessness of such an organization, and those who hold to this position virtually accuse our blessed Savior of having established an institution wholly unnecessary to salvation; and instead of being all the time of His ministry engaged in seeking to save that which was lost He must have forgotten His mission often, and said and performed a great many things that were altogether foreign to it, and had no legitimate connection with the great plan of salvation which He came to introduce to a lost and ruined race.

No honest Bible reader will dispute that Christ while upon earth organized a body of men and women which He denominated "His church," of which He Himself is the Head,—the true Vine. And every branch that bringeth forth fruit like the vine, must be a member of that body—a member of the church, because we are all unnatural branches. It is evident that we cannot partake of the nature of the true vine, unless we first become grafted into this vine; and so long as we do not go through this process of grafting (joining the church) we cannot partake of the nature of the vine (the Spirit of Christ), and therefore can not be His, but must eventually suffer the consequence, which is to wither and die, be gathered into the fire, and burned.

"But," says one, "according to your logic every one that is lawfully received into the church is become a branch of the true vine." That is the way I understand it; but all grafts do not live and bear fruit, some die very soon, some live a year or so then die, and some I believe are even dead when grafted in, although men don't know it God does; all these of course share the same fate with those that were never grafted in.

I cannot conceive how any one can claim to be a Christian, without being a member of Christ's church. I think the name Christian was first given to men because they believed and practiced what Christ taught; just as the name Mohammedan was given to those who believed and practiced what Mohammed taught.

Those that do not believe and practice what Mohammed taught do not expect to be called Mohammedans; and I don't see why people want to be called Christians when they know they are not doing what Christ taught. "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven" (Matt. 7: 21). "Except a man be born of water and of the Spirit he can not enter the kingdom of God" (John 3: 5). "He that believeth and is baptized shall be saved" (Mark 16: 16).

You may be just as moral as any member of the church can be; you can't be more so than Cornelius was; if God required of him to be baptized, will He not also require it of you? As soon as a man is baptized he is considered a member of the church.

No foreigner will be recognized here as a citizen of the United States unless he goes through a certain naturalization. Neither can any man become a citizen of the heavenly Canaan, and have a right to the tree of life, unless he complies with the requirements of King Jesus, becomes naturalized to His kingdom by going through the ceremony which He has instituted for this express purpose; and when this is done he is a fully qualified member of the church.

Lanark, Ill.

ONE of the most useless of all things, is to take a deal of trouble in providing against dangers that never come. How many toil to lay up riches which they never enjoy; to provide for exigencies that never happen; to prevent troubles that never come; sacrificing present comfort and enjoyment in guarding against the wants of a period they may never live to see.—*Jay*

Be calm while your adversary rages, and you will warm yourself at his fire.

The Brethren at Work.

"The Brethren at Work," will be sent post-paid, to any address in the United States or Canada, for $1 35 per annum. Those sending eight names and $10 80, will receive an extra copy free of charge. For all over this number the agent will be allowed 15 cents for each additional name, which amount can be deducted from the money, before sending it to us.

Money Orders, Drafts, and Registered Letters may be sent at our risk. They should be made payable to J. H. Moore.

Subscriptions, communications, etc., should be addressed: **J. H. MOORE,**
Lanark, Carroll Co., Ill

LANARK, ILL., FEBRUARY 15, 1877.

Bro. R. H. Miller expects to be at this office sometime in March.

We now have on hand a good supply of Almanacs. All orders will be promptly filled.

Sister Katie Slifer, wife of Bro. Henry Slifer of this place, is lying very ill with little hopes of her recovery.

The address of Bro. Lemuel Hillery from the middle of March to the middle of April will be Waynesboro, Pa.

Remember our beloved Bro. Hope and family. Send in your contributions, and they will be forwarded as fast as needed.

Catharine Springer, an aged sister, was buried on Thursday, the 14th inst., in the Brethren's cemetery near Milledgeville, Ill.

We can no longer supply back numbers to all subscribers. We have a few of each number that will be held for those who wish to keep the volume complete.

The article in No. 1 giving an account of the Brethren has been published in the Covington (O.) *Gazette*, Beatrice (Neb.) *Express*, and Albia (Ia.) *Union*.

Music is said to have been reduced to rules as early as 1800 years before Christ. Different nations used different scales, and represented the different tones by different devices. The Romans used the letters of their alphabet as notes.—But our present method of writing music has been the growth of many centuries.

That the work of spreading the Gospel is in the hearts of the children of God is evident, from the fact that so many are daily preaching the Word to attentive listeners. And then, too, there are others who are purchasing tracts and pamphlets to hand to their neighbors; and not a few are sending the Brethren at Work to those who should be saved. All this is commendable, and, we trust, in harmony with the will of our Father.

Nearly 2,000 years had passed before the first line of the Bible was written; about 2,000 years were employed in writing it, and nearly 2,000 years have passed since the last line was written. It is justly entitled the "Book of books" and in its history and prophesy embraces the history of all periods, extending from the beginning of creation to the close of time on earth. No other work embraces so much. If the Bible were gone it would leave a vacancy that the world could never fill.

If the reader will examine a silver half-dollar he will see on one side of it the representation of a "flying eagle," or with its wings spread ready to fly.—This eagle, with its outspread wings, is the emblem of our country. It denotes flight and freedom. Now if you will turn to Rev. 4: 6, 7, it will be discovered that John saw four beasts, and the last one was like an eagle, not caged, but a "flying eagle," hence free and at liberty. The beast was full of eyes, could look in every direction. Is this not a good representation of America—the land of the free, of which the "flying eagle" is the true emblem, and being full of eyes denotes the people all of whom are free?

TRACTS AND PAMPHLETS FREE.

At the recent meeting of the Board of Managers a portion of the Distributing Fund was appropriated for the purpose of supplying those who have thus far called for pamphlets to distribute in their neighborhood.

It should be borne in mind that the object of the Tract Association is to supply those members who are away from the main arm of the church, or who do not live in an organized church, with reading matter in defense of the doctrine of Jesus. The tracts, pamphlets and books are especially designed for *the bringing into the church* such as desire to be saved.

Those asking for pamphlets will please comply with the following:

1. State how many members live in your neighborhood.
2. How far from an organized church.
3. What religious denominations have organizations in your vicinity.
4. Have as many member as possible to sign the request.

A report of the aims and objects of the Tract Association will be given soon. In the meantime, let those who desire to help isolated members to build up the cause in their vicinity continue to send in their mites. May we all have a great concern for the salvation of our fellow man.

M. M. Eshelman, *Secretary.*

SENSIBLE WORK IN MAINE.

The Lewiston (Me.) *Journal* says:—"When the bill prohibiting pool-selling, lotteries, and other games or devices of chance was before the House of Representatives, a motion was made to amend it so as to allow churches to indulge in grab-bags, ring-cakes, and other 'benevolent devices' at their fairs. Mr. Pilsbury, of Lewiston, very properly objected to such exception, and said the churches asked for no such privileges.—He wanted gambling of all kinds, however sugar-coated, cut up by the roots. The churches will say 'amen.' The proposition to amend was defeated, and the bill passed. Benevolent managers of fairs may hereafter dispense with grab-bags, ring-cakes, fish-ponds, and such little devices that feed the desire to try one's fortune in a lottery."

This action of the law-makers of Maine will commend itself to every lover of primitive Christianity. It has the true ring in it, and we hope that the churches in the remaining States will follow this good example. We hail with joy the forsaking of the "benevolent devices" on the part of the churches in Maine, for it is one step towards reform preparatory, we trust, to entirely yielding to that form of doctrine once delivered to the saints. With grab-bags, ring-cakes, and lotteries swept from the churches, the fairs themselves cannot long exist. O that all gambling and reveling, whether sugar-coated or not, would be put away by those professors of religion who delight in them!

The secular world observes the degrading tendencies of religious festivals or "benevolent devices," and knows that those who indulge in them are thus enticed into greater evils. The following from the St. Louis *Globe-Democrat* shows a sad state of affairs in general:

"The time seems to be rapidly coming when it will be impossible to distinguish between the churches and other places of amusement. Hitherto the churches have made all the advances in their efforts to assimilate themselves to the more worldly but successful temples of the drama; but if the theatrical managers should turn around and advertise all the attractions of a church, we may yet see the religious people going to the theatre by preference, and the City Collector going to the church—to collect its license as a place of amusement."

What! the churches so far advanced into the world as to equal, if not excel, the theatres? Dramatic performances, lotteries and gambling of the worst tendencies, and then claim to preach a pure and unmixed Gospel? The gospel that has such soul-degrading performances mixed with it, is not that Gospel set up by Jesus Christ and the apostles. No, not by any means! Who ever heard of John, Peter or James or any other disciple of Jesus in the first century paying twenty-five cents each for the privilege of grabbing in a bag containg a lot of trinkets? Read the history of men and women who followed Jesus in all ages of the world—who earnestly contended for *the faith of Jesus*, and you will find them going through the world as "pilgrims and strangers," having no time, no desires to engage in any frivolous and degrading amusements. The Lord have mercy upon the youth of our land who, under the cloak of religion, are being led, not to soberness and steadfastness in Jesus, but to indulge in things that tend to feed and increase their sinful proclivities.

With the good news of reformation from Maine, and the fond hope that the churches everywhere throughout this God-favored country will soon take a decided stand against those pernicious practices, we feel to thank God and take courage. We are anxious to see all men following the good old doctrine of the cross, and to this end shall labor with pleasure.

E.

THE GREAT QUESTION.

The question is not what *an* apostle taught, but what *Christ and the apostles taught*. This is the great question, and the man that inquires for less than this is pretty sure to become entangled in the web of human creeds, disciplines and dogmas.

We want to keep this great question continually before the people and then there will be a falling away from the hosts of sin, and a gathering in on the part of Zion. Doctrine that has not for its basis the apostles, prophets and chief Corner Stone cannot endure. The doctrine set up in Palestine by Christ and the apostles will overcome and devour all other doctrines, though men may wear frowns and speak great, swelling words against it. The good old doctrine of the cross, pure and undefiled, will finally win though it be often abused.—But to the one great question.

The man that desires to occupy infallibly safe ground—ground that Jesus Christ and the apostles themselves occupied—is not satisfied with the side question: Did an apostle teach it? He is not looking for a way to escape entire obedience to Christ, but is seeking to know and do all that Christ and the apostles enjoin, believing that what made a man a Christian in the first century will make him one in the nineteenth.

It is to be regretted that not unfrequently men of talent will suddenly forget this one great question. They fail to see the Gospel as a unit, but look upon it as fragmentary, only a few of the fragments being of any importance. I say this course is to be regretted, for it has not in it the sound of obedience, the faith of Jesus. With such there is a continual sliding in and out something like the following:

Two witnesses (Christ and an apostle) on the communion enough. Two witnesses (Christ and Paul) on feet-washing in the church not sufficient. Had *one* apostle so taught, it would have been enough. Two witnesses (Paul and Peter) on the "holy kiss" not enough. Had Christ so taught it would have been sufficient. Two witnesses (Christ and James) on swearing not enough. Had *one* apostle alone so commanded, it would have been sufficient. One witness (James) on anointing the sick with oil in the name of the Lord not enough.—Had Christ and an apostle so taught, it would have been abundant. Thirteen witnesses against war and retaliation too many. Had Christ alone so taught it would have been just enough. One witness (Christ) on trine immersion (Matt. 28: 19) not enough. Had an apostle so taught, it would be abundant.

This is the last resort of the advocates of *modern* Christianity. At one point if Christ had said so, O how gladly would they yield! Then when Christ speaks, if only an apostle had said so, they would readily comply. Present to them what Christ and an apostle say, and then they exclaim: "If an apostle alone had so taught, we would obey!" In other words, If an apostle had said as they believe, they would comply. Mark well, that if an apostle had said that "feet-washing is a church ordinance," modern Christianity would comply. Then if an apostle had said so, they would comply if *all* the apostles had written, "It is a church ordinance." If Christ and all the apostles had declared in the Word, "It is a church ordinance," then the advocates of modern Christianity would comply if Christ *alone* had so taught. In fact with sectism it is always, *if* it were otherwise it would comply.

The Gospel is made up of the doctrine of the cross. This is set forth by the writers of the New Testament, each giving his part as presented by Divine inspiration. Nothing was written that the Lord did not want written, nor neither was there anything written that the Lord wanted kept secret. Whenever then we find Christ or any of the apostles commanding, it is our duty to obey. Obeying the commandments, following Jesus is primitive Christianity, which is not in question. Modern Christianity is questioned, because it does not contain all the doctrine of Christ and the apostles. Primitive Christianity has the one great question at its mast-head, "What do Christ and the apostles teach?" The Book of God gives back the proper answer, and by this answer we shall aim to abide. We want to accept all we find in that good old Book, and reject everything that is not founded on the Rock. This is apostolic ground.

E.

For The Brethren at Work

THE KINGDOM OF CHRIST, ITS CHARACTER AND PROGRESS.

BY DANIEL VANIMAN.

NUMBER IV.

> "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed, and the kingdom shall not be left to other people; but it shall break in pieces, and consume all those kingdoms, and it shall stand forever." Dan. 11: 44.

Let no one suppose that after he has believed, repented, been baptized, washed the saints' feet, eaten the Lord's Supper, partaken of the bread and wine, practiced the salutation of the holy kiss, and done his part in electing ministers to preach the Word and deacons to assist them, that he has therefore done his whole duty in reclaiming sinners and comforting and encouraging the saints. Individual effort is continually required in order to enlarge the borders of Zion. The blessings of the kingdom belong to all, and the Lord demands of each, efforts according to his or her ability.—That the Lord demands of the church the preaching of the Gospel unto every creature so far as her ability goes, is admitted by all; and as this is demanded of the church as a whole, it is therefore demanded of each member in proportion to his ability, "For unto whomsoever much is given, from him shall much be required." That the church is to have the Gospel preached and the kingdom enlarged through a sent-ministry is equally certain; "For how shall they preach except they be sent." That the church should elect ministers and send them forth to preach the Gospel without properly supporting and sustaining them, would be as unreasonable as it would be unscriptural. Say in Z are living ten families of members who are without a minister among them; they are all in like circumstances, living in a newly settled country, they are all poor, yet they feel much the need of regular meetings for religious exercises, both for their own edification and for the awakening of their neighbors around them to a sense of their lost condition, hence a meeting is called for the purpose of electing one of their number to the ministry. The subject is prayerfully considered, the lots cast, and one of their number is declared their servant, and agreeable to the Master's example in sending out the twelve apostles and the seventy disciples, all necessary instructions are given him. He is now expected to be an example for the flock in piety and devotedness to the affairs of the kingdom, "To study to show himself approved of God, a workman that needeth not to be ashamed."—To spend both time and money in proportion to the demands made upon him as an ambassador for Christ. Like the rest he has a wife and children to support. Admitting that filling his calls in the ministry will amount in time and money to one hundred dollars annually (a low estimate when his absence from the family, and frequently with a team, in the busy part of the season is considered). Now for him and his family to be at this entire expense in enlarging the kingdom simply because they have chosen him their servant, and given him instructions to preach the Gospel, instead of each family giving ten dollars towards it, because equally interested and about equally able, for the nine families thus to demand of the minister and his family to be at this entire expense of preaching the Gospel, while they would be at home accumulating wealth and enjoying the comforts of life, would seem most unreasonable, and therefore could never be the Lord's arrangement. It will also be seen at a glance, that should such a course be pursued as above described, many calls for preaching must necessarially go unheeded that could be reached should each put his shoulder to the wheel in proportion to the ability that God has given him; for no minister can go beyond his ability however faithful. Paul says: "I mean not that other men be eased and ye burdened, but by an equality that now at this time your abundance may be a supply for your want that there may be equality." (2 Cor. 8: 14.)

A careful examination of the following Scripture will, I think, show the Lord's arrangement in this matter, while all will agree that the Lord's arrangements are always both reasonable and right. We can learn from the Scriptures:

1. That "The laborer is worthy of his hire." (Luke 10: 7.)

2. The laborer is worthy of reward.—(1 Tim. 5: 18.)

3. "That some of the apostles did forbear working." (1 Cor. 9: 6–12.)

4. That Paul and Barnabas had this right also, and even to lead about a sister, a wife as well as other apostles and the brethren of the Lord and Cephas. (1 Cor. 9: 6.)

5. That no man goeth a warfare at his own expense or feedeth a flock and eateth not of the milk of the flock. (1 Cor. 9: 7.)

6. That the Scripture "Thou shalt not muzzle the ox that treadeth out the corn" (Deut. 25: 4) was written for the sake of the ministry. (1 Cor. 9: 9, 10.)

7. That those who preach the Gospel should also live of the Gospel. (1 Cor. 9. 14.)

8. That Paul did not say this as a man, but that the Lord ordained it so (1 Cor. 9: 8) "for even so hath the Lord ordained." Even so, how? Even so as the Lord had anciently "ordained that those who ministered about holy things should live of the things of the temple, and those that waited on the altar were partakers with the altar."—That is as their whole time was devoted to the service of the tempel they, with their families, were supported by others, being allowed one tenth as a reward for their service. (See Num. 18: 19–31.)

Even so are all faithful ministers, with their families entitled to a support from others as a reward for their service in proportion to the time devoted to their calling. Notice Paul does not say this as a man, but "even so has the Lord ordained." This is therefore both reasonable and right.

9. That Paul had the power or right to claim support from the church at Corinth without working (1 Cor. 9: 6–12) and that such would not even have been an equivalent for his service, (1 Cor. 9: 11.) Yet in order to cut off occasion from those who desired occasion he did not exercise this power over the Corinthians but robbed other churches, taking *wages* of them in order to do service to the Corinthians, and what was lacking to him those from Macedonia supplied. (2 Cor. 11: 6–12.)

10. That Paul worked some while at Corinth, perhaps also at other places, when so doing seemed to forward rather than hinder the cause of Christ. (Acts 18: 1–3 and 20: 34.)

It therefore follows that all who become members of the kingdom of Christ should carefully study how the powers of both ministers and deacons may be most fully developed and most effectually applied in converting sinners and edifying saints. The ministers and deacons should see that they properly subject themselves to their calling, and others see that they are properly sustained and helped in proportion to their labor and faithfulness.—There is so much involved in this subject that while saints are suffering and sinners by thousands are perishing for the want of the bread of life, no one can afford to pass it by unnoticed or treat it with indifference.

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For The Brethren at Work

HISTORICAL SELECTIONS.

BY D. B. MENTZER.

NUMBER III.

JACOB'S WELL.

"ONE of the few sites (places of interest) in Palestine, the identity of which has never been assailed, is that of Jacob's Well. It is situated in the province of Samaria, a mile and a half East of Nablus, on the edge of the plain of Mukhna, and at the Eastern base of Mount Gerizim. Captain Anderson who examined it in 1866, cleared out the mouth of it, and was lowered by a rope to the bottom. He found it

SEVENTY-FIVE FEET DEEP,

of a circular form, with a diameter of seven feet six inches, and lined throughout with rough masonry. The bottom of the well was perfectly dry, (in May 1866), but the presence of a small unbroken pitcher proved that water is sometimes found in it. Captain Anderson thinks, however, that the Well—into which every visitor throws a stone—was formerly very much deeper. Besides these stones, the *debris* of a ruined church, built over the Well in the fourth century, has partly fallen into it and helped to fill it up. An offer has been made by Dr. Nathaniel Rogers, of Exeter, one of the subscribers of the Fund, to contribute the sum of £50 towards the complete clearing out of this well—Jacob's Well—so rich in Scriptural associations. The Committee have accepted his offer, and propose to perform this work on the return of the survey party. It is estimated that an additional £50 will be required for the labor, making £100 in all; and it will be expedient to have the work superintended by the English officers of the Fund. When cleared out, however, steps should be taken to prevent its being filled up again, and the Committee would like to surround the mouth of the well with some sort of memorial stonework, the nature and design of which will be a matter for careful consideration."

The above may be found in the New Quarterly Statement of the Palestine Exploration Fund. And from a reliable paper published in Philadelphia, dated Jan. 11, 1877, I glean the following:

"Jacob's Well, in Samaria, is to be cleared of rubbish and restored, an English gentleman furnishing the money for the work."

The foregoing selections I have from such sources that their statements can be relied upon as being true without doubt, and thus we can imagine ourselves at a spot and looking at an object of more than ordinary interest—one so rich in sacred history, and teaching lessons that belong to the school of Jesus. If the reader can find access to a map of the Holy Land, it will be found that Samaria lies between Judea and Galilee, and in this province you will see Mt. Ebal and Mt. Gerizim, two small, circular-shaped mountains. Between these mountains is located the ancient city of Shechem, (Gen. 33: 18) but at the time of our Savior's visit there it was called Sychar, (John 4: 5). It is now called Nuplous or Nablous as stated in the first selection above. It is but a few miles southeast of the city Samaria, and about 40 miles north of Jerusalem. It was quite near this city of changed names—Shechem—Sychar—Nablous—that "Jacob bought a piece of ground in which Joseph was buried," (Gen. 33: 19 50: 13) and here Joshua assembled the children of Israel before his death, (Joshua 24: 1). It became the capital of the province of Samaria and was then called *Sychar*. In the suburbs of the city of Sychar is Jacob's Well. I cannot forbear quoting the passage of Holy Scriptures bearing on this point:

"Then cometh Jesus to a city of Samaria, which (city) is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. Now Jacob's Well was there. Jesus, therefore, being wearied with His journey, sat thus on the Well, and it was (noon) about the sixth hour. There cometh a woman of Samaria to draw water. Jesus saith unto her, 'Give Me to drink.' For His disciples were gone away unto the city to buy meat, (food). Then saith the woman unto Him:

'How is it that Thou, being a Jew, asketh drink of me, who am a woman of Samaria? For the Jews have no dealings with the Samaritans.'

Jesus answered, and said unto her, 'If thou knewest the Gift of God and who it is that saith unto thee, 'Give Me to drink,' thou wouldst have asked of Him, and He would have given thee *Living Water*.'

The woman saith unto Him, 'Sir, Thou hast nothing to draw with, and the well is deep, from whence then hast thou that *living* water? Art thou greater than our father, Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?'

Jesus answered, and said unto her, 'Whosoever drinketh of *this* water shall thirst again; but whosoever drinketh of the Water that I shall give him, shall never thirst, but *the Water* that I shall give him shall be *in him* a WELL OF WATER springing (welling) up into Everlasting Life.'

The woman saith unto Him, 'Sir, give me *this Water*, that I thirst not, neither come hither to draw'" (John 4: 6).

And dear reader, may you and I say to Him, this very day, *Give me this Water*. So shall we keep His commandments and love His church. The more we shall give ourselves to him in holy service, the more will the Water of Life be in us wells of water springing up in Life Eternal. Let us renounce the world and its winning ways, its proud spirit and vain show, and so Jesus will be ours while in the world's field and when we reach Heaven's Gate.

Waynesboro, Pa.

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For The Brethren at Work

WORK.

BY MATTIE A. LEAR.

"Work out your own salvation with fear and trembling: for it is God which worketh in you both to will and to do of his good pleasure."—Phil. 8 12, 13.

WORK is one of the requisites of our being. We can have nothing financially, neither mentally or spiritually unless we work for it. There may however be exceptions to the former, for in some instances people obtain property by inheritance, but the rule never fails in respect to the latter two. No one can bequeath to us a well developed mind.—This we must by perseverance, by much labor and diligence do for ourselves, and there is no one, however unfavorable his circumstances may be, if he carefully husbands his time, but can store his mind with much useful knowledge.

Knowledge can be obtained from various sources. Books are only one source from which knowledge is derived. If we have our ears and eyes open, and our susceptibilities properly aroused, it is wonderful what amount of information and instruction we can pick up. Nature is full of instructors.

Then we can learn much from each other. And not only may we learn from the wise, but also from the foolish, when we see their faults and follies, we may take warning, and learn to avoid them. The poor, bloating, reeling inebriate, who has long paid homage at the shrine of Bacchus, should be a solemn warning to our youths, to avoid that dreadful peril. So the sordid miser who has long worshiped at the feet of Mammon, until every refined and noble sentiment of his heart is dried up, until that heart has become calloused and indifferent to everything but amassing wealth,—should warn us to avoid that fatal evil.

Nearly all persons who have been eminent in the domain of knowledge, have battled with untoward circumstances. They have generally arisen from poverty and obscurity; some of them have not possessed superior natural abilities, their success has been wholly owing to their industry, their energy, and unflagging perseverance.

Though there is much in human knowledge that is noble and elevating, yet it utterly falls short of bringing man up to that higher and purer type of perfection of which he is capable. But that wisdom, which is so graphically described by the apostle James, is fully capable of developing in man the very highest standard of perfection. James informs us, that this is in consonance with what the apostle Paul says in our text. "It is God which worketh in you." The foundation then, the basis of this knowledge cometh from God. Though we have our part to perform in every thing that pertains to our salvation, yet it is God who furnishes us with the material with which to work, and it is He who gives us the ability to work. Truly then, we can have nothing to boast of; if we do all that He commands us to do, we have simply done our duty. But He works thus for us "of His good pleasure," not because He is under obligations to us, not because we deserve that He shall do so much for us, but He does it purely from motives of love, it all proceeds from His GOOD PLEASURE. It is all of grace, not of merit.

The apostle tells us to work out our salvation. How are we to work? With fear and trembling. This language implies caution, we are to be careful workers. In the first place we must commence aright, be sure that we have a proper basis. The apostle tells us "Other foundation can no man lay than that is laid, which is Jesus Christ," then He cautions us to be careful in selecting our material with which to build on this foundation for says He "Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is." And what is that fire that shall try our works, but the searching gaze of Christ whose eyes are described as a flame of fire? Rev. 1: 14. But He tells us He judgeth no man but the words which He has spoken they shall judge him in the last day. That Word then, the New Testament Scriptures, which we now have in our possession, and which we may now read and obey shall finally be the standard by which we shall be tried, and we shall be approved or found wanting in proportion as we have obeyed that, and the searching eyes of Jesus will fully detect how far we have rigidly adhered to that word, and how far we have adopted some human dogma. His piercing gaze will penetrate every sophism, and no matter how venerable may be a tenet, no matter how much it may have received the sanction of synods or councils, if it be not founded on God's Word it is but "wood, hay, or stubble." Better a thousand times better be the few names in Sardis who have not defiled their garments, than belong to the many who subscribe to human traditions.

We should be very careful to select all our material from the treasures of God's Word, we should be cautious not to mix wood, hay or stubble with our silver, gold, or precious stones, for the searching fire will detect it no matter where it is, or how dextrously it may be interwoven. Let us then use caution, work diligently, but carefully. But why should we work out our salvation? "For," or because, "it is God which worketh in us." As soon as one feels the promptings or movings of the Spirit of God upon his heart, it is time that he bestir himself and act in concert with that Spirit. The apostle would say, when that holy Monitor within is unfolding unto you the mysterious depths of your heart, when He reveals unto you the corruption and wickedness that lies lurking there, oh work in harmony with Him; that is a golden opportunity, let it not be unimproved. The same opportunity will not be repeated. Whenever a sin, or a fault of any kind is laid bare to us, and we fail on our part to exert ourselves to subdue that sin, or overcome that fault, we render ourselves impervious to the promptings of the Spirit of God just in proportion to our willful neglect. So if we indulge in errors of faith or practice, and continue to cherish those errors, in spite of the voice of God whose solemn protests we have heard, but have slighted, that voice will cease to warn, and then that awful doom spoken of by the apostle will be ours. (See 2. Thess. 2: 11, 12.)

When God works within, when He warns, and convinces us of sin, no matter in what way this tenderness of conscience or peculiar susceptibility is brought about, whether by some imminent personal danger, by some sad bereavement, or by some terrible shock to our sensitiveness, caused by the disaffection of friends, it should be an intimation to us that now is the most auspicious period for us to work. The peculiar frame of mind, caused by any of the above calamities or sorrows is very favorable to success in spiritual development. Our thoughts and our affections are then disengaged from the world. The attraction in that direction is very slight, and we feel, deeply feel, the need of help, of some sustaining power. It is then that we may distinctly hear the knocking of Jesus at the door of our hearts. He waits to come in that He may supply our every want. Will we admit Him? Do we desire purity as well as comfort? Has the wormwood and the gall we have just drunk, given us a longing for the pure waters of life? those waters that well up from the bosom of Jesus? Or do we merely wish to be free from the effects of sin without having the cause removed? Do we desire a less radical physician than Jesus, who seeks to eradicate every vestige of disease? and do we prefer one who will only soothe our pain by administering some stupefying narcotic? If our disgust is against sin itself, then we will apply to the only physician who can heal the sin sick soul, and with Him we will co-operate, until a thorough and perfect cure is effected.

The great business of life is to work out our salvation, all other work is of minor importance. This is indeed a grand and glorious work, a work far too great for us to perform in our own strength, but God works within us; He supplies us with the material with which to work; He lays the plans; He makes all the arrangements, we have only to be subservient to His will, to be ever ready to do His bidding, to carry out His plans. We have only to work out what He works within, to carry out the good purposes, the good impressions which He enstamps upon the heart. And this work is a lifetime work, daily do we have some fault, or some weakness unfolded to us which we need to overcome, and some beautiful characteristic of our Savior presented to us for imitation, which it is our business to pattern after. Oh then let us work while it is called to-day for the night of death cometh wherein no man can work.

* * *

THE PERFECT OFFERING.

BY C. HOPE.

THE promise of complying with the offerings under the law was this: "That you may be clean from all your sins before the Lord on that day" (Lev. 16: 30). But the prophet said: "Sacrifices and offerings thou wouldst not, but a body hast thou prepared me" (Ps. 45: 6). "Lo I come to do thy will O God," says the Lord of hosts. The Lord Jehovah by offering His Son once for all made a sure and lasting way.

1. Christ by one offering took away all other offerings for sins, and sin too, atoning for the sins of the world.

2. He is offered no more for sin, hence he took away the conscience of sins in every believer by that one offering. If a man has concience of sins he is yet an unbeliever, counting the blood of the New Covenant no better than that of the Old, which was repeated because it was not perfect. Christ's offering will never be repeated, because it was perfect. Had the Old Covenant offerings been perfect they would not have been repeated, for the believer in them being once purged would have had no more conscience of sins.

There was no imperfection in the offering of the body of Christ. The believer in this offering is comforted by all the Holy Scriptures and especially in Rom. 5: 8, 9, 10, 16 and Eph. 2: 1–9. God ever remembers the offering, not what it took away.

Sinner look away from yourself, and behold Him who was offered, sitting on the right hand of God, the Father. He speaks to you. Behold His offered body, and confess your sins. May your conscience of sins disappear, and nothing remain but the conscience of the indwelling of Jesus with joy and peace unspeakable and full of glory.

Assens, Denmark.

* * *

For The Brethren at Work

LIGHT AND DARKNESS.

BY C. T. BOND.

"God divided the light from the darkness." Gen 4 · 1

I have often thought, that to be entirely blind was one of the greatest afflictions (mentally) that mortals had to endure. The thought of never being able to behold the light, and all of our faculties having to be shut up in continual darkness, has often filled me with a dread of that fearful affliction, and how deeply should we sympathize with those that are afflicted with total blindness?—And should we not much more feel for, and sympathize with those, laboring under a spiritual blindness, those who are entangled in the meshes, and moved along by the power of darkness, aiming to mix what God has divided — trying to unite light and darkness. God never intended they should be again united, for we are told that those that are in the light, are the light of the world, and if the light in you become darkness, how great is that darkness.

Light disperses darkness, and one opposes the other, and when this Divine light takes possession of the soul, darkness must vanish, and if the light be kept bright and shining, there is no place for darkness. An humble and meek attention to every duty, practicing every good work, standing in awe, lest the power of darkness finds an opportunity to extinguish the light by introducing some small sin, and flattering ourselves with the idea that such small matters are no harm, should characterize our lives. Our lights must be kept bright, so as to shine, that others seeing our good works may glorify our Father.

When God made the division of light and darkness, he intended it should remain so, hence his followers are the children of light, and must be separate from the world. They can not practice the ways of the world, for the world is at enmity with God, and we cannot be friend and foe at the same time. And as we are to work out our own salvation with fear and trembling, there is certainly something for us to do, not laying aside any of the merits of our Redeemer or lessening our faith in his power, we only wish to prove our faith by our works, for we are not saved by faith alone or bread alone, but by every word that proceedeth out of the mouth of God.

And to keep light and darkness separate from the world, living above all its vanities, we must be a separate people. Solomon tried every earthly pleasure and pronounced it all vanity and vexation of spirit, and after he tells of all of his efforts to find pleasure on earth, and his great failures, he says: "Let us hear the conclusion of the whole matter: Fear God and keep his commandments, for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.

Here we find there will be an investigation; the good will be found in the light, the evil in the darkness; and *there* again they will be divided.

Great Crossing, Ky.

* * *

GUIDES.

Immodest words admit of no defense.

Each present joy or sorrow proves the chief.

Pride would never owe, and self-love never pays.

Stumbling proves our tendency to fall, but it proves also our capacity to stand erect.

"WHAT IS BEAUTIFUL."

'TIS beautiful to live on earth,
To work, to watch and pray,
To feel the ties of love and hope
Grow stronger day by day.

'Tis beautiful to look within,
And watch the waves of thought
That come and go in ceaseless tides,
By truth and fancy taught.

'Tis beautiful to love and trust
The friends that round us live;
To look with pity on the weak,
And all their faults forgive.

'Tis beautiful to trust in God,
To feel our souls grow strong,
And know that every day we strive
To triumph o'er some wrong

'Tis beautiful to die, when life,
With all its duties done,
Drifts on, as drifts a summer cloud
To greet the setting sun.

It will be beautiful to pass
On to the "Better Shore,"
And in its "many mansions" meet
The loved ones gone before.

It will be beautiful to dwell,
With them on love's high plains—
All things are beautiful, indeed,
That God for us ordains.

—*The Vindicator.*

AN EXPLANATION.

MINERAL CREEK CONGREGATION,
Johnson Co., Mo., Feb. 1, '77.

TO the brethren and friends in all places, who sent us aid during the destitution among us in the Winter and Spring of '75, we write to inform you that we are doing all we can in a peaceful way in collecting accounts, with a view of making returns to you by April next. With few exceptions those to whom aid was afforded, are doing all they can towards meeting their accounts. We are making considerable progress in settling up. Unfortunately, however, the hog disease the past season caused a serious loss to many who hoped to meet their indebtedness by the sale of hogs, the loss of which now obliges such to apply their limited means towards paying their aid accounts or ask for more time; and acquainted as we are with their condition, and believing many such to be honest and anxious to pay as soon as possible, we have not *positively* rejected their appeals for more time. We indulged the hope that our brethren would rather approve of us being patient and merciful with such than to press immediate payment. Our arrangement is to pay interest on all unpaid balances, and we still believe that we will be able to repay every dollar of the money loaned us. True, in this we may be disappointed, but we think not, at least to any great extent. Our aim is to refund every dollar of the loaned money, and are holding this desirable result steadily in view. Of the money collected by April next we intend to apportion a proportionate per cent on all receipts given by us for monies received. From present prospects we will likely be able to pay 50 cents on the dollar, with a probability of doing a little better in this our first apportionment. Whatever amounts remain uncollected by the 1st of April will be faithfully and carefully noticed by us and collected as fast as possible. With some another crop will be required to pay up. When we consider the loss of the crop of '74, the loss of stock the Winter of '75 and the grasshopper ravages of the following Summer, thus obliging many to leave store debts, doctor bills and other incidental expenses drag along to be paid for from the proceeds of coming crops, we must say of this people, that they are deserving of praise for paying up as many have done; and of those who beg for more time we must also say, they have very strong reasons for wanting more time, and to us it seems that such should be kindly favored so as not to cripple their efforts at this time towards straightening out the matter. Will the brethren and friends be satisfied with this showing of this aid business in so far as we have carried it forward and still confide in us, believing that we will faithfully attend to it until a final settlement can be made, which we hope to reach within the next twelve months? We certainly will do the very best possible in the matter to all concerned. It is often a source of comfort to hear men over a large extent of this county say: "We don't know what would have become of us had we received no help from your people." Accept, brethren, these expressions from many of the best citizens of this county in token of your generous help to a suffering people. If any are not satisfied with this statement of our aims and efforts, please write to us privately.

By order of Aid Committee

JOHN HARSHEY,
S. S. MOHLER.

[Primitive Christian please copy.]

For The Brethren at Work

SOLD TO THE WILL OF GOD.

NOT long since, while sitting by the side of my aged parent, who is now gone to his long home, he made a remark that make a deep impression upon my mind. To my sister who approached his side he remarked: "I sold myself to the will of the Lord."

Taking this expression in connection with others of a like import, we came to the conclusion that there was a perfect resignation on his part to the will of God, and aged, infirm and sick, just waiting, anxiously waiting, for the earthly tabernacle to fall, in order that the willing soul may be set free, and in due time be clothed upon with that house which is from heaven. Then the thought occurred to my mind, if our young friends could see and feel the great importance of early selling all that they have *i. e.* their own self-will and carnal earthly desires and buy the Pearl of great price, that is the pure religion of Jesus, to keep and enjoy even to old age, oh how happy we could live and how peacefully die! Dear youth think of it soberly.

But another thought. How sad to know that there are so many, yes multitudes of men and women, young and old, who have sold themselves to the adversary of the soul to work along for him all their lives, with no promise of anything lasting or permanent in life to enjoy, but to receive in the end the wages he is laboring for which is death—a certain "looking for of judgment" which shall destroy the adversaries. Dear friends think of this too, then conclude at once: I will sell all that I have, buy this precious Pearl and at once enter the service of the Lord and work for Jesus.

JOHN J. EMMERT.

Mt. Carroll, Ill., Jan. 28, 1877.

A SAD AFFAIR.

[By request of friends, we insert the following account of a sad affair.—ED.]

ON Saturday morning last, Feb. 3, 1877, between midnight and 5 o'clock in the morning, Benjamin How, of Derry township, Mifflin county, Pa., committed suicide, by hanging himself to a limb of a tree, about 25 rods from his house. Inasmuch as there are such a variety of reports, it was thought best to give a statement of the facts as clearly as possible. On Friday evening previous he had family worship as usual, after which he assisted his wife in preparing a remedy for toothache, which she was severely suffering with, and at the same time he was laboring with a very severe pain in the head. After a little while the family retired. Some time in the night, he asked his wife whether she was better. She answered, "yes," and sometime after she fell asleep, and while the family were enjoying sweet sleep, he arose from his bed and left the house, unknown to the family till 5 o'clock in the morning, when his wife arose, and, missing him in the house, went outside and called him by name, receiving no answer. The neighbors were immediately summoned, and search was made. They found him as above stated about 7 o'clock in the morning, 3d inst. The age of the deceased was 63 years and 6 days. About twenty-five years ago, while living in Cumberland county, his intellect was somewhat deranged—very despondent, fearing that his family would come to want, &c.; but by receiving words of consolation from his friends he found relief. About three years ago, he again had symptoms of despondency, depression of mind, &c., though generally while in conversation with strangers (those outside of his own house) he seemed to have a rational mind. But while at home he spent many distressing hours. Ofttimes he was heard to cry out, "O, what shall I do with my head?" manifesting great misery. The strong supposition is that his great trouble grew out of that distressing disease *dyspepsia*. As a man of truthfulness, moral and religious character, he ever was highly esteemed, being a member of the church of the Brethren for about thirty years; ever being faithful to all his duties in the church, manifesting that zeal that all Christians should. And in regard to his future and eternal welfare, there is no need of public expression, knowing that he has fallen into the hands of a just and merciful God, one who in the last day will deal out justice.

GLEANINGS.

From Isaac Price.—The item in No. 3, page 2, current volume, addressed to "Our contributors" ought to be kept as a standing notice. May the blessing of the Lord be with you. *Schuylkill, Pa.*

From Thos. D. Lyon.—The BRETHREN AT WORK comes regularly. It is a regular Jerusalem blade, The metal has the right ring, "*The sword of the Lord and Gideon.*" May it become as proverbial. *Hudson, Ill.*, Feb. 6, 1876.

From C. H. Balsbaugh.—BROTHER ESHELMAN:—The essential wedlock of life with form, and but *one* form for each *kind* of life, must be constantly kept before the public mind, in order to leaven it with the fundamental principles of Christianity. *Union Deposit, Pa.*

From J. J. Cart.—The brethren of this arm of the church (Bear Creek) with the assitance of Bro. B. B. Whitmer, commenced a series of meetings in the Evergreen school-house on the 20th of January and continued one week.—The brethren labored earnestly and we hope with profit to all. Bro. Daniel Vaniman preached the last sermon, and then came to Morrisonville and preached five sermons. One young man was made willing to unite with the church and was baptized last Sunday.—*Morrisonville, Ill.* FEB 5th 1877.

From Alice Weaver.—*Dear Brethren:*—I live where there are but few of the Brethren. There are only nine members at this place, and rarely ever have preaching. Had two meetings this Winter, Brn. Hillery and Harader were with us last Fall. People often ask whether they are coming again. Who will come and water the seed that has been sown? Who will come and stay so that we can have regular meetings? Much good might be done by preaching the Gospel here. *Columbus, Kan.*, Jan. 30th, 1877.

From Ellen J. Holloway.—BRO. MOORE:—Bro. S. C. Stump was with us, preached nine sermons and baptized one. He was the first of our ministers to cross the Arkansas river to preach. He was well pleased with the country. We have had two weeks of nice, warm weather. Wheat looks beautiful. Here are good chances for poor brethren who have no homes. They cannot only secure themselves a home here very cheap, but they can also help to build up the church. If you then want to do yourselves and others good, come here where you will find good land, good water, good health and a field in which to labor spiritually.—*Sumner, Kan.*, Feb. 6th, 1877.

From E. L. Fahnestock.—The brethren and sisters here are well and seem to enjoy that blessed religion of Jesus, who is the author and finisher of our faith. We have meeting on the fourth Lord's day of each month. House usually well filled and members enjoy meeting.

We need more ministerial aid. Our minister is Bro. J. S. Mohler aided by Bro. John Mays. Both live twenty miles from our place of meeting which makes it arduous for them; and they have many other calls to preach from other points. Therefore we would hereby call for more ministerial help; we want more preaching here, for the harvest is great and the laborers few. We have a fine country; land cheap—just the place for a young, energetic man.—Who will come? *La Due, Mo.*, Feb. 4th 1877.

From G. M. Noah.—We are glad that we have the privilege of reading the BRETHREN AT WORK. It contains good news of the progress of the Lord's work in the churches. The church here is progressing steadily, three precious souls having been added to the body of the Lord the past Summer and Fall, one of them being the daughter of the writer. You that have children know how to rejoice with us when they take up the cross of Jesus. And if they do not take up the cross perhaps it is our fault; may be we neglect our duty—are careless and indifferent as to family prayer, exhortation, &c. Let us all be awake, and labor for the perfecting of that faith in us received from the Lord Jesus. *Nora Springs, Ia.*, Jan. 10th, 1877.

From J. M. Detweiler.—J. H. MOORE, DEAR BRO.:—The meeting at Hatfield was continued two weeks and a half. During that time seven souls were added to the church by baptism, and the church awakened to her best interest. Bro. Hillery is laboring earnestly to bring people to a full sense of their duty. He left Hatfield on the 29th of Jan. for Skippack where he will stay till the 8th of Feb. then go to Norristown, where he will continue to preach the truth as it is in Christ Jesus—the doctrine of the cross. There are still further appeals made to him from other places. Whether he will be able to grant them we don't know. The Lord may strengthen him and bear him up.

Brethren remember your ministers; they need your fervent prayers. If you sympathize with them, make your request known to the Father, who will give abundantly of his rich treasure; encourage them in every way possible especially those that spend and be spent for Christ's sake. *Hatfield, Pa.*, Feb. 5th, 1877.

From L. M. Kob.—BRN. EDITORS: We wish to say to the general brotherhood, through your white winged messenger, the BRETHREN AT WORK, that the church of the Brethren in Decatur Co., Iowa, has been at work for the last twenty years. At times we had "seasons of rejoicing," and also adverse seasons Now and then a passenger has stepped aboard, and occasionally a member has removed to some other locality. Death, also, has cut off several of our number, so that as the ranks were filled up, they also were thinned out again.—Of late we have had a "season of refreshing from the presence of the Lord." On the 21st of Jan. Bro. J. H. Fillmore came and preached four discourses for us. On the 24th Bro. J. H. Swihart came and remained until the 1st inst.—

The Lord has abundantly blessed the zealous efforts of the Brethren.—Twenty-five souls were brought to see their wretched and undone state, and manifested their willingness to forsake sin and to covenant with God. Twenty-three of them have been buried with the Lord in baptism and two stand as applicants. Others seem to be counting the cost, and our prayer is that many more may be induced to come, ere it is too late. Pray for those tender lambs and for us, the shepherds of the flock, that we may be able to "feed" both "lambs and sheep," that all may grow up to full strength and vigor in the Lord, so that when the chief Shepherd shall appear, we may meet him with joy and not with grief. *Franklin, Iowa*, Feb. 1. 1877.

ANNOUNCEMENTS.

The District Meeting of the Northern District of Missouri will be held in the Log Creek Congregation, Caldwell Co., on the third Monday in April 1877.

C. C. ROOT.

The District Meeting of the Southern District of Missouri will be held in Nevada church, Vernon Co., on the fourth and fifth of May 1877. Let every congregation be represented by delegates if possible, as important business may come before the meeting, and it is very desirable to have all the churches fully represented.

S. S. MOHLER.

DIED.

KIEFER.—Dec. 1876 in the 52nd year of her age, Mrs. A. E., wife of John Kiefer.

Funeral sermon in the M. E. Church by the writer assisted by Bro. Jacob Witmore, text, 2nd Sam. 14: 14.

MUSSER.—In Buckirk, O., on the 7th inst., Mary L., daughter of Bro Samuel and Elizabeth Musser; age, 9 years, 11 months and 2 days.

Funeral discourse from Eccl. 12: 7, by the writer, delivered in the U. B. Church to a large and sympathizing concourse of people.

S T. BOSSERMAN,

STUTZMAN.—In the Bear Creek church Christian Co., Ill, Jan. 11th, 1877, John Curtis, infant son of John S., and Lucinda R Stutzman, aged 3 months and 23 days. Funeral services by Abraham Peters and Abraham S. Leer.

J. J. C

LIST OF MONEY, RECEIVED

—FOR—

Subscriptions, Books, Pamphlets, etc.

J Seider	5.40	M Shellenbarger	1 35
J Brown	2.70	D Heise	.25
P R Wrightsman	1.35	A Wolf	.15
D A Eller	1.00	Isaac Kulp	1.35
C A Keigley	1.35	H Butterbaugh	135
E Komamacher	.25	F J Evans	.75
D Kline	.75	S Baker	1.00
W K Simmons	1.35	T D Lyon	.30
J P Nally	.60	G W Horn	1.35
J C Miller	3.00	John Wise	6.85
K Heckman	1.35	S M Loos	1.35
J Benshler	1.50	H Repler	.30
J Stover	.25	J T Kinzie	.15
J H Kinzie	.45	L M Kob	.10
Aaron Hufford	1.25	C Hickethier	8.81
D Sutter	1.35	A Fidler	4.25
J Z Mott	1.35	J Bowman	8.10
L Stephen	1.00	M D Benton	1.60
Isaac Rhodes	1.35	M C Shotts	1.00
J E Kinzie	.50	Henry Stitzel	2.35
Peter Funk	1.35	L Brubaker	1.35
A Miller	7 85	J B Eller	1.35
W R Lierlie	1.30	M J Good	1.25
Geo Arnold	1.35	John Hetrick	1.35
W Ikenberry	14.00	H P Strickler	4 05
Jacob Gish	.15	Joel Moomaw	.25
H Knauf	1.35	David Coull	1.35
Isaac Price	.50	D Whitman	10.45
Jos Amick	2.70	Wm. Stuver	1.35
D Sheller	.75	Jno Harley	2.00
J D Parker	2.50	J H Ownly	2.70
A Akins	.15	Jno Funk	1.35
D Zuck	2.70	L Miller	.25
L Wampler	1.35	S Davidson	3.25
C Heise	5.00	J G Eby	4.45
J Q Neff	1.35	J Knepper	.25
H E Reasor	1.35	Louis Hess	2.75
B F Kessler	2.70		

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THE BRETHREN AT WORK.

"Behold I bring you good Tidings of great Joy, which shall be unto all People."—LUKE 2, 10.

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:o:

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For The Brethren at Work

TELL ME NOT.

BY JAMES Y. HECKLER

TELL me not, it makes no difference
  How you live or what you do·
For I know that God is righteous,
  And His word is strictly true

Tell me not, He is indulgent,
  And will not requite your sins:
For I know He is tenacious
  Of His word, His ways and means

Tell me not, you love the Savior,
  Disobeying His commands,
For I know you are mistaken,
  And your boasting will not stand.

Tell me not, you are a Christian,
  Puffed and bloated up with pride—
That a Christian must be humble,
  Surely can not be denied.

Tell me not, it makes no difference
  How you dress or what you wear
For the lowly contrite spirit
  Will no gaudy fashions wear.

Tell me not, 'tis not essential,
  If the heart is only right.
For a heart regenerated
  Will emit some rays of light.

Tell me not, you are a Christian,
  For you do not bear the cross.
You ignore the Lord's commandments,
  And embrace a selfish cause.

Tell me not, you feel so happy,
  Bearing all that load of sin,
For your feelings are deceitful,
  Since no change is wrought within.

Harleysville, Pa.

For The Brethren at Work

A DREAM.

BY C. F. DETWEILER.

I STOOD by a log house, which had a basement and a loft. In the evening a man had taken shelter under its roof, and was now lying in the loft sound asleep. From some cause or other it had caught fire, and the flames were enveloping it in a close embrace, and through the wreathing flames that soul must make his escape or perish. It was a perilous situation, and my first impulse was to call to him to awake, and make his escape. "*Ho James!*" I tried to say, but my vocal organs at first refused, and it was with a strenuous effort that I was able to make noise enough to wake both myself and wife, and discover that it was only a dream. It was Sunday night: my thoughts went back to the meditation of the evening, and the dream had presented to my mind a striking similitude of the situation of many sleeping souls who have more at stake than an earthly tabernacle. The last piece I had read in the BRETHREN AT WORK was "*The death of the righteous.*" The writer's thoughts on the passage: "*Their works do follow them,*" had especially engaged my meditations, and the question presented itself, *what works* aside from the daily turmoil in the affairs of this life *do we work that will follow us?* As I pondered upon these things my sleep was cleared away for a time, and had given place to a succession of serious thoughts. Spiritual sleep to the sinner and spiritual lethargy to those who think they are awake. This is the opium of the enemy of all righteousness, to lull the soul that would rise to seek the light, into a state of mute insensibility, and make it a stranger to itself and to God. It defees and defeats the performance of numerous deeds, great and small, that make up the mission of a Christian life. It would not have us dig deep down into the mines of truth and penetrate the alluvia of time and tradition, but would have us content ourselves in whatever creed time and tide may have placed us, and with such application of Divine truth as can be made subservient to seemingly sustain our position. "Stick to what you have accepted and professed. If that wont save you more wont!" That is the watchword of sectarianism from the most reckless Mormon to the strictest Pharisee. Thus thousands of Christians are walled in by a multitude of wooden creed-castles that bid defiance to Christendom to demolish them. Time, money and physical strength are lavishly spent to solve the intricacies of philasophy, and to penetrate into all the accessible mysteries save those "which the angels desire to look into." With intellectual eyes wide open, and the eyes of implicit faith closed, men are continually fulfilling the prophecy of Paul: "Ever learning and never able to come to the knowledge of truth." NEVER learning and never coming to knowledge of truth, comes near being the extreme of not a few. I heard a woman, who is a strict disciple more than fifty years old, say that she never read the Testament *through* but that she read the "*confession of faith*" when she joined the church. Thus many who yield themselves faithful disciples of priest or presbytery die in the depth of error and superstition.

Nothing is more certain to bring frowns and opposition than our eye single to the truth as it is in Jesus. Many who love the smiles of friends and the applause of men more than the cross of Christ, take passage in the sleeping car that never leaves the depot of Egypt, with the full assurance that they have a through ticket that will land them inside the pearly gates of Heaven. *Ease* is a sure defeat of "*many*" who "will seek to enter" into the kingdom of heaven, and shall not be able, and hence the words of the Savior: "Strive to enter in * * * *."

Sweet is the sleep that calms the guilty conscience and puts to silence the yearning soul, but it robs it of its vitality and of the issues of everlasting life. "Yet a little sleep, a little slumber, a little folding of the hands to sleep: so shall thy poverty come as one that travaileth; and thy want as an armed man." We have examples of those who are hurried from a life of pleasure and sin, to an untimely death, to open their eyes to a deep inexpressible poverty, and even before the spark of life is quite extinct to the armed man himself. A scene over which it would seem desirable to draw a certain save for the purpose of awakening the drowsy conscience in the accepted time, and in the day of grace.

There are those who awake under the hearing of the Word, or the call of the Spirit, but before they can make up their mind between the pleasures of sin and the cross of Christ, they relapse from a state of inactivity and indecision to a "folding of the hands to sleep," and "when once the Master has risen up, and has shut the door, * * * *" they "shall begin to say Lord we have eaten and drunk in thy presence, and thou hast taught in our streets" (Luke 13: 25, 26). But the Lord knows those only who have come out from the Sodom of sin, and had their robes washed in the blood of the Lamb.

The whole history of mankind is a drama in which the few in every age were as shining lights in a benighted world, while the great mass acted the part of retrogression from the living God. The mass of Christians are too indifferent to the influence which they could exercise upon the world. We have too little religious conversation with those who have not "professed" the "good profession," and are too easily embarrassed, too loth to "labor and suffer reproach." The salt that has lost its savor is fit for nothing but to be cast out and trodden under foot.

We are approaching a crisis when every one shall be judged "according to the deeds done in the body," and our works shall follow us, whether good or evil. As long as we are blessed with life and health, and are surrounded with brothers, sisters, sons, daughters, friends, and neighbors, in the captivity of sin and error, there is a mission for every one. May the Lord help us to fill it.

THE POOR IN SPIRIT.

SELECTED BY J. B. SHIRK.

"Blessed are the poor in spirit for theirs is the kingdom of heaven." Matt. 5: 3.

"BY poorness of spirit is to be understood a disposition of mind, humble, submissive to power, void of ambition, patient of injuries, and free from all resentments." This idea is opposite to the ideas of all Pagan moralists. They think this temper of mind, a criminal and contemptible meanness which must induce men to sacrifice the glory of their country and their own honor to a pusillanimity. And such it appears to almost all professed Christians, who not only reject it in practice, but disavow it in principle. Notwithstanding this explicit declaration of the Master, we see them revenging the smallest affronts by premeditated murder, as individuals, on principles of honor and in their natural capacities destroying each other with fire and sword for the low considerition of commercial interests, the balance of rival powers, or the ambition of princes. We see them with their last breath animating each other to a savage revenge and in the agonies of death, plunging with feeble arms, their daggers into the hearts of their opponents; and what is still worse,—we hear all these barbarisms celebrated by historians, flattered by poets applauded in theatres, approved in senates, and even sanctified in pulpits. But universal practice cannot alter the nature of things nor universal error change the nature of truth: pride was not for man but humility, meekness and resignation; that is poorness of spirit was made for man and properly belongs to his dependent and precarious situation, and is the only disposition of mind which can enable him to enjoy ease and quiet here, and happiness hereafter.

For The Brethren at Work.

COMING OF THE LORD.

BY JOHN FORNEY.

"For the coming of the Lord draweth nigh.' James 5: 8.

THE text heading this article is one of great consolation to the true child of God, for many reasons.

I. Because he loves the Lord Jesus Christ who made an atonement for us. Paul says: "While we were yet sinners Christ died for us." And in this He showed His great love unto us and became our friends, as He said: "Greater love hath no man than this; that a man lay down his life for his friends, ye are my friends if ye do whatsoever I command you." Again John saith: "we love Him because He first loved us." And because we love Him we keep all His commands that we may abide in His love, that when He shall appear, we may have confidence, and not be ashamed at His coming.

2. We love the coming of the Lord because He called us not only to repentance when we were sinners, but also purchased us from our old sins with His own blood by the washing of regeneration and renewing of the Holy Ghost, by which He seals all His children of which Paul saith: "The earnest of our inheritance until the redemption of the purchased possession unto the praise of His glory." And thus being justified by faith we have peace with God through our Lord Jesus Christ, and rejoice in the hope of the glory of God. And the child of God can glory in tribulation which only worketh patience, and patience experience, and experience hope, and hope maketh not ashamed, saith Paul, because the love of God is shed abroad in our hearts by the Holy Ghost, being now justified by His blood we shall be saved from wrath through Him. For as many as are led by the Spirit of God are the sons of God. "The Spirit itself beareth witness with our spirit that we are the children of God. And if children, heirs; heirs of God and joint heirs with Christ." And for this reason the coming of the Lord is above all other things consoling to His children for they know they cannot inherit before the appointed time of the Father, when He shall send Jesus Christ to give unto them the kingdom, with all the glorious promises made to our father Abraham whose children we are if we prove faithful to the end.

"Ye men of Galilee, this same Jesus shall so come again in like manner as ye have seen Him go into heaven." And the Lord Himself so often told His children of His coming. To John He said: "Behold I come quickly and my reward is with me to give every man as his work shall be." And if we read the New Testament carefully, we find the sacred writers make three hundred and eighteen allusions to the coming of the Lord, fifty-eight times oftener than we have chapters in the New Testament. This important subject, the coming of the Lord, occupies such a large space in the mind of the inspired men of God, that they made it one of their principal themes of preaching, and writing to the believers to be ready, watching and looking for the coming of the Lord.

Peter saith: "The day of the Lord will come as a thief in the night," and asks the question, What manner of persons ought we to be, in all holy conversation and godliness, looking and hasting unto the coming of the day of God wherein the heavens being on fire shall be dissolved &c. Therefore beloved seeing that ye look for such things, be ye diligent that ye may be found of Him in peace without spot and blameless. Look for what things? for a new heaven and a new earth in which dwelleth righteousness. When He will make all things new. In Daniel 7th the prophet sets forth the greatness of this kingdom. Hebrews 12: 28 Paul calls it a kingdom which can not be moved; and we know that its glory is equal with its duration and greatness, for in it is concentrated all the glorious promises of the Bible to the children of God, which are the saints of the Most High where there is joy unspeakable and full of glory. May I be one of that happy number is my prayer. Amen.

We have faults enough of our own, without seeking them in others.

COME TO JESUS.

SELECTED BY J. H. ELLIS.

NUMBER VIII.

THAT you may enter heaven—come. As there is a place of punishment for the wicked, so there is a heaven of glory for all who come to Jesus. God, in His great love to sinners, sent His Son not only to deliver them from hell, but to make them happy and glorious with Him forever. When a believer dies, though his body decays, his soul is at once with Jesus, which is "for better." How delightful is the description the Bible gives of heaven. We are told that sickness, sorrow and death never enter there; that cares, fears and anxieties are never felt there; that poverty, privation, unkindness, and disappointments are never known there. The body that will rise from the grave will be "incorruptible," and will never experience pain, weariness or decay. Old age will never enfeeble, for there will be perpetual youth, and death will never snatch away those we love, for death itself will be destroyed. What is still better, there will be no more sin, but all hearts will be full of holy love to God, and to one another. Every one will rejoice in the society and happiness of every one else, and God Himself will dwell among them. All the good men of former ages will be there—the martyrs, and apostles, and prophets. There too we shall meet with angels and archangels and more than all, we shall behold Jesus in His glorified human body—we shall see His face, and ever be with the Lord. To show how glorious heaven is, it is compared to a city with streets of gold, gates of pearl, and walls of jasper and emerald; to a paradise with a river clear as crystal, and the tree of life with healing leaves; to a place of rest after labor; to a father's house, a happy home. "They shall obtain joy and gladness, and sorrow and sighing shall flee away. Everlasting joy shall be upon their heads. In His presence is fullness of joy, and at His right hand are pleasures for ever more." The best joys of earth are soon gone, riches fly, health decays, friends depart, and death is written on all things. But the joys of heaven are forever, forever and forever. Reader, this heaven may be thine. Jesus keeps the door.

If you will not come to Jesus, you can not enter heaven; for He is the door, the only door. But He invites you to come. Yes, however guilty and vile you are, heaven may, and certainly *will* be yours, if you come to Jesus. "FOR YOU is the word of this salvation sent." Oh then for heavenly bliss, come to Jesus

Read John 14: 1–6; 1st Cor. 15: 2nd Cor. 4: 17, 18; 5: 1–14; Rev. 21: 22.

Upper Dublin, Pa.

FROM all accounts there appears to be a remarkable migration of Jews to Palestine. An Eastern traveler writes to the London *Times* that he found the whole region from Dan to Beersheba crowded with Immigrant Jews from all parts of the world. M. D. Conway, writing from London, argues that the foundation of a Jewish republic is among the possibilities of the year, and hints that the republic is to be under the protection of England. And he believes the scheme has been considered as one of the possible outcomes of a Turkish war, England securing a route to India through friendly states under her protection, carved out of districts now part of the Turkish Empire. But be the fact as it may, the Jews are flocking to Palestine. If they immigrate under the encouragement of the British Government, there is another light thrown on the Eastern question.

The Brethren at Work.

"The Brethren at Work," will be sent post-paid, to any address in the United States or Canada, for $1.35 per annum. Those sending eight names and $10.80, will receive an extra copy free of charge. For all over this number the agent will be allowed 15 cents for each additional name, which amount can be deducted from the money, before sending it to us.

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Subscriptions, communications, etc., should be addressed: **J. H. MOORE,**
Lanark, Carroll Co., Ill

LANARK, ILL., FEBRUARY 26, 1877.

NEXT week we expect to publish an able article from the pen of brother MILLER on the *Anointing of the Sick.*

So far, we have made it a rule not to insert marriage notices. The reading of them is not interesting save to those who know the parties, and these are usually informed otherwise.

THOSE who have ordered No. 1 of the present volume will have a little patience; the orders will be filled the last of next week, and as we will have two papers to run it will keep us quite busy. Having been away from home over a week has delayed this part of our work a little.

Bro. BRICE SELL, of Blair Co., Pa., who has been preaching for the Brethren in Ogle Co, Ill., the past five weeks, gave us a call on Wednesday the 21st inst. While here he preached in the Brethren's meeting-house in town, and delivered a very interesting discourse on the Transfiguration of Christ. He is well pleased with this part of the country and thinks some of making Ogle Co., his home.

WE have just received another supply of Bro MILLER's book, the *Doctrine of the Brethren Defended*, and can now fill orders for it. As the book is an excellent defense of primitive Christianity it deserves an extensive circulation, and we would be glad to see a copy of it in every family in the brotherhood, especially should it be in the hands of the ministers, for doubtless in many cases it would add much to thir stock of information. Price, $1.60.

IT will be quite a favor, if ministees who send us accounts of their travels for publication will make them as short and brief as possible. It is not necessary to tell where and when you took the train, nor who had the kindness to take you from place to place, nor where you dined, nor where you lodged. A careful reading of the Acts of the apostles will give some excellent ideas regarding the manner of reporting journeys, meetings, etc. People do not want to take the time of reading a long, tedious narrative of travels—they want it short, explicit and to the point.

SOME of our subscribers think that we ought to use a better quality of paper.—Of this fact we have been convinced ourselves, but as we had a considerable stock of paper on hand we had to use it up before commencing on another kind—When we bargained for the paper we thought that we were getting a pretty good quality, but soon found that it would not stand as much handling as it should. We have since ordered a much better quality, and run a part of this issue on it, and will, after this, use it altogether. Our object is to try a few grades of paper and when we succeed in getting a good one, hold to it, for we desire a good, strong quality of paper.

THE present winter seems to have been a very successful one for holding meetings, and in many parts of the country the Brethren availed themselves of the excellent opportunities offered, and have been doing an excellent work converting sinners and building up the church generally. In many places quite large accessions have been made, and among them were many of the Brethren's children. To parents who have diligently watched the foot-steps of their children, labored and prayed with them as they grew up into middle years, it has been a season of much rejoicing when they see their offsprings forsaking the sins of the world and turning to the Lord who will abundantly pardon them. Still there are many points where preaching has been much neglected, in some instances, for the want of ministerial help. The majority of our ministers are so circumstanced that they cannot devote the time to preaching that they should, and consequently many places, where much good might be done, are sadly neglected. But taking the season through, considering circumstances and the general surroundings the opportunities afforded by the winter season for preaching have been pretty judiciously used with at least one exception, which if reminded of will give opportunities to amend. We refer to the labors of home ministers. If each congregation would have at least two or three series of meetings during the year, conducted by their home ministers, much good would evidently be accomplished. The saints would be encouraged, the church edified and many sinners converted to the Lord.

THE PAPER FOR $1.00.

THE BRETHREN AT WORK will be sent from now to the end of the present year for $1.00. We would like to so arrange it that subscriptions will expire at the close of the year, and as we cannot supply full sets of back numbers any more, this offer is made for that purpose. Show your paper to your neighbors and get them to subscribe for the reminder of the year.

TRIP TO CHAMPAIGN COUNTY.

MY trip to Champaign county last week was a very enjoyable one.—Being on business I did not labor for the brethren as much as they would have liked. The few meetings that I had time to hold were well attended by both members and friends.

It was in this church that I was called to the ministry, and spent some seven years preaching and laboring among them, and consequently feel much concerned about their wellfare. The church has had some hard struggles, and many ups and downs, and yet amid all adversities bids fair to be a stronghold in the Lord. They have had quite a refreshing season during the last few weeks, and quite a number seem willing to come to the church. Hope the good work will continue until many souls will be added to the little flock. I found the members generally well and quite cheerful, with bright prospects before them. They have a good meeting-house four miles east of Urbana, surrounded by an excellent farming country.

Old Bro. JOHN METZGER, of Cerro Gordo, Ill., was the first brother who preached in this county, and still has charge of the congregation, and, though he is old, has been doing a good deal of preaching for them the last winter Bro. A. J. BOWERS, of St Joseph, Ill., is the main speaker, assisted by Bro. DANIEL HERSHEY, in that part of the county, and as the members are considerably scattered the ministerial work is rendered quite laborious. Our traveling ministers will please remember this field of labor and render the brethren all the assistance they can.

I arrived at home on the morning of the 20th, found all well, things working all right in the office, and am now at my post helping to push the work along.

THE NAME CAMPBELLITE.

HAVING been censured through the public press for persisting in calling a certain class of people *Campbellites* who have assumed the name *Disciples of Christ* it is deemed expedient to come before the public and give some good reasons for not recognizing the name that they have assumed. We desire to treat that influential body of people with kindness and Christian courtesy, for we have always entertained considerable respect for them, and are not in this article going to censure them for desiring to be called by the name that they have assumed, but to give the reasons why I cannot conscientiously apply the term to a class of people who practice as is generally endorsed by them; and when summing up my reasons do not want the impression to go forth that I consider myself either a searcher of the heart or a tryer of the reins of the children of men, but present the facts as they seem to impress me from a truly evangelical stand-point. I therefore set forth the following reasons for not *calling* them the *Disciples* of Christ:

1. The Disciples of Christ practiced Christian baptism as taught in Matt. 28: 19, while the Campbellites practice single immersion, a method invented by Eunomius, a heretic, who lived near the middle of the fourth century.

2 The Disciples of Christ in the first century practiced feet-washing as enjoined upon them by their Master (John 13: 4–17, 1 Tim. 5: 10), while the Campbellites practice no such an order among them.

3. The Disciples of Christ took the communion after night (1 Cor. 11: 23, Acts 20: 7-11), while the Campbellites take it in the day-time, generally about noon, and then call it the Lord's supper, just as though supper came before dinner.

4. The Disciples of Christ in the first century partook of the communion *after* supper (Luke 22: 20, 1 Cor. 11: 20, 25), but the Campbellites have nothing of the kind. To evade this ancient and apostolic practice, which is also called a "Feast of Charity" (Jude 12) the Campbellites call the *communion* the Lord's supper, but they have about as much right to call a small bit of bread and a sip of wine a *supper* as the pedobaptists have for calling sprinkling baptism.

5. In the first century the Disciples of Christ saluted each other with "the holy kiss of charity" (Rom. 16: 16, 1 Cor. 16: 20, 2 Cor. 13. 12, 1 Thess. 5: 26, 1 Pet. 5: 14, Acts 20: 37), but the Campbellites positively refuse to obey this part of the counsel of God.

6. The Disciples of Christ anointed their sick with oil in the name of the Lord.(Jas. 14, 15), while the Campbellites do not.

7. The Disciples of Christ were unspotted from and non-conformed to the world, and positively forbid the wearing of gold, costly array and the vain and foolish fashions of the world (1 Pet. 3: 3, 2 Tim. 2: 9), while the Campbellites allow their members to wear gold, costly array, and, in short, they can stand with any of the popular denominations of the day in adorning themselves with the foolish fashions of the age.

8. In civil courts the Campbellites will swear, while the law of the Lord and the practice of the Disciples of Christ in the first century forbid swearing at all (Matt. 5: 33–37, Jas. 5. 12).

9. The Disciples of Christ did not unequally yoke themselves together with unbelievers (2 Cor. 6: 14) by joining secret societies in which there was neither Christ nor the Holy Spirit. The Campbellites do when they join the Masons and Odd-fellows.

10. The Campbellites allow their members to go to war, fight and kill their fellow man, while the Disciples of Christ, who belong to another kingdom, not only refused to take up arms, but strongly denounced the proctice (John 18: 36, Jas. 2: 11).

The above are some of the reasons why I cannot conscientiously coll that class of people the Disciples of Christ. I sometimes call them *Disciples*, but when doing so, I want it distinctly understood that I mean the Disciples of Campbell, for it is certain that they follow his examples and teachings very closely. I am not now going to object to them assuming whatever name they please, but when I conceive it to be incorrect I certainly cannot use it in the sense they aim to apply it.

Whenever they agree to lay aside their human invention—single immersion, and accept Christian baptism as it was taught by Christ (Matt. 28: 19), and obey that *form* of doctrine once delivered to the saints, and walk steadfastly in the apostles' doctrine and fellowship, then I shall deem it my duty to recognize the name by which they desire to be called. I am aware that there is a good deal in a name, but there is something more than a name wanting when it comes to going before the public and demanding that the country sanction whatever name a people may choose to call themselves regardless of its appropriateness.

We present the above remarks out of good feelings towards the Campbellites, and do not aim to reflect any discredit upon them, and would not have come out even this plain if the surroundings did not really demand it. The time is here that people should speak as becometh sound words that no uncertain sound be given.

THE AX AT THE ROOT.

"And now also the axe is laid unto the root of the trees"—Matt. 3. 10

THIS ax was laid unto the root of the trees more than eighteen hundred years ago and is still being laid at the root. The ax of truth is still sharp and powerful, and will continue to cut the roots of fruitless trees until the glorious coming of Jesus Christ.

But when this ax is laid unto the roots of some trees there is a good deal of complaining on the part of the trees. And no wonder; for the barren tree wants to wave just as well the fruitful one. But Christ has declared that it shall not flourish. The decree has gone forth that it shall be cut down. God, through earthen vessels, wields this ax To the earthen vessels he commands, "Preach the Word." This is the ax that cuts. See then that your ax has this good old brand on it. If it has not you may be certain that it is a counterfeit ax and will not do good work. You may haggle and disfigure with an ax made by some other person, but with the ax made in Palestine by Jesus Christ you can sever any root of sin. Don't be afraid to use it, for it is properly tempered, and never gets dull. Be sure to use no other. E.

A LIVING MAN WITHOUT A SOUL.

THIS is certainly an age of curiosities, and what we may next hear of, the Lord only knows. Religion and science have had their battles—the latter in many instances trying to disprove the former. But when the reader gets through with the following he may perhaps be excused if he should, like the writer, conclude that science will one day, in spite of all opposing elements, prove the Bible to be true. And it seems that a late experiment of an eminent physician has unintentionally demonstrated that when the body dies and the soul departs from that body, all the ingenuity and boasted skill of man cannot cause it to return again, though they may in some instances restore for a short time life to the body. We give the following as taken from a responsible source.—ED.]

[Abridged from the New York Mercury.]

"Mons. le Doctor Bussy d'Alembert, a noted French surgeon and physician, has long held that life might be prolonged indefinitely in some classes of patients, but until the 9th day of last November he found no one willing to accept as true his seemingly visionary theory. Having secured a suitable patient for experimental purposes in the person of M. Nathan Isaacs, near relative, by the way, of Baron Rothschild, he immediately proceeded to demonstrate the truth of his hitherto unsubstantial assertions. Mr. Isaacs was dying, and having heard of Dr. d'Alembert's theory, sent for him on the date above mentioned, having discharged his family physician, and placed himself wholly under the care of Dr. d'A. Upon his arrival Dr. d'Alembert found his patient at the point of death, and the more strongly to demonstrate the tenability of his belief he determined to let Mr. Isaacs expire before trying his experiments. No stimulants being exhibited, Mr. Isaacs quietly breathed his last on the morning of Nov. 11 at 4.30 o'clock. Dr. d'A., who slept in the house, having been informed of this fact by one of the nurses, immediately had the body placed in the box (constructed with double walls packed with charcoal) and entirely covered with pounded ice, and then had it removed to his office, where, in the presence of Drs. Dupuy, Dieu, Ettienne, and Record (the two latter members of the Academy of Science), had the body removed from the box, wiped thoroughly dry and placed upon a table, the top of which was formed of a plate of glass two inches in thickness. The Paris *Revue Medicale* describes the results of the experiment as follows: Two assistants then began with dry friction to shampoo the entire surface of the body. This being thoroughly done, the doctor made an incision reaching to the spine at the first vertebra, and buried there a small copper plate attached to one wire of an electric battery. The incision was neatly sewed up to hold the plate in its place, and the cicatrix covered with collodion or other tincture of gun cotton. Another copper plate connecting with the same pole of the battery was buried at the base of the skull, and still a third of zinc, connected with the opposite pole of the battery was buried at the base of the sternum. Everything being in readiness, an almost imperceptible stream of electricity was turned on, and so gradually increased that it was fully an hour before any twitching of the muscles could be discovered. At intervals of five minutes the tongue was moistened with an elixir composed of cognac brandy of 180 per cent. proof, which had been rectified six times through filters of sand, charcoal, and felt. The tongue and fauces were moistened with lime-juice and water to prevent excoriation of them by the strength of the liquor. At the end of an hour, as above stated, a slight tremor of the muscles became discernible; and at the end of the second hour very minute globules of prespiration could be seen with the magnifying glass upon the glands of the throat, axillæ and groins. At this point artificial respiration was begun and kept up. Toward the close of the third hour the flesh had a moist feeling, the entire surface of the body being covered with a slight prespiration. From this stage we deem it best to copy verbatim the diary of Dr. d'Alembert:

Fourth Hour—Breathing being established, artificial respiration was discontinued. Time between exhalation and inhalation of the breath, twenty seconds, though growing more natural.

Fifth Hour—Slight pulse; breathing all right; on forcing open the eyes, pupils found very much dilated; eyes not glassy.

Sixth Hour—Left in charge of attendants while physicians were at dinner, no reliable notice of progress taken.

Seventh Hour—Still improving; pulse regular, though very weak; eyes open and shut of themselves.

Eighth Hour—Stimulation with brandy discontinued, strong egg-nogg of goat's milk being substituted; steady progression.

Ninth Hour—A muttered attempt at speech.

Tenth, Eleventh and Twelfth Hones—No change except that in the last half of the twelfth hour, immediately before a light slumber, the patient called for 'wife and Etta' (his child).

Thirteenth and Fourteenth Hours—Sound slumber, from which the patient awoke refreshed, and began a conversation in a weak tone. Perfectly rational.

The battery was kept attached to Mr. Isaacs and the stimulants continued, though at longer intervals and in larger quantities. The most singular part of this truly strange story is the fact that, although Mr. Isaacs recovered his intellect with the renewal of his life, yet his moral faculties were entirely dormant.—When his wife and child were brought to him he evinced no emotion whatever, and while his memory recalled every incident of his former life—and all of his acquaintances say that his conversations and ideas were more brilliant than ever before—yet it was impossible to call up any association that was aught save indifferent to him. When informed of his mother's death (though he had been the most devoted of sons) he merely remarked: 'Well, she was old enough, heaven knows.' Though formerly very devout in his observance of religion, he had become most blasphemous. He would not tell the truth if possible to lie, and seemed to take a most intense delight to steal and secrete about his person any object even of the most trivial value. He made frequent attempts to rob the doctor of his watch while bending over him to administer stimulants, etc. Dr. Reynault St. Pierre, the highest Parisian authority on insanity and matters relating to the psychology and physiology of the brain, being called in, said that he could account for his condition only by supposing that while his intellect had been resumed along with his new life; his soul had fled forever.—He argues that were this a case only of insanity the brain would not have increased in brilliancy, nor would the memory have continued so perfect.

The blasphemies and obscene conduct and conversation of Mr. Isaacs having become too horrible, it was determined to discontinue the stimulus and disconnect the battery. This being done, the fatal sign of hiccoughing began, and in thirty minutes the animal heat and all signs of life had disappeared, and death had resumed his sway. Immediately on his dissolution the eyes sank, the skin shriveled, a hideous stench pervaded the whole apartment, and the corpse had all the appearance of having been dead for weeks. Thus ended one of the most remarkable experiments on record."

If the above is true it certainly shows that the soul and body are distinct, and when once separated no human skill can unite them. Man may attempt to reason away the miracles of the New Testament but his own theory and practice may yet prove them to be true—prove that there was something more than human skill connected with them; for when Christ raised persons from the dead He was able to call back the soul again and reinstate it in the body. Not so with our Paris physician—the soul once gone, was forever beyond his reach. It further shows that a man's higher, ennobling and moral qualities lay in the soul.

THE DOCTRINE OF SANCTIFICATION.

NUMBER I.

IN this article we shall briefly investigate the doctrine of sanctification, or the Higher Life as it is called. In our investigation of the subject we will briefly note: first, the meaning of the word; secondly, the nature of sanctification; and, thirdly, its attainability. First, then, the

MEANING OF THE WORD.

St. Paul in writing to his Ephesian brethren exhorts them to "put on the new man, which after God is created in righteousness and true holiness." Here the words *osioteti tes aletheias* occur, and more particularly means *in the holiness of the truth* The term "to sanctify," as used in the Holy Scriptures, seems to have a two-fold meaning. The first is to set apart, to separate from a common use, and consecrate to God; the second is to cleanse from impurity, to render and make holy. In either the above cases the word may be applied. The Hebrew idea of the word would more particularly imply to "set apart," while the Greek more especially means to cleanse from moral impurity. Both of these ideas are in strict harmony with the Scripture doctrine of sanctification. To "set ourselves apart" for the special worship of God, which is the Hebrew idea of the word "to sanctify," comes with it the same forcible meaning the Greek word does. No man can really be sanctified; that is, made holy, unless there is a "setting apart." God only sanctifies such who voluntarily have set themselves apart for His service.

We would here note St. Paul's language again, where he says. "Sanctify the Lord God in your hearts." What does the apostle mean by this? Certainly he does not mean that we should make God holy in our hearts, for God is holy. Such a thing as making the Lord holy in our hearts would be as much an absurdity as it would be a moral impossibility. The true idea, therefore, seems to be that we should "set apart" the Lord God *in our hearts*. This we can only do by yielding ourselves to an implicit obedience of His holy Word. It is folly to suppose that God will sanctify persons who do not obey our Lord and Savior Jesus Christ. Sanctification never precedes obedience; but always, and in all cases, follows obedience. Obedience, therefore, only prepares us for sanctification. Sanctification is one thing, obedience another; but while they are, they nevertheless go together. An obedient person is a sanctified person, and a sanctified person is an obedient person.

NATURE OF SANCTIFICATION.

In order that we may guard against an improper view as regards the nature of sanctification, we shall observe,

1. *That it does not really differ in* ESSENCE *from palingenesia*, regeneration. It introduces no special principle into the Christian's experience, but only matures the moral change wrought upon us by and through our regeneration. Wesley says: "regeneration is a part of sanctification, not the whole; it is the gate to it." In regeneration then is imparted a new life, in which all the Christian graces are embodied; and by sanctification, or rather through its blessed operations, these graces are developed and perfected. "Being made free from sin, and become servants of God, ye have your fruit unto holiness." Rom. 6: 22. *Fruit unto holiness*, meaning that after our regeneration there is an unfolding of the "new man," a developing of spiritual life in the soul. Regeneration brings about this new life in the soul, sanctification is the growth or growing principle of this new life.

2. *Sanctification does not imply absolute perfection.* No doctrine could be more absurd than to suppose that we can become absolutely perfect. A state of indefectibility is as impossible with us as it would be to remove mountains. God alone is absolutely perfect. Perfection in its absolute sense lies infinitely beyond human attainment. "Be ye therefore perfect, even as your Father which is in heaven is perfect," does not mean that we should become perfect as God is perfect; but it means that we should become perfect in love, perfect in obedience, perfect in all of the God-imparted graces. In the infinite nature of the Deity there is no defectibility, nothing but goodness and love; so in our finite nature we can become expurgated from indwelling sin, "for the law of the Spirit of life in Christ Jesus," says Paul, "shall make you free from the law of sin and death." Rom. 8: 2.

3. *It does not imply angelic perfection.* Angels are a superior order of intelligences, and though God has limited their knowledge, they are nevertheless more perfect, more keen and accurate in their perceptive powers of truth and holiness than we ever can expect, or ever hope to be, while tabernacling in this tenement of clay. The angels live and dwell in a state of sinless purity, while we are surrounded by the pomp and splendor of sinful life, and hence we cannot hope or expect to attain to the same degree of purity.

4. *It does not imply Adamic perfection.* By this we mean that we cannot even attain unto that high tone of moral rectitude and character that was in the Adamic state prior to man's fall in the garden of Eden. The Adamic state then was just what ours will be at death if we continue faithful, the stepping-stone from earth into heaven. Adam entered the Eden of God naked, sinless, pure; we pass through "the valley and shadow of death," as it is termed, naked, pure, justified, ready to be clothed in the spotless robe of white.

5. *It does not imply that we cannot be tempted any more.* No line of arguments could appear so utterly incompatible with sound judgment and substantial reasoning than to suppose that sanctification places us beyond the possibility of temptation, or even probability. The very idea of a probationary existence involves the necessity and inavoidability of temptation. It is said that "Christ was tempted in all things like as we are, and yet He was without sin." No state of grace, however great it may be, will ever place us beyond the possibility of temptation, much less the probability. If the angels in heaven have fallen from their first estate—and some of them have—can we ever expect to become so perfectly sanctified in our probationary state that we cannot be tempted any more? Such an idea would be as absurd as it would be erroneous.

J. T. MEYERS.

HOW A PAPER SHOULD BE CONDUCTED.

BY R. H. MILLER.

THE RELATION OF EDITORS AND CONTRIBUTORS.

IN assuming to write upon this subject, we will not pretend to give every duty and privilege in the matter, but for the encouragement of contributors and harmony with the paper and the brethren we would note a few things on this subject.

1. It is dangerous for contributors to write any thing against the councils of the church and decisions of Annual Meeting, or the general order of the brotherhood, not because these councils are infallible, but because there is a proper time and place for a full discussion of all questions which come before the Annual Council. They may be discussed in the council where the decision was made—by having them reconsidered the decision may be changed. To write against the decisions made in our councils is sure to be against the views of a large number of brethren. It is against the highest authority in our church, and would call forth some reply probably from those who favor the decision. Then the way to controversy is opened, one defending the decision of Annual Meeting the other against it, and the continuance of such controversy is likely to produce party and division in sentiment. The blame will be thrown on the editor if he publishes both sides. If he publishes but one side he is still blamed and his paper used to propagate the views of that particular party. The better way is to have all matters of difference discussed in Annual Council. And when discussed and decided it is the safest way for brethren to not write against the decision. If any brother cannot see the propriety of a decision, he can more profitably write to some of the ablest advocates of it, which will at least give him the best understanding he can get of the reasons for it until it can be brought before the council for reconsideration. From this it is clear that we endorse the positon of Bro. Moore on the Sabbath School question.

2. Another thing worthy of notice here is, that in contributing articles for publication, sometimes the sentiment or views of a brother may not be acceptible with every reader, and the one who dissents from his views may write a reply criticising the article, then the columns of the paper are opened for discussion between brethren. This course may soon result in wounding some feelings, for the criticism is not always a fair one; and then beside brethren will have reason to hesitate about writing their views on many subjects, fearing that some critic who is, as critics generally are, not very careful about feelings, or tender with blunders, may make an attack upon his article; for these reasons they fail to write or if they do write they fear to branch out on any thing but follow the old beaten path where they know they are safe. Under such a state of things contributors feel fearful and cramped. The right way among brethren is, if you do not like the views given in a brother's article, write him a private letter stating your objection and asking explanation. And if you wish to publish a reply, get his consent, letting him know what the reply is; that course will fosten good feelings and kill the difference.

3. Should the editor receive a reply criticising an article published for a brother, it is but just to the contributor that the editor requires such criticism to be sent to the "person it opposes," and that it be made such in fairness and proper spirit: that both parties consent before it is published. We think something like this course is due from an editor as a matter of respect to contributors that they may be protected against unfair or mistaken criticism. And it would give a freedom to each writer for the paper, approaching near the liberties enjoyed by the editor himself. This course would not cut off all criticism, but have them made upon a principle peaceable and instructive among brethren.

4. It cannot be expected that every article written for a paper will be published. Imperfection in some respect, bad writing, bad language may be corrected if not too much. But it may be a subject that will not be profitable, or it may not be in the right spirit, or it may have other defects that would prevent it from doing good. In all these things the editor must be the judge because he is responsible to the brotherhood for the character of his paper, and should not publish any thing that would produce evil consequences in any way. But we think it is due to this imperfect correspondence, for the editor if he has room, to point out the defect which he sees in them. This he may do in such a manner that but few will know the writer, and many may be benefited by the instruction given. In this manner, or something like it, should the editor try to make improvement in all the writers for his paper, and it would be a means of preventing the dissatisfaction which sometimes arises because articles are not published. An editor should feel to those who write for his paper as a teacher to his scholars, to instruct and improve them mentally, morally, socially, spiritually, and qualify them to instruct others.

5. He will sometimes publish something that is not entirely satisfactory to some subscribers; the question as to what is the proper course then is important. Some may say I will not take the paper any more, that is a little hasty. If a brother would preach something you was not just satisfied with, would you say I will not hear him any more?—Certainly not. You would have a private talk with him.

So do with your editor, write him about it. If your editors be in the right spirit, they will be glad to make improvements, even if it is by you pointing out their errors. And sometimes you may do more good by showing them an error, than by keeping silent. If we have a good paper, the brethren must help the editor to make it go: First, by giving it a liberel circulation; Second, by contributing good, sound, live articles for its columns. Third, by taking an interest, giving counsel and encouragement to the editors in the improvement and management of the paper, that it may be a means of doing good in spreading Gospel truth and working for peace and union in the church.

6. Our editors should feel that they, in their work, are responsible to the church and to Annual Council as well as any other members. They should try and prevent their contributors from wounding the feelings of any member in their writings, especially in not publishing any thing written against Annual Council, and the general order of the Brethren, because these are things strictly belonging to Annual Council, and may be fully discussed there.

As we could not attend the council of our editors, we give these our views only as suggestive, hoping they may be some encouragement for *Brethren to work* in a manner that will help each one in his calling, improve each one in his talent, and make more perfect and powerful the union of brethren in the faith and practice of *primitive* Christianity and the spirit and order of the brotherhood more fully *vindicated*

For The Brethren at Work.

CHRISTIAN USEFULNESS.

BY SAMUEL EILER.

IN order to be useful men and women in the vineyard of the Lord, we must "lay apart all filthiness and superfluity of naughtiness, and receive with meekness the ingrafted Word, which is able to save your souls. But be ye doers of the Word, and not hearers only, deceiving your own selves." This is the language of the apostle James. Here, we see, is something for us to do in order that we become useful and lively members in the church of God, which is the "pillar and the ground of the truth."

We have an important work to perform while in this world of sorrow and temptation, then let us, one and all, be found "working while it is called day; the night cometh wherein no man can work." Let none of us sit down upon the stool of do-nothing, being content with a mere profession without a possession, like the foolish virgins, having no oil in their vessels, and the door of mercy be closed against us. Christ says: "Not all that say, Lord, Lord shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." And again: "Blessed are they that do His commandments, that they may have right to the tree of life and may enter in through the gates into the city." If we cannot write so well as others, let us, one and all, do all for the Lord that we can in our sphere and standing, "not being slothful in business, but fervent in spirit, serving the Lord," letting our light so shine that others may see our good works, that our Father in heaven may be glorified.

We must be willing to distribute unto the necessity of others, alleviating the wants of the poor: "visiting the fatherless and the widows in their afflictions, and keep ourselves unspotted from the world"—which is a nice point. If our enemy hunger, feed him, if he thirst, give him to drink. By so doing we may heap coals of fire on his head.

What more shall I say? Time would fail of telling of the graces and qualifications that a Christian man or woman must be in possession of, in order to be useful and a true branch in Christ, the true vine. When done with time and timely things, we then can say: "We are unprofitable servants, it was our duty to keep the commandments of God." Solomon says: "Let us hear the conclusion of the whole matter; fear God, and keep his commandments; for this is the whole duty of man." For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.

Beaver Dam, Ind.

STARS DESTROYED

THE belief that this world is ultimately to be destroyed by fire is supported by the discovery that such a fate has befallen far larger planets than ours.—French astronomers assert that no fewer than fifteen hundred fixed stars have vanished from the firmament within the last three hundred years. Tycho Brache gives some interesting accounts of a brilliant star of the largest size, which, on account of its singular radiance, had become the special object of his daily observation for several months, during which the star gradually became paler until its final disappearance. La Place states that one of the vanished fixed stars of the northern hemisphere afforded indubitable evidence of having been consumed by fire. At first the star was a dazzling white, next of glowing red and yellow luster, and finally it became pale and ash-colored. The burning of the star lasted sixteen months, when this sunny visitor, to which perhaps a whole series of planets may have owned allegiance, finally departed and became invisible forever.—*The Guide.*

SEVEN WONDERS OF THE WORLD.

THE seven wonders of the world are among the traditions of childhood, and yet not one person in a hundred can name them. They are the pyramids of Egypt; the temple, the walls, and the hanging gardens of Babylon; the Chryselephantine statue of Jupiter Olympus, the most renowned work of Phidias; the temple of Diana at Ephesus, which was 220 years in building, and 425 feet in length by 220 feet in breadth, and supported by 117 marble columns of the Ionic order, 60 feet in height: the mausoleum at Halicarnassus, erected to the memory of Mausolos, the king of Caria, by his wife Artemesia, 354 B. C.; the Pharos at Alexandria, a lighthouse erected by Ptolemy Soter, at the entrance of the harbor of Alexandria, 450 feet high, and seen at a distance of 100 miles; and, lastly, the Colossus at Rhodes, a brazen image of Apollo, 105 Grecian feet in hight.—*True Mission.*

PASSIVENESS.

SELECTED BY JOHN K. SHIVELY.

SHED not a tear o'er your friend's early bier,
When I am gone, when I am gone;
Smile if the slow tolling bell you should hear,
When I am gone, I am gone.
Weep not for me when you stand round my grave,
Think who has gone His beloved to save;
Think of the crown all the ransom'd shall have,
When I am gone, I am gone.

Plant ye a tree which shall wave over me,
When I am gone, when I am gone;
Sing me a song if my grave you should see,
When I am gone, I am gone.
Come at the close of a bright summer day;
Come when the sun sheds his last lingering ray,
Come and rejoice that I thus pass'd away,
When I am gone, I am gone.

Plant ye a rose that may bloom o'er my bed,
When I am gone, when I am gone;
Breathe not a sigh for the blest early dead,
When I am gone, I am gone.
Praise ye the Lord that I'm freed from all care,
Serve ye the Lord that my bliss you may share,
Look ye on high and believe I am there,
When I am gone, I am gone.

For The Brethren at Work

CHRISTIANITY VS. SECRET SOCIETIES.

CAN a true follower of Christ, one who has taken the name of Christ upon him, take the name and obligation of secret societies upon himself? We think not for the following reasons:—Those who believe that they have been delivered from the power of darkness, and have been translated into the kingdom of His dear Son, how can they swear allegiance to the "Most worshipful master" of the lodge, which unites in one common brotherhood, the so-called Christian, infidel and Jews? If the Christian unites with the infidel in solemn obligation of brotherhood, it does not elevate the infidel but it does degrade the Christian; for he must deny his Christ when he enters the lodge. He must not bring his religion in the lodge, as they have one common religion there. So the Christian must leave Christ at home when he goes to receive the benefits of the brotherhood composed of believers and unbelievers. Will they take heed to Paul's admonitions in 2nd Cor. 6th chapter?

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you."

Will those professors of the Christian religion, who belong to the Lodge give heed to the apostle's admonition? Can they preach to others to join the church, or be baptized into Christ's name, and thereby become half-brothers to the secret fraternity? or can they pray for the Holy Ghost and the Word to convert sinners, when they refuse to hear Paul or their own brethren, whose hearts are pained to see this monster in the churches? I know persons who say they see no advantage in joining a church which holds lodge members; as they would become half-brothers to the lodge. I have avoided saying anything about the inner workings of the lodge in this article, but will simply say that it is a religious society. It is not Christian, nor Jewish, nor Mohammedan, but all these combined—a religion common to all, calculated to take all to the Grand Lodge above. Just think of a minister of the Gospel being in an upper room, and the Tyler with his sword guarding the door for his congregation and his brethren there assembled with unbelievers; making a Christless prayer to God in behalf of the lodge, purposely omitting the name of Christ, because it would be an offense to his brethren, because he must not bring his peculiar religion into the lodge.

Are these Christian (?) lodge members governed by the Word of God in their dealings with their fellow man? or are they governed by the *annual meeting* of the grand lodge?
D. GANS.

For The Brethren at Work

STRONG DRINK.

BY HERBERT NICODEMUS.

The use of, and the traffic in, strong drinks impede the progress of the Christian Church and the spread of the Gospel.

EXPERIENCE and observation have demonstrated beyond a reasonable doubt, that at least two-thirds of the moral and social evils afflicting society are due to the use of alcoholic beverages.—They also neutralize the efforts for the amelioration of the condition of mankind; though the efforts and the means for the religious, moral and intellectual development of our people have been numerous and important, yet all must admit their disappointment at the result attained. After all they have been as successful, perhaps, as could reasonably be expected, considering the adverse circumstances and influences by which they have been surrounded. Notwithstanding churches and schools are spread all over our land, that thousands are employed to preach the Gospel and as teachers in colleges, academies and schools, and hundreds more to visit people at their houses to distribute tracts and Bibles, and that millions of tracts and thousands of Bibles have been spread broadcast over our country, and the Gospel preached, yet ungodliness, vice and immorality abound, and thousands are living without Christ or hope in the life to come. The principle, if not the sole cause of this state of things is the use of strong drink. The liquor traffic throws temptations in the way of the old and young, and propagates ungodliness, crime and sin. There is nothing known within the whole realm of Science that possesses the power to degrade and demoralize human beings like alcohol. Its essential properties and nature are such as to carry its victims beyond the reach of all good influences. In this power it stands alone. It benumbs the senses of its victims, deprives them of reason, and renders them incapable of rational and religious impressions. Alcoholic drinks and religion and piety are incompatibles; their relations to each other is as fire and water or an acid to alkali. To talk to men and women about the sublime truths of Christianity, who are under the influence of strong drink, is little better than to "cast pearls before swine." The use of strong drinks tends to destroy every personal, social, and religious virtue. A learned physician said: "The devil first binds with a hair, and then with a chain." The man who occasionally drinks intoxicants is bound with a hair which soon becomes a chain that cannot be easily broken, but binds him to the chariot-wheels of Satan. Thousands of good men, aye, Christian men, have been ensnared by this tempter; prophets, priests, kings, and world-renowned conquerors have fell by the potent power of strong drink. How many clergymen of every denomination have been stripped of their divine office and Christian character by this monster, and have gone down to the drunkard's grave! None are safe who tamper with it.

"We are not worse at once;
The course of evil begins so slowly,
And from such slight source, an infant's hand
Might stop the breach with clay,
But let the stream grow wider, and philosophy,
Ay, and religion too, may strive in vain
To stem the headlong current."

Strong drink has always prevented the progress of truth and religion in proportion to the extent of its use. It has continually robbed the Christian church of its converts, and shorn it of much of its power for the pulling down of the strongholds of sin and Satan, and the establishing of Christ's kingdom. Almost every one can call to mind one or more who, for a time, ran well the Christian race, but were finally overcome by strong drink.

Somerset, Pa.

The Brethren at Arnold's Grove, Ill., are holding a series of meetings with prospects of good results.

CORRESPONDENCE.

FROM DENMARK.

ASSENS, Jan. 28th, 1877.

BELOVED BRETHREN:—We continue to work in North Denmark, and have a good opportunity to keep meetings and scatter tracts. The interest to hear and investigate is good among some, while others are careless about the matter. To get the people to see that the New Testament is the only rule of faith and practice, is a hard work, and takes more than human help; for people here are too ignorant to hear and understand their own language, in its grammatical construction.

A recently received letter from a preacher in the church our first sister belonged to, will show how people stand in regard to the truth:

SKIBSBY, January 28th 1877.

Dear Brother Hope:—I recollect to have promised to write to you, supposing you to be at home, I will proceed to write. First, I thank you for your visit to us; also for your letter with historical facts in relation to the Baptist succession. I have held meetings round in the country since I saw you last, and it is true that not a few stand alone outside of any church. It is also true that I and some more have a deep concern to come into union with some church; and in such a way that it could be to the glory of God. I do not know the Brethren, have never been among them; but according to their tracts, their life and practice are undoubtedly good and close to the example and commands of Christ; for we read: "You are my friends if you do whatsoever I have commanded you."—But two things, which I expect that this church requires, will make it doubtful if many of us can unite with you. The one thing is baptism; not that we have anything against Trine Immersion, but because we have once received baptism (single immersion). The next one is *dress*. Not because we will not heartily submit to lay aside all the Word of God asks, braiding of hair, gold, &c., &c., but because the Word of God does not state anything of a peculiar dress. If the Brethren dare and can compromise with such who are baptized, and who not only have peace in their baptism, but also are afraid to sin against the Lord by repeating the rite, and if they can bear to see us wear our simple clothing exempt from such things that God's Word testifies against, then I am sure that a church can be built up in this place; because those standing alone are not satisfied. Indeed I would be glad to see us once more in a church; that we could grow in grace and walk in the Lord's ways. You know I have some scruples on the origin of the church of the Brethren; but could I come to know that a Catholic Priest, or some one else ordained, had united with them in the start, or it can be relied on as truth what you stated that no such succession as the Baptists speak of then of course we have to do the best we can, and try to walk in the ways of our Lord and keep His commands. Here you have a picture how matters stand, and you will make me glad by sending me an answer. Should it be so that we can unite, or even if we stand separated from one another, may the Lord help that we once may be gathered in His heavenly kingdom never to part. Our love to you.

Your weak brother,
C. C. ESKILDSEN.

REPLY:—*C. C. Eskildsen:*—Dear redeemed in the blood of Christ. Grace, mercy and peace to you through faith in the crucified One, be with you and yours. Amen.

Your long expected letter is at hand and found me at home. Had just arrived from another trip to North Denmark. But as I did not hear from you, and as my health was broken down considerably, I returned without coming to see you. I am obliged for your epistle, and shall answer it as I best can. You are aware that the Brethren have no creed, or discipline, save the New Testament. They pay more honor and respect to its teachings, and consider all its requirements binding upon them, than any other church I know. One command is just as essential for them as another. But as you do not know them, you must compare the tracts and what I have told you with the Testament; and this comparison, it seems to me, will satisfy you. Now in relation to these two points. You want us to let you keep them as you have them and still take you up as members. I would desire some further information before I can answer you on that.

1. Do you consider your baptism to be fulfilling the commission, and the "one baptism" He commanded His apostles?

2. If not, suppose we receive you as members, with your baptism, and you, in course of time, should see that it is wrong, and ask to be baptized, would we not then stand in your eyes as such who had fellowshiped you without baptism? Would it not be to admit open communion in the church with unbaptized people? and would that not be more than any church in our time will do?

In relation to non-conformity to the world in dress, in life and custom, will you then keep to what you now use and maintain is right according to God's Word? Will you never change it after the manner of the world, even if it should be ever so contrary to fashion? or will you continually follow the world to a certain extent?

If you answer these questions conscientiously, then I will soon tell you what the church can and will do. You will easily comprehend that we need be careful not to build a church on a sandy foundation. Consider this, earnestly asking for the Spirit of Jesus, and then tell us the result. You know the lost son is welcomed home by the Father. I, for one, have come there; and I have found the Father, Son and Spirit in the Word to be the successive line. God's love has ever united all true believers, and made them believe, think, speak, act, live and die submissive to whatever God commanded. And wherever such is found, there will it soon appear that they were one, even before they beheld one another; they will soon find out it is good for them to dwell together. But those who are of different thoughts, for them there are plenty of other churches to unite with, or they can make a new one rather than to unite with such, where they either must be a burden for themselves or others. And when the just one appears He will pay all according to our works.

Yours, least in Christ,
C. HOPE.

GLEANINGS.

From Simeon Longanecker.—The Zion church, Mahoning Co., O., has recently had a refreshing from the Lord. Bro. Eli Yoder and Bro. Shively were with us and labored faithfully for the Master's cause. Our little band was made happy to see twelve souls come to Jesus. May they hold out faithful to the end. *Mahoning Co., O.*, Feb. 13th, 1877.

From M. Kindig.—It is supposed that our church (Chippeway, Wayne Co., O.) numbers about three hundred members. Ministerial force, two elders and four in the second degree. Our territory is very large, and we have been notified that there will be a move made to form two congregations out of the present one. As a body we have been prosperous the last few years, about forty persons having been received into the church the last year. Though there has been rejoicing on the part of angels and encouragement among the saints, we have had the dark clouds also. Our quarterly council was held yesterday and we can say that the Spirit of Christ seemed to prevail, brotherly love being manifested in the labor. The Lord add his grace to enable us to bear each other's burdens. *Canaan, O.*, Feb. 11th, 1877.

From Leonard Stephens.—BRO. MOORE:—As good matter as is found in the BRETHREN AT WORK ought to be put in pamphlet form, so that it could be handed to the neighbors to read. In its present form it wears out too soon. If there is a brother who loves to hunt up the scattered sheep and comfort them, let him come here as there are only a few members in this community and they would love to hear a brother preach. If any one will come to our relief, come to Vincennes, and from there to Shoal's Station, Ind. *Shoal, Ind.*, Feb. 3d, 1877.

From Geo. W. Cripe. — BROTHER MOORE:— Permit me to give your many readers an item of church news. I left home on the 13th of January went to Millmine congregation, Piatt Co., Ill., commenced a series of meetings in this church and continued about ten days.—There were eighteen baptized, as commanded by the Lord, in the Sangamon River. The Brethren in this congregation are alive and at work. The roads were bad and the nights dark part of the time, but still our congregation became larger and more interesting. I next went to La Place. Staid thirteen days; preached at two different points. Here, also, the dear brethren and sisters are alive to the cause of the Redeemer; and the Lord blessed our united efforts to the conversion of thirty-two more, making fifty in all. May the Lord bless the lambs of the flock, and all the members in these congregations, who were so kind. I am doing all I can to have them take the BRETHREN AT WORK. I do not take names to send to you, but talk it up, and many said they would send for it. Hope they will do so, not only take it themselves but have others do likewise. This leaves me at work in the Spring Creek congregation in the North part of this State. May the Lord bless every brother that is at work. *Lafayette, Ind.*, Feb. 10th, 1877.

From Carrie L. Roelkey.—DEAR BROTHER MOORE:—The papers you so kindly sent were duly received and contents perused with much interest. But while I remember to thank you for sending them, I remember my promise to you contained in my letter in regard to sending you articles for publication. I am glad to see and hear that the BRETHREN AT WORK is not a medium through which controversy will be carried on, which generally results in more harm than good. For how can there be true love among brethren when they are engaged in criticism and fault-finding? I think that a paper does more good in general when there is no attempt at controversy. I would like to have interesting church news to send you but I am sorry to say I have none. The church here does not increase very rapidly; we have only a few members here so they make a small congregation. I read with interest the remarks in the first number of the paper in regard to the doctrine and customs of the church. The publication of them may result in much good and improvement in those who read them. Finally I close by wishing all the editors of the BRETHREN AT WORK success in their undertakings. Yours, in the bonds of love. *New Market, Md.*, Feb. 10th, 1877.

DIED.

SPRINGER.—In the Milledgeville church, Carroll county, Ill., Feb. 18th, 1877, sister Catharine, wife of Bro. Samuel E. Springer, aged 56 years, 11 months and 21 days.

Her disease was cancer in the breast from which she has suffered since the first of September last, but endured it all with Christian patience. She has been afflicted more or less for seven years. In sister Catharine's death our brother has lost a loving companion, the children an affectionate mother and the neighborhood a kind and sympathetic neighbor, one who was loved by all, as was fully demonstrated by the vast concourse of sympathizing friends assembled at the funeral. She leaves a husband and eight children. The occasion was improved by Brn. Daniel M. Miller and Martin Meyers from Rev. 14: 12, 13.

J. E. SPRINGER.

RINEHART.—Near Waynesborough, Pa., February 9th, 1877, friend Lewis Rinehart, aged 30 years, 1 month and 13 days.

The funeral procession of over one hundred carriages beside a number of persons on horseback, gives an idea of the sympathy of the community in this sudden bereavement. The solemn service was held in the Price's meeting-house, and the sermon preached by brother Daniel F. Good, from the words: "The day of the Lord is near, is NEAR, and hasteth greatly." —Zeph 1: 14
D. B. MENTZER.

THE BRETHREN AT WORK, from now to the end of the year for $1.00.

THE BRETHREN AT WORK.

"Behold I bring you good Tidings of great Joy, which shall be unto all People."—LUKE 2, 10.

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The Brethren at Work.

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For The Brethren at Work.

MORNING HYMN.

BY GEORGE D. ZOLLERS.

THROUGH all the lonely hours of night,
Again I slept in peace,
Secure in God's unfailing might,
My safety cannot cease

Unconscious I in slumbers deep,
Upon my bed may lie,
Or through night's hours my vigils keep,
Yet God is ever nigh

When sick or hale, in life or death,
He will my comfort be,
And when I yield this feeble breath,
I shall His glory see.

With these reflections I begin
The duties of the day,
In hopes to shun the wiles of sin,
And tread the narrow way.

Mt. Carroll, Ill.

For The Brethren at Work

"ONE FAITH."

BY C. H. BALSBAUGH.

THE world is full of theologies, many of which are only ingenious falsehoods. The *Person* of Jesus Christ includes the all of faith. What we find not in Him, is no part of Christianity. He is "the express image" of Deity, and no less the true "fashion of man;" and in this conjunction of nature He is Savior. To divorce in our faith and practice what God hath joined in Emmanuel, is heresy. The faith that generally rules christendom is subjective and negating, and in principle "denies that Christ is come in the flesh." No faith is Christological that is not also anthropological. A purely subjective faith is only a doctrinal argument against the humanity of Christ. Faith must have objectivity in its expression no less than in its source.

Luther rent Christ in twain, hugging His Divinity as the only essential thing, and spurning His humanity as the idol of the mother of harlots. God offers us Himself in tangibility, and not simply in subjectivity. Believe in Christ, means a faith Divine on one side and human on the other as its object. Luther's God is unmixed Divinity. Calvin's God is all will; angels and men and devils are mere puppets. Arminianism makes a God of humanity. Pietism sets conscience above God and His Word. Rationalism deifies human reason. Any theology that moulds its faith after any pattern than the person of Jesus Christ, has a peripheric centre, and an orbit that crosses that of the sun of Righteousness. Christ is the Author and Finisher of faith, and gives it a nature and form consonant with Himself.

Out of Him comes the subjective vital element of the new creature, and equally the objective form into which it is cast. He that commands faith also commands baptism, and these two are as truly one and interchangeable in terms, as Deity and humanity are one in Emmanuel. When we speak of His inferior nature, we include His superior: and vice versa. *Works* that are expressions of the indwelling Spirit, are faith in tangible form. Faith is all-inclusive, and contains all the obligations and commandments of its Author, as the grain of mustard seed contains the tree. There was a Christ in Deity before there was one in humanity; but the two make Emmanuel, and this is salvation. So there is faith by Christ *in* us before it is faith in the form, Christ has outwardly prepared for it. If faith brings Christ *to* the ordinance, it will find Him *in* it. The *expression* of Deity through humanity was as necessary as the inhabitation of humanity *by* Deity. There is but one Jesus, with but one form, and one series of manifestations. In these manifestations are included all the ordinances and commandments, which are to our faith what humanity is to Deity. Faith can no more appropriate Deity without the objective, than God can make redemptive provision without the same. The letter is in itself not any more dead than the water, and yet it is essential to intercourse between God and man. It is as necessary for man to approach God through water, as for God to come to man through ink. One Faith, growing out of Emmanuel, conceived in the Spirit and culminating in humanity. To believe in Christ is to cast ourselves into the mould of His own being, and express His life in His own form.

THE DOCTRINE OF SANCTIFICATION.

NUMBER II.

THE next point to be considered in our investigation of the doctrine of sanctification, is the attainability of that high moral and spiritual condition in Christ Jesus, which is frequently termed "Christian perfection," "heart purity," "perfect love." Not a few have written on the subject. Able defenders and non-defenders of the different views on the subject have emptied themselves completely on the doctrine. Some writers have gone so far as to denounce the doctrine of "entire sanctification" as erroneous, claiming that it is but the production or reproduction of an old heresy in Pantheism, which taught people to believe that there is in man a principle of the Deity Himself. However correct, or incorrect these censures may appear, the fact is, nevertheless, that both Christ and the apostles taught the doctrine of sanctification, in a higher and diviner sense than it is taught at the present day by most of the professing Christians.

ENTIRE SANCTIFICATION.

That this is a blessing to be enjoyed and experienced by all of God's children may be infered from the Scriptures in general.

1. *The doctrine is taught as being attainable.* It was said to Abraham of old: "Walk before me, and be thou *perfect.*" Our blessed Lord even commanded His disciples to be "perfect, even as your Father which is in heaven is *perfect*" Matt. 5: 48. What could be more plain? It could not be supposed that Christ meant by this, that we should become perfect in the highest sense of the word. Such would be contrary to the moral constitution of man. Christ nowhere in the Scriptures commanded us to comply with a duty, which He Himself knew was a moral impossibility. We are further commanded to be "holy in all manner of conversation," and to "love the Lord our God with our whole heart * * * *." "Be ye holy, for I am holy." "Without holiness no man shall see the Lord." Could the doctrine of sanctification be more explicitly taught than it is taught in the above language? Dare we refute the doctrine when it is so plainly and distinctly set forth? Are we to disbelieve the possibility of entire "heart purity," because these ideas have been tought and propagated as very essential articles of faith by the Manichees and Gnostics? With the same propriety we might disbelieve the Divinity of Christ because the Mohammedans tell us that we worship a dead Jew.

2. *We are exhorted to obtain the blessing of entire sanctification.* "Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, *perfecting holiness* in the fear of God" 2nd Cor. 7: 1. What more could have been meant by "perfecting holiness in the fear of God" than simply *entire sanctification?* "But ye are sanctified, ye are washed," says the apostle, meaning that they were now cleansed from all unrighteousness.

3. *Entire sanctification an explicit promise.* St. John says: "If we confess our sins, He is faithful and just to forgive us our sins, and to *cleanse us from all unrighteousness*" 1st John 1: 9.

Right here we would observe that the language, "cleanse us from all unrighteousness," expresses the idea of entire "heart purity" from all willful and inbred sin. There can be no possible doubt but what the apostle meant it in just that way. The apostle Paul, in writing to his Thessalonian brethren, says: "The very God of peace *sanctify you wholly;* and I pray God, your whole spirit, and soul, and body, be preserved blameless unto the coming of our blessed Lord." Again he says: "This is the will of the Lord, even *your sanctification.*" But it is wholly unnecessary to multiply quotations, as it must be acknowledged by all Bible students, that there is an internal holiness required of all of us, and the mere regularity of life will not answer the demand: "As he which hath called you is holy, so be ye holy, in all manner of conversation; because it is written, Be ye holy, for I am holy." Our blessed Lord taught His disciples to pray that the "will of the Father might be done on the earth as it is in heaven." This certainly expresses a high moral obligation. If the angels so highly rank in all the degrees of moral rectitude and true holiness, then we are, without a doubt, commanded to attain to a very high degree of moral perfection. But that an entire sanctification of our souls is possible is further evident from our blessed Lord's petition in behalf of His disciples: "Sanctify them through thy truth; thy word is truth" Jno. 17: 17.

4. *Examples of sanctification.* The apostle says: "Let us, therefore, as many as be *perfect*, be thus minded" Phil. 3: 15. "Howbeit," says he further, "we speak wisdom among them that are *perfect.*" Are these not plain evidences of Christian perfection? But we do not wish to be understood, that we can become perfect in the highest sense of the word, but we do wish to be understood, however that it is our highest privilege to become morally perfect. If holiness is the glory of God, it is also the glory of man, and it is our bounden duty to become more conformed to the image of our Divine Maker. "*Without* HOLINESS *no man shall see the Lord.*" J. T. MEYERS.

For The Brethren at Work.

A LESSON FROM NATURE.

BY ENOCH FRY.

WHILE sitting in my room in lonely, solitary meditation, looking out of the window it looks as if nature were dead. Trees all stripped of their beautiful green dress, the flowers have faded and fallen off, the beautiful fowls of the air are gone to a warmer climate, none left to cheer our drooping spirits with their beautiful songs among the trees. The green grass has faded, and all seems to be sleeping in death, wrapped in a beautiful white shroud of snow. Not only the vegetable kingdom seems to be dead, but part of the animal. Some of them are lying in a dormant state seemingly dead, all seems hushed in silence. The death knell of nature seems to be sounding all around us, and how solemn the sound! Pleasant birds, pleasant flowers, pleasant trees, and more than all pleasant friends have faded away and left us. O how lonely we feel! What lesson do we learn from this? That we too must die, and be wrapped in a beautiful white shroud, and laid away in the silent chambers of death. Oh solemn thought, especially for the young. Will those beautiful faces, those sparkling eyes, those active limbs all vigorous and alive in blooming beauty fade and die? They surely will.

We sometimes sing:

"And must these active limbs of mine,
Lie mouldering in the clay?"

Nature plainly demonstrates the fact that all must die, old and young. Not every plant or flower is permitted to mature. Sometimes the early frost (disease) comes and spoils or even kills some. Sometimes the sickle (death) comes and cuts down the young and tender plant. Solemn thought.

"Stop poor sinner, stop and think
Before you further go,
Can you sport upon the brink
Of everlasting woe?"

Nature warns you, Jesus calls you, His ministers entreat you, and angels are anxiously waiting for your return; "O turn ye, O turn ye for why will you die?" Come to Jesus and He will bless you, and His ministers and children will help you, and angels will guide and comfort you, and then when you come to die you need fear no evil for "His rod and staff will comfort you," although

"In silent shades you must lie down,
Long in your graves to dwell,
And your kind friends will weep around
And bid a long farewell.

How small this world will then appear,
In that tremendous hour,
When you Jehovah's voice shall hear
And flee His mighty power."

Although we are made to feel sad while studying this lesson from our surroundings in nature. There is nevertheless another lesson to be learned from the same source, which is calculated to cheer and comfort us. That is, nature is not dead but sleepeth. When Spring returns, nature will throw off her shroud and deathly form, and come forth in all its living beauty, and show us that she was not dead but only sleeping. With what unspeakable joy do we hail the morning of Spring after a long and cold dreary Winter? Just so we with joyful anticipations hail the resurrection morn. How beautiful will those tender plants then spring up in their immortal beauty? O what incomprehensible splendor and joy are associated with the resurrection, in view of which the apostle was willing to have fellowship with the sufferings of Christ, and be conformable to His death, so that he might by all means attain to the resurrection of the dead. Undoubtedly having reference to the resurrection of the just, for that can only be obtained by suffering with Christ, and they shall be resurrected to eternal life. Whereas the unjust will be resurrected to damnation. This is heaven's order: "Christ the first fruits, afterward they that are Christ's at His coming:" everything after its kind. "If we sow wheat we can expect wheat, if we sow tares we must expect tares, if we sow to the flesh, we will of the flesh reap corruption, but if we sow to the Spirit we shall of the Spirit reap life everlasting."

For The Brethren at Work

CONVENIENCE.

BY S. GILBERT.

THE word convenient was brought to bear on our minds, and as this is an age of the world that men and women are seeking for convenience, we were impressed with the thought of carefulness in this matter as all others. We do not think it wrong to have things as convenient as we can, so far as the laws of heaven give us liberty. There are many things that we may arrange to our best convenience, or we can leave them in an inconvenient condition, and they will not have any thing to do with our future happiness. But there are things arranged for our future welfare that we have nothing to do with so far as changing to our convenience is concerned. The testimony of Jesus to John on the isle of Patmos sweeps the idea of changing God's plan of salvation away from every God fearing man or woman, when He says: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the Book of life, and out of the holy city, and from the things which are written in this book" (Rev. 22: 19).

But with all the irrepealable laws of heaven warning against taking from or adding to this law, and brings the matter to a defined point when saying: "he that keepeth the whole law yet offend in one point is guilty of all." We understand that whoever keeps all but one command, and will not accept that does not accept, Christ as his Savior. He meets Jesus and tells Him you have missed it in one point, your plan for saving men and women is all right but one point. I can't see any virtue in it, and it is not convenient. I believe I can get to heaven without it. O! how much reasoning of this kind is going on in the world.

Very recently an aged man was in conversation concerning his soul's salvation with one that was claiming to be an embassador of Jesus, and what counsel has he for the man who seemed to be tired of sin? Says he, there are a great many things practiced by the churches, or some of them, that are not necessary for our salvation: but are necessary for our convenience. If you believe in baptism it is convenient to have such an order so you can be accommodated, and counseled him to search for the church that suits his convenience best. This is none of Peter's doctrine to the convinced Pentecostians. He says: "repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2: 38). Not a word about you hunting conveniences. They did not search to find a church that might suit them better.

When the power of God's word was brought to bear on the eunuch's mind, he did not enquire if there was a more convenient way. I don't think this will suit me, but what do we hear: "I believe that Jesus Christ is the Son of God," and shows his faith by his works. When Jesus puts the invitation to the weary and heavy laden He says: "come take my yoke upon you and learn of me." No advice to suit your own convenience. And when Nicodemus came to Jesus by night claiming Him to be a teacher from God, Jesus hands out the terms by which a man can enter into heaven—no compromise, no suiting your convenience; but "except a man is born of water and of the Spirit he cannot enter into heaven." Not that he may likely climb up some other way that is more convenient, but he cannot.

The Brethren at Work

"The Brethren at Work," will be sent post-paid, to any address in the United States or Canada, for $1 35 per annum. Those sending eight names and $10 80, will receive an extra copy free of charge. For all over this number the agent will be allowed 15 cents for each additional name, which amount can be deducted from the money, before sending it to us.

Money Orders, Drafts, and Registered Letters may be sent at our risk. They should be made payable to J. H. Moore.

Subscriptions, communications, etc., should be addressed: J. H. MOORE,
Lanark, Carroll Co., Ill

LANARK, ILL., MARCH 5, 1877.

We have now mailed the reprint of No. 1 to all those who ordered, and hope they will make good use of them.

Bro. Henry Martin, one of the elders of this congregation, has been quite sick, and is still confined to his room.

We have had several calls for Bro. Holsinger's *Tune and Hymn Book*, but as the work is out of print we cannot fill orders for it.

Next week we expect to commence a series of articles by brother J. W. Stein on *Non-conformity*. Part of the copy is now in the office.

Brother J. T. Meyers is here with us at present, and is holding a series of meetings in the Brethren's meeting-house here in town. The congregations are large and the interest good.

Some of our readers are sending us the names of a number of members who are not taking the Brethren at Work. That is right, send them along and we will send each one a specimen copy of our paper.

Just as soon as we get a little time, and have the space to spare, we desire to have a friendly talk with our readers. There are several important matters that greatly concern both them and us over which we ought to have a little talk, and thus become better acquainted and mutually benefited

We take pleasure, this week, in giving up the entire paper, editorial department and all, to our contributors, and hope our readers will be much pleased with the general contents. They having kindly favored us with much good copy we thought they deserved a hearing, and gladly give them room. We do not want our contributors to conclude from this that they need not send more copy, for we will continue to need a regular supply.

ANOINTING THE SICK.

BY R. H. MILLER.

As it is our object, in the Brethren at Work, to encourage the Christian in obeying all the commands of the Gospel, we will, when circumstances permit, point out the importance and blessing in keeping all the faith and practice of the primitive church as means of grace. For the present, we ask attention to the command of the apostle James to "anoint the sick."

To those who feel a desire to obey the whole will of God, as accepted by the primitive church, we only need give clear authority from the inspired apostle to show the true work and the means of Gospel sanctification. Many preach and seek sanctification without obeying the Gospel commands. But we teach Gospel sanctification only by Gospel means. As it is God that sanctifieth, we insist that He has the right to do that in His own way, and when we learn how He sanctified and saved the church in apostolic times, we are perfectly safe in seeking the same sanctification in the same way it was obtained then; hence our labor to persuade the Christian to come before God in every means of grace, even to the last work of obedience in the sick chamber, where suffering and death and life have met in contest, to turn the whole heart over to God and the Spirit world. There God appoints some of the means of grace and sanctification to meet the wants and condition of His children, in giving the command to anoint the sick and pray for them.

In James 5: 14, 15, we read: "Is any sick among you? let them call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."

1. Here is a religious ceremony, a work to be done in the name of the Lord, which gives it all the authority any command can have. Baptism is to be done in the name of the Lord, which gives it the strongest claim on the believer.—Whatever must be done in His name becomes great and sacred to the Christian; in His name our sins are pardoned and we obtaine redemption. And the command to be anointed "in the name of the Lord" is a literal ceremony like baptism; but the sacred name of the Lord is attached to it, giving all the strength of Divine authority. The plain and positive duty of him whose trust and confidence is all in the Lord.

All will agree to go and pray for the sick, but many will leave out the anointing as though God had not commanded it. Is it not much more safe to do all the Lord has said shall be done in His name? Is it not dangerous to do only part of what the Lord commands and then depend on His promises? It was dangerous for Israel to do so and we should take warning, because "the things written aforetime are for our learning," and the sure path of righteousness is to obey all the Lord commands.

2. The anointing is here connected with prayer, as baptism or the bread and cup of communion are connected with it, and all the sacred blessings of an ordinance may be trusted and enjoyed with both; but who would be satisfied to take the prayer alone and dispense with the ordinance of baptism, or to use the prayer alone and dispense with the bread and cup at communion? Surely none would be safe in thus separating these ordinances from the prayer which God requires. How plain, then, the fact that anointing the sick should not be dispensed with when we come to pray for them.

Some have put anointing the sick with working miracles, and thus confining it to the apostolic age, but it is no more a miracle than baptism or any other ceremony. And the elders did not have power to work miracles. If the anointing had been confined to the apostles instead of the elders, then there might have been some ground for the position assumed. But as it is to the elders, a class of officers who did not have that power, it is not safe to put this with working miracles.

3. It is a general command to those who seek Divine aid in a Gospel way. It is not given to any special case or person, but applies to all the sick and is not limited to any particular age, it is a promise to all. "Is any among you sick?" This is a command including every one who is sick. And not only the command but the promises are general, the forgiveness of sin, the salvation promised, and the trust in the Lord to raise him up, are all promises common, or general to all the saints; and this makes it the special means of sanctification, as the promises point out the greatest perfection in that state.

We will notice the promises given by the apostle. From their nature and blessings we may learn their importance to those who seek sanctification through Gospel obedience.

1st. "The prayer of faith shall save the sick." This promise of salvation is not a miracle more than the common salvation of all believers; the prayer of faith as it is connected with the anointing, is the foundation on which the promise is made. The promise of being saved is connected with, or given on, the condition of obedience to other commands of God. "He that believeth and is baptized shall be saved." Being saved is a gracious promise, and the Christian should obey every command of God which has so great a blessing attached to it, then every fair principle of interpreting the Scriptures would enjoin the anointing with the prayer as a condition of the salvation promised.

2nd. "The Lord shall raise him up.' This promise has given the reason of some for placing this with miracles, but the promise does not necessarily imply the work of miracles, because the Christian who puts all his trust in God feels that His power alone can raise him up, whether it is by means, or by miracles without means. The true doctrine is, that God must raise him up if he is raised at all. He cannot be raised up in any sense, or at any time, without God does it. And obedience to this command is internal and external evidence that he looks beyond all means and agencies up to the Divine power to raise him in body, mind and spirit in this world and the world to come. With him, all the resurrection power is in God, and he humbly accepts all the means God has appointed for his sanctification and blessing.

If this promise of raising up has reference to restoring to health, it even then does not imply a miracle, for God may raise him by rational means, or bless the means used, as Hygenic agents, or any others chosen by his wisdom. At this point some have failed to comprehend the true doctrine; they conclude when we anoint the sick we must look to God for all the work, and that without any further use of means. But they should remember that it would be wrong, on our part, to cease using the most powerful remedies for disease and suffering, such means as Hygenic cleanliness, fresh air, healthy food, good nursing, in fact, everything which we know to be a proper agency; for God is the Author of the agency and of our wisdom to understand it. And He requires us to use all the means he has put in our hands, both spiritual and temporal, to build up and do good for the soul, body, and spirit.—And when we use one of the means God has appointed, in nature or revelation, it does not imply that we should cease to use all others but use them all, looking to God for His blessing upon them.

This promise to raise him up has in it another thought worthy of note: A-God must do the work, it is an appeal,—a direct surrendering of all into His hands, that He may work all things after the counsels of His own will, the human will wholly yielding to the Divine, and the finite yielding to Infinite wisdom, to work and rule all things for our good, after the good pleasure of His own will In this order is implied that perfect reconciliation to the providence and will of God, which embraces the true Gospel sanctification, and the perfect state of happiness to which the afflicted Christian may come, and whether he lives, it is unto the Lord, and whether he dies, it is unto the Lord, and whether he lives or dies he is the Lord's; then, truly, he may sing: "All is well," because all is of God, and all the means of grace, and all his sufferings are but the appointed providences of God to make his calling and election sure. The Divine will and the human will being mingled into one by the complete subjection of the human. The Divine work and the human mingle into one, the human is subjected to the Divine; hence obedience to the commands. The Divine mind and the human, is blended into one, because the Divine has absorbed the human. The Divine Spirit is the fountain into which the human spirit is immersed, and the "one spirit" makes God all, and in all, when the last act of obedience, the last means of grace have done their work in making the perfect man in Christ.

3rd. "And if he have committed sins they shall be forgiven him." This promise is so clearly important that we scarcely need allude to the point. There could not be more embraced in a promise than is hear connected with the anointing and forgiveness of sin. It is so complete that all other blessings are included.—It is the sum of perfect sanctification; and as this state is obtained only through Gospel means, none can be more important, or of greater value to the spiritual interest of the afflicted saint. In it he recognizes the appointment of an ordinance suited to his condition and wants, when he can no more meet with the children of God to worship in their assembly, but confined to his couch. God has appointed an order like the priests of old, where and how he will meet them with mercies and blessing suited to their condition and to meet their wants. And standing in doubt on the verge of two worlds, lingering between time and eternity, God comes to give him assurance and renew his covenant in its richest promises, when he, like the kings and priests of God, is anointed or dedicated to live and die in the Lord.

These precious promises and unshaken confidence in the Word of God is the cause why many of the saints have called for the elders to anoint them different times. This is perfectly right, because it is a means of pardon to the afflicted saint. James says: "If he have sinned." This will apply to the most devoted Christian; he is not perfect, he may have sinned, and if he has, here is God's remedy and his assurance in God's Word that all his sins are pardoned. And this, like the other ordinances in the church, may be repeated when the circumstances require, and we feel that it is a sacred privilege which should be improved among the Brethren more than it is. The solemnity and interest there is in the circumstances which make it necessary, the sacred ordinance, the afflicted saint, the turning to God with all the trust and confidence, looking beyond all the power of earth for support, all unite to make the service as an example of Christian light; the most powerful, not only to benefit the sick, but to turn the hearts of others to the great truth, that we all at last can trust no power but God to help and save us. Then, again, as an example, it shows the true faith of obedience of the Gospel in setting the commands of God before the church and the world in all their saving power.

The design of this ordinance seems to be set forth in the work of anointing. It was used in the law of Israel to set apart, or consecrate persons to the special work appointed of God, as the priests and kings were anointed to prepare them for their special service under the law; and as Christ is God's anointed, in the name of the Lord is designed

1st. To dedicate anew, to a more perfect state of sanctification, to a more perfect reconciliation to the will and providence of God. As in baptism the covenant of Christian holiness is made when it is done in the name of the Lord, so in the anointing it is renewed when it is done in the name of the Lord, and the promise of pardon is renewed; so in it the covenant of righteous obedience to the end of life is renewed. The renewal of the promises and blessings that were given before implies the renewal of submission, and obedience on the part of the Christian.

2nd. This ordinance is designed to confirm and strengthen the faith and trust of the Christian, who has long been trusting in the faith and obedience of the primitive church. This confirms that faith in the truth that it comes with humble trust and obedience, as the very last means of grace, and the last blessings of earth proving that the Gospel system of means and grace fails not the Christian even in death.

3rd. This ordinance, like the others in the Gospel, is designed for the spiritual union and communion with God, which seals the acceptance of all our service, but this more spiritual, if possible, than all others, because it is adapted to the end of this life, and the failure of the mortal body, a turning over to the spiritual life while lingering on the shores of the temporal. This ordinance comes to renew and strengthen the spiritual, the inner man, when the outer man is perishing. In this ordinance we can plainly see how God's grace is sufficient for the day and trial of the Christian, by giving the richest spiritual blessings in the greatest hour of suffering,

The truly devoted Christian, who desires and expects the blessing of the Lord, will do all in his power to please his Master. He finds no command too simple, nor sacrifice too great for his ardent affection. He allows nothing to come between him and his Lord — it is his continual source of comfort to often commune with his Savior. He longs to be one with Jesus, and makes all other acts subservient to this one great object.

For The Brethren at Work.

A THORN IN THE FLESH.

BY MATTIE A. LEAR.

> "And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure" 2. Cor 12: 7.

What the particular thorn was to which the apostle here alludes we cannot now definitely determine. It was, however, as he intimates, something that acted as a counteracting influence to the many glorious revelations that he had. Why Paul should have needed this counteracting influence—this buffeting agent, more than John, who had as great if not greater revelations, we may perhaps learn if we study well the characteristics of the two apostles. Paul was a man of strong propensities, impulsive, naturally inclined to extremities. Had he been only favored by Divine revelations; had he only received the approval of his beloved Master—that Master whom he loved so well, this great, this heavenly minded man would soon have soared, as it were, on eagle's wings far above the range of human usefulness. But Christ needed this man's service here awhile. He designed him as a "chosen vessel" to carry His holy name to the remote parts of the earth. Ah holy Paul! whose whole soul was enraptured with the beatific visions, with which he had been favored, must return to earth, there he must mingle with the besotted, the ignorant, the bigoted, the degraded, all classes and conditions of the human race; he must confront their foolish oppositions, their stupid enmity to the grand and glorious truths which he presents to them. He must patiently teach them, by argument, by reasoning and every legitimate means that his message is a message of truth, a message of good will to them. He must persuade them to forsake their sins and turn to God; he must gradually lead them up from the depth of infamy to the high position which he himself occupies.

But how can be return to such an uncongenial element? Ah it must "*needs be*" that he feel a thorn in the flesh—something to remind him of the infirmities that are yet clinging to him; something to remind him that he is yet an inhabitant of earth; something to arouse him from his holy reverie; something to goad him, as it were, to duty.

Thrice he besought his Divine Master to remove his thorn. Oh it was painful to have his wings thus pinioned, to have his visions thus obscured, but Jesus says to him: my beloved Paul, the thorn is necessary, there is a "needs be" in that, be patient, I will sustain you, my grace shall be sufficient. That promise is enough for Paul, how cheerfully he acquiesces, immediately he exclaims: "Most gladly therefore will I rather glory in mine infirmities, that the power of Christ may rest upon me." What glory in infirmities! more like human nature to glory in his apostleship, in his towering intellect, in his manifold revelations; but there was but little of the "old man" lurking in Paul; he was a new creature in Christ. How natural is the language of Paul. How much we desire the society of those we love. We sometimes feel that we would have them with us at any cost. If sickness would bring them to us we would be more than willing to be sick. The soothing hand, and the soothing voice of love more than compensate us for all our physical suffering. Paul loved Christ with all the fervency of his great and noble heart, and anything that would necessitate the presence of Christ and bring Him to his aid, he gloried in. "They that be whole need not a physician, but they that are sick." If Paul's infirmities brought Christ to him, they were his richest blessings in disguise; and he so appreciated them.—Paul felt that the less he had of his own the more need and the more room he had for Christ; and he was glad that his weakness and wants were such that he had need of much of Christ. He would rather have the power of Christ rest upon him than to have much innate power of his own.

What comfort we may derive from this language of the apostle! He singles out that to glory in which is generally considered the greatest misfortune. None of us need dispair, we may not have intellects to glory in, we may not have dignity or gracefulness of manners to glory in, we may not have great energy or strength of character to glory in, but oh! we all have something we may glory in; we all have infirmities, all have our weaknesses, some more, some less. But blessed be God if we have these, and know we have them, and feel our need of Jesus, we are infinitely richer than if we had them not. These thorns in the flesh, though they may mar us in the eyes of the world, yet if they keep us humble, if they impress us with such a constant sense of our incapacity, that we have no confidence whatever in ourselves, our own wisdom, our own strength; if they cause us to feel so deeply our own weakness that we dare not venture away from the side of Jesus. If they cause us to lean wholly upon His arm, to trust wholly in His Word, oh, then we may, with the apostle, glory in them. The less we have of our own the more room we have for Jesus, and it is infinitely better that the power of Christ rests upon us, than that we possess this power in ourselves.

The apostle further adds: "Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake: for when I am weak then am I strong." It is incumbent on us to go straight forward in the discharge of our duties, let come what will; and if the above enumerated evils come, they will, by Christ, be changed into blessings, and will be so many assistants to aid us in developing a truly Christian character. It is comforting to know that there is a "needs be" in every vicissitude through which we pass, in every affliction and sorrow that we experience; all these things are working out for us a far more exceeding and eternal weight of glory if we are properly exercised thereby.

For The Brethren at Work.

MEMORIAL.

BY D. B. MENTZER.

HUMAN life is replete with teaching. We may learn something everywhere. The life, experiences and death of every one have lessons for others. How often is the "funeral occasion improved" for the awakening, the instruction, the comfort, and the consolation of those who are mourners over the departed. The ordeal of death is the last experience of man on earth. "It is appointed unto men *once* to die," and hence there is no escape, however dreaded it may be. Some meet death with much fear, others with composure and "great peace." Some pass over the dark river without a murmur or a word; others have an apparent message to deliver in their last hours. Some are removed from time without the preparation that the Gospel of Christ requires; others die in the triumphs of a living faith. It is solemn to die, and we may learn very impressive and helpful lessons from the last words and last hours of those around us who take their final leave of earth and its scenes of joy and sorrow.

The subject of this sketch,

FRIEND LEWIS RINEHART,

was born near Waynesborough, Franklin County, Pennsylvania, December 26th, 1840. Died February 9th, 1877.

It may be interesting here, and useful to many, to learn the very simple manner by which death came to this young man. He was never married, and lived in his parental home where are also two sisters and a brother. While at some work connected with their farming interests, he accidentally had a thin splinter of wood run into one of his forefingers. In the endeavor to extract it, a considerable piece remained, but unknown to him. A few days after he took a stiffness in his neck, (symptom of Lock-jaw), and called on a physician, suggesting he had taken a cold. On the next day, the physician was called again, and then it was fully shown he was a victim to that dread and fatal disease—lock-jaw, which on the morning of the 9th ended his earthly career. Thus within six days a strong and healthy young man was swept into eternity.

How passing strange! The *cause* so small, but the final *effect* so great! Surely our life is but as the tender grass to be cut asunder by the scythe of Time.

The deceased was a quiet, well-behaved, moral young man. The society of our young men has lost one of its worthies—one who has

BORNE A GOOD NAME,

and the Bible says: "A good name is rather to be chosen than riches." At the age of eighteen, while other young men were attending parties and other places of gay society and worldly amusement, Lewis was at the home fireside reading the Holy Scriptures for his dear mother. This was a good deed. O that more of our boys and young men could be induced to follow his noble example in reading the Bible for the family. This is very commendable, but with deep regret, we have to say, he lacked one thing—"The one thing needful"—the comforts of the religion of Jesus for the dying hour. He put off his return to God, and his connection with the Church, just as many others do. We learn that a few months ago he had resolved upon uniting with the church, but was hindered some how in making it known. In his dying hour, *this* was the only regret he had; and, with the words of a messenger from God, he entreated his believing father and mother and sisters to greater faithfulness, and his unconverted brother to "repentance unto life." We are informed the scene was beyond description and his admonitions as a most affecting sermon.

HE LOVED THE CHURCH,

believed its doctrines, and now, standing on the brink of eternity, he saw the great mistake of his life. But trusting in the mercy of God, he testified in his last hours: "*I am not afraid to meet God, but I am ashamed!*"

O what a warning voice to all is this dispensation of the bereaving Providence of God! But such is human life, and it remains for us to profit by it, and learn how uncertain our stay on earth is. Within a few days, the man that was, is not. May our young people learn wisdom, and "seek the Lord while He may be found, and call upon Him while He is near." Seek and call *now*, lest you will have to be ashamed if you are taken away from earth suddenly. Don't put off religion but "put off the old man with his deeds." Don't put off the offer of a new heart and Heaven, but put off the world and its many pernicious ways. Put off the life you have lived in unbelief and transgressions, and "*put ye on the new man* which after God is created in righteousness and true holiness" (Gal. 4 22).

LET NOTHING HINDER YOU

from seeking the way of the Truth and the Church that holds the Word of Truth in its primitive meaning. Yield to-day to the voice of Jesus. You have no time to lose. We need all our time to serve God who calls us into His service. "Make haste and delay not," said an angel to the good old man, Lot, in Sodom, and he obeyed and did not look back. He was saved, but even his bosom companion, who looked back, was lost. So my dear, unconverted reader, when such awful providences of God, turn your face *toward* God, look not back—look not upon the world as though you must take it along. But "look unto Jesus, the Author and Finisher of our Faith, who, for the joy that was set before Him, *endured the cross, despising the shame*, and is set down at the right hand of the Throne of God" (Heb. 12: 2). With the world, we are lost. With our God and His Church we are saved. Let us not quench the strivings of God's Spirit, but let Him work in us "to will and to do His good pleasure." God wants a sacrifice—a complete sacrifice. Put not God off with *part* of the sacrifice of yourselves, as many have done. "Therefore, glorify God in your body, and in your spirit, which are God's" (1. Cor. 6: 20). The Lord says to each one of us: "Give Me thy heart." Let us give it *all* to Him, for "He is a jealous God." Let us claim nothing, for we merit nothing. By His exceeding mercy we have the promise of life. As the mother of Jesus said on one occasion, so I say: "Whatsoever He (Jesus) saith unto you, *do it*" (John 2: 5).

Waynesborough, Pa.

For The Brethren at Work.

FEET-WASHING.

BY LEWIS O. HUMMER.

FEET-WASHING is in this age of perverse Christianity looked upon as an obsolete practice. It is however admitted by the dominant sects of this country, that the act of Christ in washing his disciples' feet, taught a lesson of humility and love. But as feet-washing has gone out of practice, no such public exhibition of humility and love is necessary. They also apprehend great fear in practicing this rite, that publicly exhibited Christ's love for His disciples, upon the ground that Christ was pure and holy, and therefore a fit subject to engage in this holy act: but we are such great sinners and cannot engage in a work that requires holy subjects.

Now I ask: What does such a course of defense prove? Does it not prove that they would feel self-condemned in observing the rite? With this kind of obstructions they can well excuse themselves, for it is better not to eat and drink of that cup, than to eat and drink unworthily. According to their exigencies of the case, I am obliged to acquiesce in their defense. But what seems so strange to me, is the great pretension of purity of heart. If only the heart is right, all is right; these outward ordinances amount to nothing, if the heart is right.

I will ask these pure hearted Christians, how it comes that they cannot engage in the ordinance of feet-washing and the salutation of the kiss with such pure hearts as they profess to have, and are obliged to bolster their defense against the observance of these rites by such suicidal arguments. While you are so pure in heart, as to make the observance of outward ordinances unnecessary, you are at the same time too impure to observe them! What consistency! Would such a groundless defense excuse you before any judge in any of our common courts? And do you expect it will excuse you before the Judge of the quick and the dead, the Judge that judges the heart, that you pretend is so holy as to require no outward observance, and yet too unholy to observe these holy ordinances? The holiness of Christ's character was not changed in the act of feet-washing, neither is ours, but it is a natural fruit of a heart filled with love one toward another.

The absence of this practice in any denomination is self-evidence of lukewarmness toward each other and their Master. When I see the Brethren salute each other with a kiss, and wash one another's feet, and seek each other's welfare, I am forced to believe that they love each other. ("Actions speak louder than words.")

As Christ was about to be crucified, or about to leave His disciples, He could in no other way prove to His disciples that He loved them, than by some outward sign. A tear, a sigh, a groan, a kiss, are the outward signs of the heart. We admit that these signs may exist when the heart is not in them, but we deny that a good heart can exist without good works. ("The tree is known by its fruits,") A person may be a formal Christian, and yet not be a real Christian. But a person can never be a real Christian without the forms.

The *forms* then, actuated by the heart, constitute genuine Christianity.—Feet-washing being one of the outward forms, like Baptism, the Communion, the Salutation of the Kiss, the Lord's Supper, the mutual care one for another, &c., &c., are all expressions of the heart. Our wonderfully enlightened Christians have made such rapid progress that they have superseded Christ, and have now a Christianity of their own.

They no longer need baptism as a bond of union, to unite them all in one body on earth, but they unite each other according to the dictates of their own selfish notions of right. They are governed by their own dictations, instead of Christ's. They seem to understand what suits the times better than Christ, and therefore the commandments of Jesus, that so forcibly teach the true characteristics of God, are palmed off as useless ceremonies, which only affect the flesh, but not the soul. But the apostle would say: It is not washing away the filth of the flesh, but an act of good conscience toward God. By these outward observances alone, can the guilty conscience liberate itself from condemnation, and translate itself into the glorious liberties of the sons of God.

Can it be possible that any person in a proper condition of his senses, can be so woefully deluded as to think that Christ instituted baptism and feet-washing as a matter of cleanliness, or the Lord's Supper and Communion a matter of satisfying the appetite? Well might Paul say: "Have ye not houses to eat and to drink in?"

If the notions of many of our learned divines are right, Christianity is no better than any other religion, and is entirely destitute of all the elements that constitute humanity. No wonder it requires the exciting elements of disorderly and noisy revivals, to keep their cause from sinking. If Jesus is Christ, are not the prescriptions He gave to save us from death essential to our salvation? Why, then, call them non-essentials? A proper use of these prescriptions will pass you safely over the river of death, without great excitement and powerful exertions of our own. You must just use them in the order Christ commanded them to be used. If you take the physic before the calomel, the calomel may destroy your life. The reason that feet-washing is no longer observed among the dominant sects is as obvious as twice two make four. And the reason is, that that love and humility that actuated Christ is wanting. Where that love and humility exists it can always be seen without seeing the heart. The same love and humility that actuated Christ in washing His disciples' feet, will forever actuate His disciples in washing one another's feet. As Christ in the *act* publicly exhibited His submission to the Father's will, and His love toward His disciples, so we publicly exhibit our submission to Christ and our love one toward another. Christ said: "I have given you an example that you *should* do as I have done to you." The man or woman that will sport themselves with the word "*should*" as not being binding is beyond the reach of argument, and would require more than the resurrection of the dead to persuade them. But what does Christ say to Peter: "If I wash thee not, thou hast no part with me." Peter did no longer refuse like our popular Christians, but was willing to have his hands and head washed. If the want of submission on the part of Peter would exclude him from Christ, does it not follow that the want of submission on our part will exclude us?—This seems to me an unavoidable conclusion. Some think that Christ did not intend to make feet-washing a church ordinance, but this objection is as arbitrary as any other and is only a manifestation of the same rebellious spirit that characterizes popular Christianity all over the world. Christ said: "A new commandment I give unto you, That ye love one another as I have loved you."—How did Christ love them, or rather, how did He exhibit His love to them? By washing their feet.

"By this shall ALL MEN *know* that ye are my *disciples*, if ye have love one to another." I would like to know how *all men* were to *know* that Christ's disciples loved each other unless they saw them do something that exhibited that love? And in no other way could love be more forcibly exhibited to *all men* than in their public assemblies, or places of worship. That Christ had some public exhibition of their love in view must be obvious, from the fact that He makes it a *test of discipleship to all men*. They might love each other, and yet not love Christ, and therefore no disciples of Christ. But as feet-washing exhibited a love for Christ as well as each other, the love was characteristically the love of Christ, publicly exhibited in their love one for another in the public observance of Christ's commandment. To simply love one another without loving Christ, would not be the kind of love contemplated in this new commandment. The kind of love contemplated in a public exhibition of our allegiance to the Son of God, can only be exhibited in the observance of some of His commandments. What could be more appropriate as a church ordinance for the public exhibition of our love to *all men* than *feet-washing?* Will the time ever come when Christians will cease to stave off convictions with quibbles not to be exemplified in the most undisciplined chicanery? If our good-hearted Christians still think we observe feet-washing as a matter of cleanliness, or in conformity to an obsolete Jewish custom, and not as a matter of humble submission to the command of our Lord and Master, we must give them over to Him who knows the hearts of *all men.*

North Topeka, Kan.

For the Brethren at Work.

THE WILL OF OUR FATHER IN HEAVEN.

"For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister and mother."—Matt. 12: 6.

HOW encouraging are the words of our blessed Redeemer. They are great comfort to us. When the language of Christ is noticed, it is observed, that it is of the highest interest to us all—When we do the will of our heavenly Father, we are a brother to Christ, and this entitles us to the dearest relationship to God. O! what soul-cheering promises are there to the humble followers of Christ.

Jesus did not came to do His own will, but the will of His heavenly Father.—(Heb. 10: 9.) Christ committed Himself entirely to the will of His heavenly Father. Then, kind reader, let us follow His holy example, which will entitle us to "an inheritance, incorruptable, and undefiled, and that fadeth not away" (I Peter 1: 4). "Ye are my friends," says Jesus, "if ye do whatsoever I command you," and it certainly follows, that, if we do not do what Christ has commanded us, we are not His friends. Also, "If ye love me, keep my commandments." This shows that it is impossible to love God, without keeping all the commandments of Christ.—"Teaching them to observe all things, whatsoever I have commanded you"—(Matt 28: 20). This shows who loves God and who does not, for Christ says: (John 14: 24) "He that loveth me not, keepeth not my sayings;" and still further: "The words which ye hear, are not mine, but the Father's which sent me." So we see that the words, spoken by Christ, were from God.

Kind reader, let us well consider how highly necessary it is for us all to do the will of our heavenly Father, and to carefully keep all His commandments. It is then, and then only, that God will be our Father and Christ our Brother. How consoling it is, to have a brother who has in His hands all power in heaven and on earth, one who is able to save and bless all who will come unto Him. "He that hath my commandments and keepeth them, he it is that loveth me, and he that loveth me, shall be loved of my Father, and I will love him, and manifest myself to him" (John 14: 21).

When we have the love of the Father, and of the Son, it is then, that we can sail in the ocean of God's love. Let us all fully comply with the language of our text, that we may be permitted to enjoy all the promised blessings. Then nothing "shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8 . 39).

PHILIP HEIL.

Baldwin, Ia.

IF popular Christianity were placed along side of Primitive Christianity, the world would be astonished at the difference. In the apostolic time there was but one church, and that was the church of God, and Christ was the head; He was their Law-giver. They had no disputes about non-essentials in those days, for they walked steadfastly in the apostles' doctrine and fellowship.

Blessed are the peacemakers; for they shall be called the children of God.

WINTER WILL NOT LAST FOREVER.

WINTER will not last forever,
  Spring will soon come forth again,
And with flowers of every color,
  Deck the hillside and the plain;
Lambs again in the fields are sporting,
  Birds re-echo from each tree.
"Winter's gone! its days are ended!
  We are happy—we are free!"
Hedge and trees again are budding,
  Again with leaves be covered o'er,
Winter will not last forever;
  Brighter days are yet in store.

Sorrow will not last forever;
  Brighter days will come again,
Joy our every grief succeeding,
  As the sunshine after rain;
As the snow and ice in winter
  Melt at the approach of spring,
So will all our cares and trials
  Joy and peace and comfort bring.
When the heart is sad and drooping,
  Think, though you may be vexed and sore.
Sorrow cannot last forever,
  Brighter days are yet in store!

—*Selected.*

CORRESPONDENCE.

PURPLE CANE, DODGE CO.,
Neb., Feb., 17th, 1877.

YOUR paper makes its weekly visit to us, and we think it just the paper we need. Myself and Bro. John Holler left our homes on the 3rd inst. to attend some meetings in Butler Co., Neb.; were gone ten days and had eleven meetings. Preached to a crowded house every evening but two, and that was owing to bad weather; had the best of order and attention. It was a new thing to the people, or most of them. When we left there were many pressing invitations to come and preach again; one man said they had paid a man to preach and now had no meeting only what we held. They think it strange that we will not take pay. Many deep impressions were made we think, and hope they will seriously count the cost and accept of the Gospel as we tried in our weakness to set forth. We feel truly thankful to our old Bro James Kinzer, and the old sister, for their kindness to us during our meeting and stay with them, and also to our friend Hoeabought, hoping he will still go on and further comply with those things the Savior spoke of to Nicodemus: "Marvel not for I say unto you ye must be born of the water and of the Spirit."

There is great need of a minister in this part of the county—there are five members, and good prospects for more if they only had a minister to settle down here and preach for those brethren and their children. Brethren, here is a call; who will fill it? There are precious souls there just waiting for instruction; any brother wishing to learn more about the matter can do so by addressing Bro. Eli Armaghost, Summit, Butler Co., Neb.

Your agent J. M. Wine, gave me his subscription paper and we got three new names for your paper. Returned home on Monday the 12th, found all well, thank God for His kind blessing; also found six letters from brethren making inquiry, wishing to settle with us. That is right brethren, come and help us carry on the work of the Lord, you are needed here in the front. We have a fine county and many calls for meetings that cannot be filled. If there are any more wishing information, write, and I will freely give as correct as I can.

Pray for us that we may be faithful and contend for the old order; by their fruits ye shall know them.

Yours in love,

JACOB P. MOOMAW.

VINTON, Iowa, Feb., 8th, 1877.

J. H. MOORE: DEAR BRO:—I arrived at Waterloo, Iowa, Jan. 11th, 1877, in time for meeting the same evening, and intended staying one week, but was called to Blairstown, Benton Co., Iowa, by telegram, to see a sick lady, on Monday the 15th, hence our stay with the Brethren at Waterloo was short, and our labors not as effective as they no doubt would have been could we have remained the appointed time. Our meetings at first were not so well attended as was desired, but the brethren and friends who did attend seemed to be greatly interested; a more attentive congregation than we had at each meeting I have nowhere had the pleasure to address. Our congregations increased in number, so that by Saturday evening, Sunday 11 o'clock, and Sunday evening, the hall, in which we held the meeting, was full. We are very sorry that we could not remain longer. The very great interest manifested by all present (especially the brethren and sisters) indicated the fact that good impressions were made. We hope that the brethren there have continued the good work. We are satisfied in our own mind, that much good can be done in the city of Waterloo by the brethren, if the proper effort were made.

On Monday the 15th, took the south bound train for Cedar Rapids, Iowa, but on account of a snow storm, could go no farther than Vinton, (our home); here we stopped off until Wednesday the 17th of Jan. In company with my wife, we were conveyed across the country to Blairstown, the place near which the sick lady above referred to resides; this lady was informed by her physician that her time on earth was but very short, hence she called on us for spiritual instruction. At this place we were met by Bro. B. F. Flory, of South English, Iowa; held one meeting, good congregation, and good order. Bro. Flory preached the Word with power. Next morning, the 19th, myself and Bro. Flory started with sleigh for South English, Keokuk Co., Iowa, where we arrived the same evening in time for meeting. We continued day and night until Monday the 29th, during which time we held 18 meetings. There meetings became more interesting every day; eight souls were added to the church by baptism and one reclaimed. Many others expressed themselves about ready to forsake sin; if we could have remained longer, those who thus expressed themselves would no doubt have come out on the Lord's side. At this place we were made to rejoice in seeing the brethren and sisters manifest so much of the true spirit of Christ as to talk to sinners about Jesus at every opportunity. We were not surprised at the result of the effort made by the church, for when brethren and sisters go to work as they did here, to bring sinners to Christ, God will help them, and so it will be every where if we go to work in good earnest. May our kind Father in heaven give us, one and all, more of the working spirit. What wonders we could do! What a gathering in of the harvest! But alas! too many of *us* need reviving. Brethren let us not think that our laboring brethren must do all, but let all assist them in the good work. Let us take our minds away from earth's treasures a little more,—a *little* more did I say? No, not only a little more but *much* more, and center them on things above. We could do very much for the cause if we would only go to work in the right way.

During our stay at South English, we were assisted in preaching the Word by brethren John Thomas and Stephen Yoder. We also visited the sick members in this church, had words of admonition and seasons of prayer with them, greatly to the encouragement of them and us. Monday, the 29th, we were taken by Bro B. F. Flory and wife to near Millersburg, Iowa Co., Iowa, where reside a few members, and where we agreed, on our return from South English, to hold a few meetings. We held six meetings, the congregations were good, considering the bad roads; good order prevailed during the preaching; two were made willing to come out on the Lord's side and were baptized as Jesus gave command (Matt. 28: 19). These were baptized at the close of the last meeting. On our way from the water I heard others express themselves fully determined to be baptized at the next opportunity. From the interest manifested here by all, we are fully satisfied that much good can be done by the brethren; all that is needed is the effort, which we hope will be made at once. I can also say, for the few members that live here, that they can be considered brethren and sisters at work. When this is the case we have no fears as to the result. Arrived home Thursday morning, found our family in good health, and thanks to our kind Father in heaven for His mercies.

ELIAS TROXEL.

MARTINSVILLE, Mo., Feb. 3d, '77.

J. H. MOORE: DEAR BROTHER:—As I was sick last fall, there were three months that I was not able to do anything, and as I am the only minister in this part of the brotherhood, there were no meetings for about four and one-half months. I was often asked how soon I could again be on duty? As my health has got pretty good I thought I would try to fill a call at Longbranch school-house, which, by the grace of God, I was able to do. We had eleven meetings, and have every reason to believe that good will be the result ere long.—There are many calls for meetings but I must decline filling them, as I am a very poor man in this world's goods and have a large family to maintain. I am a carpenter by occupation, and as this is a *new* country yet, and thinly settled, and people generally in limited circumstances, there is not much work in my line of business. I wish some ministering brother, who is a farmer, would move here; the harvest is very great and the laborers few. I like the BRETHREN AT WORK; am well pleased with the position it takes. Bro R. H. Miller speaks to the point in No. 4. Peace be with you.

W. B. SELL.

FROM MINGO CHURCH, PA.

BRO. MOORE:—We have not been in the habit of reporting church news from this part of God's heritage, but feel on this occasion to give a brief account of the labors of Bro. Hillery and others. We commenced a series of meetings at the Skippack branch of the Mingo church on Saturday; Jan. 20th, and continued until Monday the 29th, when Bro. Hillery came to help us, and labored faithfully until Wednesday evening, Feb. 7th. Our meetings were well attended and a good and wholesome interest manifested throughout the entire meetings; and we are glad to report that *seven* precious souls gave good evidence of their willingness to come out from the world and join in with the people of God. Many others were almost persuaded. Our united prayers are that the good work may still go on, that many more may not only become almost, but fully persuaded to become Christians.—Bro. Hillery is still laboring in other parts of our church, where, we hope, good results will follow,—let us all pray that much good may be accomplished.

Your brother,

ISAAC KULP.

Grater's Ford, Pa.

BRO. MOORE:—I have thought for some time to write for your paper. As for myself, I am well pleased with its contents, and I hope it may not shun to declare the whole counsel of God.—There is a subject which I would like to impress upon the minds of those who write for the BRETHREN AT WORK.—That subject is *peace* and *non-resistance.* I hope and sincerely desire that this heaven-born principle may not only enter the columns of this paper, but the heart, yes, the most remote part of the heart of every one that has named the name of Jesus. I am very glad to see the zeal of our Brethren, or rather Brotherhood in defending baptism (as God gave and designed it), feet-washing, &c., for they are the oracles of God; but I hope that we will not stop at these alone; but accept and teach the whole will of God. Brethren, when you are prompted to write, remember the above subject. Our district of church has been prospering slowly; once in awhile one makes a start for the heavenly Canaan. Oh! may thoughts of eternity occupy our minds, and His heavenly counsels find their way to our hearts, and may consistency crown our lives wholly, that we all may finally meet in heaven, no more to battle with the enemy.

ISAIAH HORNER.

Brighton, La Grange Co., Ind.

GLEANINGS.

From Morrisonville, Ill.—On the 20th of Jan. we commenced a series of meetings at what is called the Evergreen school-house and continued until Friday evening the 26th inst., when Bro. Daniel Vaniman, of Virden, Ill., came to us and preached to a large and attentive congregation. On Saturday evening meeting was commenced in Morrisonville, and continued until Thursday evening of the next week—Bro. Vaniman doing the preaching. One was baptized. To-day I am at Sharpsburg, about twenty miles north of Morrisonville, waiting to be taken out into the country about three miles, where brethren John Metzger and Joseph Henricks are holding a series of meetings. Will perhaps write you the result.

A. S. LEER.

Feb. 17, 1877.

From La Place, Ill.—Dear Bro:—I thought perhaps a few items from the Okaw church would be interesting to your readers. During Bro. Cripe's stay (which was one week) there were 32 precious souls added to the church by baptism, and we are happy to know that many more are counting the cost.—Brethren Martin Neher and Keelir Heckman are now holding meeting at Tuscola, this State. Health here is not as good as it has been.

LIZZIE ARNOLD.

Feb. 23rd, 1877.

From Samuel Eiler.—Dear Brethren:—I must say that the BRETHREN AT WORK is just the paper I have long desired and looked for. It stirs up my mind within me; it makes glad the city of the soul; it brings glad tidings to my home. My loving wife has been for some time in a delicate state of health, and the reading of your paper appears to build her up in the faith once delivered to the saints; it cheers and comforts her; it is soothing to the mind and healing to the soul.

From Jacob Lehman.—Bro. J. W. Stein has been with us four days, we had seven very interesting meetings, the result was, five precious souls came out on the Lord's side and were baptized according to order, and we believe a good many others are trying to count the cost. Bro. Stein left Defiance this morning for Covington, Miami Co., O. *Defiance, O.,* Feb. 21.

From S. C. Keim.—We have pleasant weather for this season of the year. There seems to be a good spirit manifested in our church here, we have eight ministers in our district, which no doubt seems to your Western Districts to be too many, but there seems to be more calls than can be filled by that number. We have a few faithful servants who are very poor in this world's goods; they would gladly heed some of the numerous calls, but they are all out of their reach. Could there not be some provision made by richer churches to provide means to help those young churches to transport servants of the Lord to such fields of labor where they could do the most good? *Elk Lick, Somerset Co., Pa.,* Feb 20th, 1877.

From J. C. Miller.—I send you $2.50 for some more pamphlets. Having seen no contribution announced from any one in this church towards the Tract and Danish funds, so I thought it high time that something should be done in that direction; but the old saying is (and I believe to be a good one) that "charity begins at home" The Bible says we should love our neighbors as ourselves so I want to distribute some pamphlets around home first to see if I can get more interest instilled into the minds of the people in regard to the doctrine of the Brethren, which is the doctrine of Christ and His holy apostles.—*Toddville, Iowa,* Feb. 14th.

From Jas. Y. Heckler.—Bro. Lemuel Hillery will be in Norristown preaching for the brethren sometime this week. Next week he is expected at Indian Creek. During his labors in Hatfield, seven were added to the church by baptism, and in Skippack four were made willing to come out on the Lord's side.—Of course the ice had to be cut open for baptism. But now the ice is mostly gone, and the snow also. We had good sleighing about six weeks. *Harleysville, Penn.*

OBITUARIES crowded out this week; will give them next week,

LIST OF MONEY, RECEIVED
—FOR—
Subscriptions, Books, Pamphlets, etc.

J C Miller	2 50	G W Cripe	1 50
J D Rosenberger	1.00	J W Southward	1 10
M T Ullery	1 35	B W Feff	25
F Zapp	1 00	M Kindig	5 55
John Reiff	1 75	L Wakefield	1 10
Cath. Kline	25	Share Stauffer	45
J A Leedy	1 35	W B Harris	10
S A Smith	2 85	J J Jones	25
J W Borden	10	N Bolinger	2.00
J Stary	1 35	Noah Blough	1 35
Cath. Baugh	25	Paul Wetzel	7 00
L L Wagner	25	J M Wine	50
R E Reed	50	P Detrick	2 10
J H Garman	50	S M Loos	1 35
T A Turner	1 35	Jas R Gish	2 00
H Harshbarger	50	J D Gotwals	1 35
A M Bowers	1 35	J Bowman	25
S E Turry	1 50	E Newcomer	1 50
J Gump	8 10	Levi Audes	12 00
J D Shearer	1 00	L Kimmel	6 90
Lydia Reyor	1 00	Peter Miller	75
Jos Amick	1 40	S Eiler	15
A Flory	1 35	N Trapp	2 00
D Neher	4 00	C R Suplee	1 35
A H Sturtevant	1 00	D Rittenhouse	2 70
E D Spangler	30	James Grove	1 35
J D Moyer	1 00	W Rice	15
R Finney	1 35	D Vaniman	8 65
A Pefley	25	J Hedrick	30
Mary Clum	60	L Kaufman	1 50
S C Keim	75	J W Driver	25
D Keller	2 35	G Arqueth	3 20
A S Horner	1 35	D L Goon	1 35
J M Cassel	1 35	John Murry	25
G D Hylton	15	J H Wilson	10
S P Burnham	2 70	L D Workman	50
R K Binkley	1 35	J C Bright	1 50
E Soner	5 00	D Hodgen	15
G F Detweiler	7 20	J Y Snavely	1 60
A M Musselman	1 00	J H Sierly	25

„Der Brüderbote."

Is the title of our German monthly, which we publish especially for that part of the brotherhood that prefers to read in the German language.

It is the same size as the "Brethren at Work," but issued monthly, and will be devoted to the vindication of the faith and practice of the Brethren, an advocate of primitive Christianity. We will endeavor to make for our German people a sound, religious monthly, and hope they will give it all the encouragement in their power. Our pamphlet, entitled "The Perfect Plan of Salvation," is being translated into the German language, and published in the "Der Bruederbote"

Volume III will commence with the beginning of 1877.

Price, per annum, 75 cents. Any one sending five names and $3.75 will receive an additional copy free. For all over this the agents will be allowed 10cts. for each additional name.

THE BRETHREN AT WORK.

A RELIGIOUS WEEKLY,
Edited and Published by J. H. MOORE,
J. T. MEYERS, M. M. ESHELMAN.

Assisted by R. H. Miller, J. W. Stein,
Daniel Vaniman,
B. B. Mentzer, and Mattie A. Lear.

THE BRETHREN AT WORK, is an uncompromising advocate of Primitive Christianity in all its ancient purity.

It recognizes the New Testament as the only infallible rule of faith and practice.

And maintains that the sovereign, unmerited, unsolicited grace of God, is the only source of pardon, and

That the vicarious sufferings and meritorious works of Christ are the only price of pardon.

That Faith, Repentance and Baptism are conditions of pardon, and hence for the remission of sins.

That Trine Immersion or dipping the candidate three times face-forward is Christian Baptism

That Feet-Washing, as taught in John 13, is a divine command to be observed in the church:

That the Lord's Supper is a full meal, and, in connection with the Communion, should be taken in the evening, or after the close of the day:

That the Salutation of the Holy Kiss, or Kiss of Charity is binding upon the followers of Christ:

That War and Retaliation are contrary to the spirit and self-denying principles of the rel-gion of Jesus Christ.

That a Non-Conformity to the world i dress, customs, daily walk, and conversatio is essential to true holiness and Christia piety.

It maintains that in public worship, or religious exercises, Christians should appear as directed in 1. Cor. 11: 4 5.

It also advocates the Scriptural duty o Anointing the sick with oil in the name of th Lord

In short it is a vindicator of all that Chri and the Apostles have enjoined upon us, an aims, amid the conflicting theories and discor of modern Christendom, to point out grou that all must concede to be infallibly safe.

Price per annum, $1 35. Address;

J. H. MOORE, Lanark, Carroll Co., Ill

THE BRETHREN AT WORK.

"Behold I bring you good Tidings of great Joy, which shall be unto all People."—Luke 2, 10.

Vol. II. Lanark, Ill., March 12, 1877. No. 11.

The Brethren at Work.

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EDITED AND PUBLISHED WEEKLY,
BY
J. H. MOORE,
J. T. MEYERS, M. M. ESHELMAN.

:o:

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"The Brethren at Work," will be sent post-paid, to any address in the United States or Canada, for $1 35 per annum. Those sending eight names and $10 80, will receive an extra copy free of charge. For all over this number the agent will be allowed 15 cents for each additional name, which amount can be deducted from the money, before sending it to us.

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Subscriptions, communications, etc, should be addressed: J. H. MOORE,
Lanark, Carroll Co., Ill.

LANARK, ILL., MARCH 12, 1877.

True rest consists in being steadily employed at something both useful and delightful.

The article giving a full account of our people was published in *The Peoples Journal*, Vinton, Iowa.

We are out of the *Last Supper*, and cannot fill orders for a few weeks. Those who have ordered will please have a little patience.

Last week we had quite a snow-storm, and some very disagreeable weather. It is still cold and the ground covered with snow making good sleighing.

People, who love "plain apparel" and are opposed to wearing "costly array," have no compromise to make with the vain and foolish fashions of the age.

The *Young Disciple*, a neatly gotten up juvenile monthly, and edited by sister Clark, of Huntingdon, Pa., is on our table. It is becoming quite attractive for the little folks.

There are some hopes of the Eastern trouble, between Russia and Turkey being settled. If all were Christians in the true sense of the term, wars would cease, and national troubles be unknown.

The March No. of the *Der Brueder-bote* has been sent out to its subscribers. It is the neatest, as well as best No. we have yet gotten up. Send for a specimen copy and get your German friends to subscribe for it.

The man who walks "steadfastly in the apostle's doctrine and fellowship," has no time to stop and advocate Bible non-essentials. Such work as that is left to those, who are walking in the doctrine of somebody else.

We are out of Bro. Stein's tract entitled, *Why I left the Baptist Church.*—The tract has had an extensive circulation, and doubtless has done much good. It is now being revised by the author and will be republished sometime during the Spring.

Brother Meyers has been preaching here over a week. The congregations were large and the meetings interesting. He commenced meetings at the Cherry Grove meeting-house on the evening of the 8th, and expects to preach at Milledgeville next week.

In the year 1743 Bro. Christopher Saur (or Sower) a Brethren minister, established at Germantown, Pa., the first type foundry in this country, and executed in German the first quarto Bible printed in America. It is said that during the Revolutionary war the British used Bro. Saur's Bibles for gun wadding.

This week we make a little change in the make-up of our paper. The Editorial department is transferred from the second to the first page. We do this for convenience, as it it enables us to keep the first and fourth pages open till the the last, and thus be able to report the latest news received from different parts of the brotherhood.

Congregational singing is a part of Divine worship, and should be so conducted that the whole congregation may take part in it. The most familiar tunes should be selected and sung in a manner that will inspire the congregation with reverential feelings. There is, when properly conducted, much real power in singing—it is a work in which all can engage.

Brother Hope's policy in Denmark may doubtless be a good one. If the government can be induced to adopt the peace principles, it will be a great help in the missionary work. This is an important step, and we feel that the prayers and good wishes of all lovers of peace, will accompany him during his arduous labors. Bro. Hope is working hard, sowing the good seed, and we hope the time is not far distant when he shall see the fruit of his labors.

From the rattling, going on among the dry bones, it would seem that the question of *trine immersion* is creating at least some excitement, especially in certain localities. Well, when the evidence on the subject is fully spread before the world, and people can read it for themselves there will be something more than *shaking* among the bones. If the books, that some men have written, were out of the way, they could get along pretty well. But when a man goes to work, and writes a book, tracing his church up to the time of the apostles, and then some one turns around and proves that the very ones he claimed to have descended from the apostles, used to practice trine immersion, — it places his book in quite a bad shape. This places them between three horns, and on one or the other they must fall. They must either alter their books, give up all claims to apostolic succession or else change their practice. Which they will do, remains to be settled in the future.

A GOOD WORK.

From a private letter we are informed that at a certain place, where a poor brother was holding a series of meetings for the Brethren, the sisters went to work and raised over $20.00 for the minister's wife, and the brethren raised over $100.00 for the minister. This looks like *brethren* and *sisters at work*. Work of this kind we feel to heartily commend, for there are many of our ministers who are in very limited circumstances, and an occasional lift of this kind will come quite good. The sisters hit upon a good project when they raised money for the minister's wife. He himself gets much encouragement, but she, at home, must pass off her many lonely hours with but little to cheer her. Then, brethren and sisters, don't forget the preacher's wife. Remember his family, and while he is laboring hard, suffering many privations, and undergoing many hardships to supply you with heavenly spiritual food, see that his loved and dear ones at home are properly cared for and encouraged in their loneliness. They need comfort and encouragement.

HOW IT IS.

We cannot expect to glide into heaven "on flowery beds of ease," nor conclude that there are no foes for us to face. Neither can we expect to be always correctly represented by those who write about us. A life for good, for the Master's cause must be a constant state of war-fare, battling with sin and opposing error. But, while thus engaged in conflict with the enemy, we do not desire to either approach or oppose our Brethren in the manner that we meet a common enemy of the truth. It is the Christian's duty to be kind and courteous toward all men, and more especially so to those who belong to the same house-hold of faith. When we find a brother out of the way, we believe that he should be approached kindly, and treated with a becoming Christian spirit. Brethren may sometimes do things that they will afterwards regret, if reminded of their error in a becoming manner, and we trust that in this article we may be able to treat others as they should, though we have a very unpleasant case before us, and much regret that our surroundings make it necessary for us to advert to it. At first we thought to pass it by in silence, but as the position of our paper has been greatly misrepresented in a public manner, we deem it our duty to set things aright before our readers.

When we started out with our work we did not expect the road to be either smooth or entirely free from thorns, but fully resolved to center our eyes upon the truth as it is in Christ Jesus, and then, with the sword of the Spirit in hand, keep straight ahead, turning neither to the right or left. For years we had conceived the idea of publishing a paper fearlessly defending the grand principles embraced by our ancient Brethren, who were first in the reformatory movement with which we are now identified, and not meddle with matters that are of but little or no importance to the church.—Our plans being fully matured, the Brethren at Work was thrown out before the church and the world, and is now gladdening the hearts of thousands who are favored by its weekly visits.

When it was made known that we were going to stand up for a non-conformity to the world, and oppose pride and vanity in all their forms, the little sheet was hailed with joy by thousands of devoted people, who were lamenting over the rapid strides that some of the members were making towards the vanities of a popular and corrupt Christianity; while those who desired to wear the image of the world, regretted that a weekly should take such a course. But with our minds centered upon the truth, and an unflinching determination to stand by the old Gospel we have since been laboring, and it is believed that a careful perusal of our paper, will show that it has in no way departed from the original platform on which it started out.

Lately, however, there has appeared in one of the Brethren's periodicals an article greatly misrepresenting our paper, and placing it in a bad light before the readers of that periodical above referred to. We will not mention the name of the periodical or the aged brother, for we do not believe in parading brethren before the public. We quote the following from the article above referred to:

"The new paper, called the *Brethren at Work*, has decided that the Gospel of Christ and of the apostles, on the moral character of dress, would not be published in their paper, if itemized and thereby made plain to the inquirer after truth."

Most of our readers, after reading the above extract, will doubtless be astonished that such an unwarranted assertion regarding our position would be placed before the public. They will wonder where and when we ever "decided that the Gospel of Christ and of the apostles, on the moral character of dress, would not be published" by us. The amount that we have written and published against pride and vanity should certainly convince every one that we had fully resolved to defend "the Gospel of Christ and of the apostles on the moral character of dress."

We here remark, that we have not *refused* to publish a single article on non-conformity *because* it "itemized" when defending "the Gospel of Christ and of the apostles on the moral character of dress." In short, we have rejected but few articles sent us for publication. For the want of time a number lay over for a more careful examination, but to say that we have "DECIDED" not to publish an article "ITEMIZING" when defending "the GOSPEL of CHRIST or of the APOSTLES, on the MORAL CHARACTER OF DRESS," is saying something that no living man can find the least trace of in any article we ever wrote for either this or any other paper.

When the editors and associates held their consultation last winter, it was thought best that when defending non-conformity in dress, that contributors do not itemize, but call Bible things by Bible names, but not one word was said about *refusing* to publish articles defending "the GASPLE on the MORAL character of DRESS, when ITEMIZED."

There are several reasons why we regret that the article alluded to was published.

1. Brethren who know our sentiments on the subject of non-conformity, and have been carefully reading our paper, feel bad when they see such untrue assertions published regarding us.

2. Those who do not read our paper, after hearing such things about us, come to the conclusion that we, too, are drifting off into the popular current of a corrupt and proud Christianity.

3. Those who are laboring to introduce the vain and foolish fashions of the world into the church, will, when they hear that we refuse to defend "the Gospel of Christ and the apostles on the moral character of dress," take fresh courage and stand up more boldly against the position of plainness occupied and advocated by our ancient Brethren.

When we do not publish an article sent us, it would be proper for the author to write us regarding it, and, if possible, get some understanding regarding our reasons for not publishing his article, and not come out in another periodical and parade our paper before the public in an unkind way. We are working hard to build up plainness among our people, and opposing pride and vanity, and then to be accused through the public press of opposing the order of the church is to us very unpleasant, and has a tendency to do harm. When receiving articles that we do not think to publish, our method is to inform the author by letter, but we have been kept so busy we could not attend to it promptly. We have to preach twice nearly every Sunday, and frequently during the week, working in the office from early in the morning till late at night; all this has kept us from writing to the brother as we would like to have done and explain matters more fully.

It is hoped that no one will take offense at what we have written. We have presented our thoughts in brotherly feelings. We do not like to be misrepresented, for we feel that we have much work to do, and wish the united assistance of every lover of pure Christianity in defending the doctrine and traditions of the apostles. This was the object that our ancient Brethren had in view and we know no other more worthy of our attention. We do not state these things in the spirit of retaliation, but to simply put a check to the misrepresentations that have gone forth regarding our paper. Hope it will be received kindly, and that we all may cultivate the principle of brotherly forbearance and Christian courtesy.

ELLIPSES.

In the English language there are many ellipses; hence to get an idea expressed fully, words must sometimes be supplied. Thus, the fourth chapter and first verse of John when made complete will read as follows: "When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John" *made and baptized*. Verse two when the ellipsis is filled will read thus: "Though Jesus himself baptized not, but His disciples" *did baptize*. The italicized words show what has been omitted, and the supplying of these words is not *adding* to the Word. They are simply *supplements* required to give the sense in our idiom,—to express in English the *complete sense*. This course is so clear to every one who has studied the rules of the English language that there is no need of dwelling upon this point, but call the attention of the reader to a few others.

"I will pull down my barns, and build greater" (Luke 12: 18). Greater what? *Barns*, of course. Then to express the idea thoroughly we say: "I will pull down my barns and build greater *barns*." "Whosoever will smite thee on thy right cheek, turn to him the other also" (Matt. 5: 39). Other what? Other *cheek*. "Think not I am come to destroy the law, or the prophets: I am not come to destroy but to fulfill" (Matt, 5: 17). Supplying the ellipsis we have: "Think not I am come to destroy the law, or the prophets: I am not come to destroy *the law, or the prophets*, but to fulfill *the law, and the prophets*." One more case: "Go ye therefore and teach all nations, baptizing them in the name of the Father, and *baptizing them in the name* of the Son, and *baptizing them in the name* of the Holy Ghost." The man that denies this ellipsis, either does not understand the English language, or has some pet theory to defend against the power and authority of the Word. How much easier it is to work *with* the Word, than to work *against* it! The man that works with the Word has the witness within himself that he is born of God. E.

A Plan—for building meeting-houses. In many parts the Brethren are laboring under great disadvantages for the want of a meeting-house, and are too poor to build, hence I propose that every brother who uses tobacco keep an account of how much he spends for it and give that amount to the church for building houses where they are needed among the Brethren.—*J. W. Gripe, Warsaw, Ind.*

In whatever business you engage try and make yourself useful and respectable.

THE CHRISTIAN RACE.

BY GEORGE D. ZOLLERS

LAY every weight aside,
The sin of unbelief;
In Jesus Christ confide,
From whom proceeds our faith,
Who bore the cross, and wore the crown,
And is at God's right hand set down.

Let us with patience run
The Christian's heavenly race,
And when the triumph's won,
By that implicit faith
We'll view our Author on His throne,
And wear the bright, immortal crown.

Not like the wreath of flowers,
Or gems that fade away,
Which mustered all the powers
Of men, in ancient day,
To win but a corruptive crown,
And gain a dying world's renown.

When'er some darling sin
Assails us in disguise,
Let not its influence win
And cloud our heavenward eyes.
But then resist with all our power,
And faith will triumph in that hour.

With the bright hope portrayed
To every Christian's mind,
Let us incite our speed
And leave the world behind.
Let every weight be laid aside
And evil passions crucified

Our minds should of't revert
To saints in days of yore,
Who did their powers exert
To run this race before;
By faith they left a good report,
And made Jehovah their support.

Awake each languid soul,
And eagerly move on,
Until you reach the goal,
And win the immortal crown.
O, sweet will be the welcome home,
When we the heavenly race have run.

* * *

NON-CONFORMITY
TO THE WORLD.

BY J. W. STEIN.

INTRODUCTION.

SHOULD you send embassadors to negotiate with some hostile power, authorizing them to offer certain conditions of reconciliation, specified by the government, but who, on reaching the enemies' country, would conclude peace controry to the terms you had stipulated, what would you think of them?—Would you ratify their work? Would you not regard them as traitors? Would you not divest them of all authority and commission others more faithful, to represent the claims of the government? I beg you, then, to consider that the churches and ministers of Jesus, who is the rightful Sovereign of the earth, are his embassadors to a rebellious world, under the usurped dominion of the prince of darkness. He has no exceptions to make but demands unreserved subjection to His authority. While He offers peace, He declares uncompromizing and exterminating war against the last remains of sin, and will grant reconciliation and life only on the conditions which His sovereign pleasure specifies.—While he is a Sovereign of infinite tenderness and compassion, He is also a Judge of inexorable justice. His claims are directed by infinite wisdom, supported by unlimited resources and executed by omnipotent authority. If my message seems severe, I beg you at least to reflect kindly on the solemn nature and responsibility of my calling. If His watchmen warn you not, and you die in your sins, your blood will be required at their hands; but if they warn you and you will not hear, your blood will be upon your own heads, (Ezek. 33). My object in this discourse, is not, then, to please you, but to warn you, because I love you I would that you might be pleased with the truth, accept it and obey it, but an apostle has tought me that "If I please men I am not the servant of Christ" (Gal. 1: 10).

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NON-CONFORMITY.

"Be not conformed to this world; but be ye transformed by the renewing of your mind."—Rom. 12: 2.

1. *The doctrine of my text fully exemplified in Christian life and character requires a thorough moral and spiritual renovation of every faculty of man's intelligent nature.*

"Be ye *transformed* by the RENEWING of your mind." The understanding, "Darkened by the God of this world," must be enlightened by truth. The judgment, perverted by error, must be corrected and established by the truth. The conscience, defiled by sin, must become educated and purified by truth—The affections which are earthly, and grovelling, and sordid and sensual, must become elevated, and heavenly, and spiritual and holy: and the perverse and rebellious will, which asks: "Who is the Lord that I should be mindful of him?" must become so thoroughly subordinated to the Divine authority that its constant breathings are: "Lord what will thou have me to do?" "Speak Lord for thy servant heareth." "Every thought" even should be "brought into captivity to the obedience of Christ" (2 Cor. 10: 5). Call this *regeneration* or the *begetting again* "by the incorruptible seed of the Word of God" it is a necessary qualification of Christian character, and condition of "life and immortality."—Here, "If any man be in Christ he is a new creature" (2 Cor. 5: 17). But since *thorough transformation* is not only *internal* but also *external* it must not only be felt experimentally but exhibited practically. In all the metomorphoses of the universe the transformations do not only effect the nature and disposition but also the conduct and appearance. The worm is not only changed to the butterfly in character and disposition, but it *acts* like a butterfly and *looks* like a butterfly. So every Christian grace or virtue developed in the *renewed* mind as naturally exhibits itself in the conduct and life, as that the sun shines, or the fountain flows, or the earth vegetates. In harmony with this principle I further remark then that,

2. *The doctrine of our text fully exemplified in Christian life and character demands a chaste conversation.*

Just as you distinguish a person's province and nationality by his brogue, so a man's speech will betray his moral and spiritual character. One's habitual conversation is a *direct* index to the state of his heart: "For out of the abundance of the heart the mouth speaketh" (Matt. 12: 34); and an *indirect* index to the place and character of his treasures: "For where the treasure is, there will the heart be also" (Matt. 6: 21).—A vain and idle and foolish and empty conversation is conclusive evidence that a vain and idle and foolish and empty heart is within. Flattering lips, a whispering tongue, idle words, foolish jesting, backbiting, tale-bearing, railing, reveling, reproaching, blasphemy, falsehood and slander, are the fruits of a heart completely under the dominion of the devil, the world, sin and lust. They bespeak unmistakably, an envious, murderous, deceitful and abominably corrupt mind. I was much impressed with the importance of this thought by an incident I noticed in one of our papers some years ago. A young man who was much concerned about his salvation, sought the company of a young minister on his way home from meeting, which was granted, but on the way home, and during the afternoon, the minister was entertaining the company with ludicrous stories calculated to draw out bursts of laughter. The young man who had been so much interested about his condition felt much disappointed. He left the room in disgust, went into the yard, stamped upon the ground and said: "That man is a liar and his religion is a lie." He became an infidel. Years passed away.—In old age that minister was called to the bed side of a dying man, who inquired if he remembered preaching a certain sermon at a certain place, at such a time? Yes, the minister remembered it. "Well," said the dying man, that sermon made a deep impression upon my mind." "Thank God," exclaimed the minister. "But wait," said the dying man, "perhaps when I tell you all you won't feel so thankful. Do you remember that a certain young man sought your company that afternoon?" Yes, he remembered it. "Well," said the dying man, "I am that young man. I was much concerned about my salvation, but when I listened to your idle talk and foolish jesting, that afternoon, I said in my heart that you were a liar, and that your religion was a lie From that day I became an infidel. I'm not an infidel now, but it's too late. I'm a lost man! You, sir, have been the cause of my ruin, and my blood will I require at your hands." Let us, beloved, take warning from this sad incident and bridle our tongues. The Savior says: "A good man out of the good treasure of his heart bringeth forth good things; and an evil man out of the evil treasure bringeth forth evil things." Again. "Every idle word that men shall speak they shall give account thereof in the day of judgment" (Matt. 12: 35, 36). James says: "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain" (James 1: 26). If our hearts are deceived, beloved, and our religion is vain, it can do us no good.

(*To be Continued.*)

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THE DOCTRINE OF SANCTIFICATION.

NUMBER III.

HAVING briefly explained the nature of sanctification, we shall now enter into a more general investigation of some highly important particulars underlying the subject, the investigation of which is necessary, in order to give us a proper view and insight into the different means employed in our sanctification. It must be remembered that the ever blessed Trinity, the Father, Son and Holy Spirit are to be regarded as the special and proper means of our sanctification.

1. *The means as ascribed to the Father.* It will be seen from the various passages of Scripture in which our blessed Lord offered up prayer in behalf of His disciples, that the work of sanctification more especially belongs to the Father This is evident from the Savior's own language, when he says: "Sanctify them through thy word; thy word is truth" Here Christ himself acknowledges the Father to be the Sanctifyer. To this might be added yet the words of the apostle: "For this is the will of God, even your sanctification" (1 Thess. 4: 3). In this passage of Scripture *the will of God* is mentioned as having something to do in our sanctification; and by the term God, as used in this connection, is not meant the Son, neither the Holy Spirit, but the Father. In I Thess. 5: 23, the apostle makes use of the following language: "And the very God of peace sanctify you wholly." That the work of sanctification is here ascribed to the Father is evident from the following two reasons: First, the apostle prays that *God* should sanctify, meaning the Father, as the Greek *ho Theos*, the God, could not possibly mean or refer, in this connection, to any other of the Divine Personages, but the Father. Secondly, the apostle wished us to be preserved in a sanctified state "unto the coming of our Lord Jesus Christ," making it clear from the one passage of Scripture that the Father has a special work in our sanctification.

2 *This work as ascribed to the Son.*—It must be borne in mind that the Lord Jesus, "who gave himself for us, that He might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works," must not be excluded in the blessed work of sanctification. In one sense Christ is to be regarded as the Author of our sanctification, as he has obtained for us this privilege, by His own voluntary death and suffering. This again may be inferred from the following reasons: First. The death and suffering of our Lord provided for us a sanctifying means or agency, without which it would be utterly impossible to bring us into a living contact with the Divine nature In ourselves we were unworthy of God's notice and love; and in creatures thus polluted and guilty of sin, there was nothing to induce our Maker to restore unto us His image, which man had so impiously defaced through rebellion against God. As a perfect obedience, therefore, was performed by our Lord and Savior, not for himself but for us, and as this alone was meritorious of our salvation, we can now again regain through the second Adam what was lost in the first Adam. "For their sakes," says Christ, "I sanctify myself, that they also might be sanctified through thy truth" (Jno. 17: 19). The apostle says: "Christ loved the church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the Word; that he might present it to himself a glorious church; not having spot, or wrinkle, or any such thing; but that it should be holy, and without blemish" (Eph. 5: 25, 26, 27). Thus it will be seen that Christ becomes to us a proper means of a sanctified nature,—the medium through which the holiness of God is imparted to man.—Secondly. The Lord Jesus has by His own death and suffering divested the strength of sin, which is the law. He has also removed the curse, which retained man under the bondage and inextricability of sin; and has now brought us into a condition in which we can receive the Divine influences of the Holy Spirit into our hearts, by which we can be cleansed from all unrighteousness of Christ, and the apostle tells us that Christ "was made sin for us, though He himself knew not sin, that we might be made in the righteousness of God through him." St. Paul also assures us that Christ *is* "*made* unto us wisdom, and righteousness, and sanctification, and redemption" (1 Cor. 1: 30).

J. T. MEYERS.

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For The Brethren at Work

"ALL MEN ARE LIARS."

BY DANIEL VANIMAN.

"I said in my haste, All men are liars."—Ps 116: 11.

ALTHOUGH the Psalmist says that he said this in his haste, yet does he not intimate that it is true? It stands therefore as the language of inspiration, that "all men are liars." We all lie.—Not consciously nor criminally perhaps, but really. It seems a very simple thing to state a fact, yet lying is much easier, and is learned without any special effort.

To comprehend a fact in all its length, breadth, height and depth, and to state it in language that will represent it correctly in all its relations, belongs only to a mind singularly gifted, finely balanced, and well cultivated in this special department of effort. It is said that the greatness of Daniel Webster was more apparent in his ability to state facts clearly and fairly than in anything else. Always, under all circumstances, to look, act and state the exact truth lies in a field beyond human attainment. In spite of our efforts some of our truths will be (so to speak) half truths, or distorted truths, or exaggerated truths, or sophisticated truths. Some of this may be caused by carelessness, some by the result of habit, while much of it is evidently owing to mental incapacity, though by no means always. There are persons in every community, who seem to have a warp somewhere in their perception which seems to prevent them from receiving truthful impressions.—Everything seems to reach their minds distorted, as natural objects reach the eye through wrinkled glass. Others there are who, in a general way, are able to apprehend facts well and state them with ordinary correctness, unless they relate in some way to their personal interest; but the moment that self-interest is in any way involved they assume false colors, or proportions.

Here is a probability that all persons are more or less tinctured with bigotry, superstition, prejudice or fanaticism. All of which mentally incapacitates us from properly apprehending and expressing facts with exact fidelity.

I suppose we all have a kind of creed written in our minds, to which we are more or less blindly attached. "If some sturdy truth comes along and asks for admission, we turn to our creed to see whether we can safely entertain it. If our creed says *no*, we say *no*; then the fact is turned out of doors, and misrepresented after it is gone." Every new truth that comes to us seems destined to run the gauntlet of our creeds. If it gets through alive, and is a little careful not to turn too much of our error out of doors at once, we are disposed to let it live; otherwise we begin to look for the best method of killing it. Sometimes truth comes to us asserting her power to stand without our assistance, then we will compromise as best we can, and shape our creeds to suit. The earth turned on her axis, and wheeled around her orbit though Galileo was thrown into prison and strictly charged to tell it no more. We fight the sturdy truths of Geology and Astronomy because they interfere with our creeds; but after awhile they become too sturdy for us, then we become gradually willing to patronize them, and confer upon them the honor of harmonizing with our creeds, if only it need not be admitted that our creeds were wrong. Says one apt writer: "My creed is my window at which I sit and look at all the world of truth outside of me. All truth is tinted by the medium through which it passes to reach my mind; and such is my imperfection and my weakness, that I could not raise my window immediately, and place my soul in direct, vital contact with the great atmosphere of truth, if I would."

"The vices of humanity are sad *media* through which to receive the truth."—There is no truth which personal vice cannot distort while passing through it to the mind The mind can be reached only through the senses, and these may be perverted, exhausted, or unduly excited, and hence incapable of transmitting to the soul untarnished truth. By the time truth is passed through the *media* of vice, bigotry, or self-interest, it reaches the soul so distorted that some, or all, of its power is lost.

Undoubtedly this is the reason that so large an amount of truth uttered from the pulpit, through periodicals and good books, produce so little change in the minds and morals of men. The human senses being not always alike perverted, exhausted, or unduly excited, furnishes a reason for continued efforts in presenting the truth even to the same parties who have rejected it before. On the day of pentecost, the truth reached and changed many hearts in which it had failed before. The less the senses are dulled by sensuality, vice, bigotry, or self-interest, the faster will that heart be filled by untarnished truth.

The text says: "All men are liars" and I take it all women included. Mrs. A. is a very kind-hearted, devoted, Christian woman, good to the poor, visits the sick, and in her zeal to do them good, recommends a certain medicine she has used in her family as the best in the world.

Mrs. B. is an amiable woman of good character, and sweet temper, but at a time when her nervous powers are exhausted, and senses perverted, she cannot well bear all the pranks and noise of her children around her and tells them they are the worst children she ever saw.

Mrs. C. is a woman of more than ordinary excellence, has great sympathies for the poor and the erring, and feels a strong desire to do everything in her power to help the missionary cause, and when she is told of the millions of money that is annually worse than wasted on whisky, tobacco, and vain display, and that for either of these items there is more than enough spent in the United States to buy all the bread used by the whole population, and on all of them together, more than would build annually one hundred thousand churches at a cost of ten thousand dollars each, and furnish two hundred thousand homeless families each with a home worth five thousand dollars besides, she becomes zealously affected and declares she will henceforth waste no more of the Lord's money, and will persuade all others out of it she can; but when her daughter gets married, she did not happen to think that it is written: "When thou makest a dinner or a supper call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors lest they also bid thee again, and a recompense be made thee. But when thou makest a feast call the poor, the maimed, the lame, the blind, and thou shalt be blessed: for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just" (Luke 14: 12-14). Being so forgetful she invited upward of 75 of her *friends*, and *brethren*, and *kinsmen*, and *rich neighbors* and did not happen to think of the others mentioned. And prepared for those invited many kinds of pies, sweet cakes, purchased candies, and prepared also other worse than useless sweetmeats in abundance, which together with the other superfluities there had, and the time wasted in preparing them, would, if properly applied, have been sufficient to move onward the kingdom of Christ considerably, and laid up treasure in heaven for Mrs. C.

Miss D. is a young disciple, just merged into womanhood, and because so modestly adorned, so chaste in her conversation, so kind to all, and so devoted to the service of her Master, she is universally loved and respected, her word is taken at par everywhere, unless joked or questioned by her friends concerning her love matters. When, instead of pleasantly telling them, if she would tell them all she knew about that, they would know as much about it as she did; or in some other truthful way evading to tell what she wishes to keep, she will lie out-right; having always been accustomed to hear folks lie about love matters, she, too, does it, little realizing that in the eyes of the Lord it is as sinful to lie about love matters as about anything else. But why follow this side any further, since all belong to the same fallen race.

The social lying of the world is immense. But of all the conscious and criminal lying of which I have a knowledge, I can not now think of any that surpasses that of a political campaign either in malignity or magnitude. At such times political men seem to fall greatly in love with lies, will speak as if principles were only at stake and personalities were out of the question, will studiously misrepresent their opponents, mis-state their motives, suppress the truth when it tells against them, and exaggerate it when in their favor; skulk behind subterfuges and lie squarely and roundly whenever it seems necessary.

After all, the business lying of the world is perhaps the most universal, being confined to no nation or climate.—Two selfish persons meet on opposite sides of a counter, one is interested in selling at the highest practical profit, the other in buying as cheaply as possible; and hence half truths told and whole truths suppressed are not rare. But of all the deceptions touching the quality of the goods on the one side, and the ability to purchase on the other, which in reality are worked into cunning little lies, and passed back and forth over counters it would be humiliating to tell.

If all the lies passed over some counters were stacked on the counters, each one taking ! of an inch, cubic space, I fancy on many counters they would, in less than six months, interfere materially with both the display and the sale of goods. In business circles it is considered quite a compliment to be considered sharp at a bargain, but really is such sharpness anything else than a faculty for ingenious lying? If A. sells B. an article worth $1.00 for $3 00, he is considered sharp at a bargain, but this he cannot do knowingly without lying; because the act is essentially a lie in itself. Look closely at the business advertisements of our day, and you will see how rarely advertising is done with exact fidelity to the truth. First find the man or woman who never spoke, looked or acted a lie before you conclude David was too hasty when he wrote the language of the text: "All men are liars." The majority of persons get truth more or less through the *media* of prejudice, selfishness, sensuality, bigotry, &c., hence, hardly ever get it pure, in consequence of which they are not able to express it with exact fidelity, even if their power of expressing it equals their ability to apprehend it. Grant it that much of the social, political and business lying of the world is unconsciously done, yet this will not make it right; because *we can*. *We must watch*. We *can* cultivate the power to apprehend and express the truth. We can cast away at least some of our selfishness, sensuality, bigotry, and prejudice, which prevent us from receiving and expressing the truth faithfully. We *can* we *must* refrain from conscious and willful lying; for without the "Celestial City," in company with other vile characters, will be found "whosoever loveth and maketh a lie" (Rev. 22: 15.

Lord, pity our weakeness and help our fallen race to try harder for improvement in truthfulness, for we shall only find our highest account in trying.

For The Brethren at Work.

THE CHURCH OF JESUS CHRIST.

BY ALEX. W. REESE.

"That he might present it to himself a glorious church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish."—Ephesians 5. 27

THE history of the human race demonstrates the fact that man is naturally a religious being. Deep within his bosom lies the innate consciousness of the existence of a Supreme Being. And this conviction is accompanied by a sense of personal accountability. He feels that for "the deeds done in the body" he is responsible to that Higher, Invisible Power,

The fear of future punishment, and the desire to secure the favor of this Divine Person, lead mankind to worship.

In all ages of the world the records of the race exhibit the religious creeds and practices of mankind as among the most prominent and striking features of history. This peculiarity is universal. No depths of savage barbarity, no degree of intellectual preeminence, is exempt from this rule. This impulse of his nature is *imperative!* Man *must* worship. If he worship not the true and the living God, he will "bow down to stocks and to stones." The very lowest degree of Paganism is only the grossest form of man's inward convictions of the great hereafter. As man rises in the scale of intellectual power, and emerges into the light of a higher civilization, the objects of his adoration, and the forms of his worship, assumes the drapery of a more refined taste. The uncouth and hideous idols of the savage mind give place to the poetic creations of genius. As a Pagan nation advances in learning, philosophy, and general intellectual power, its mythology becomes more complicated, and reflects more truly the cast of its great minds. And this, indeed, for most obvious reasons. What more likely to produce a mythology enclothed with the exquisite drapery of poetic inspiration, glowing with martial fire, breasting the spirit of eloquence and beauty, and steeped in the transcendentalisms of a dreamy, ideal philosophy, than the religious needs of a Pagan nation of poets, warriors, heroes, philosophers and sages. A more refined and idealistic Paganism will not tolerate the rude idols and coarse worship of its more barbarous ancestors. And yet, worship is a necessity, and worship therefore they must. These facts might be abundantly demonstrated by reference to the historic records, as well as to the unwritten traditions of the human race. In all ages man has had some system of religious belief—some form of sacred worship. The earth, ever since "the morning stars sang together, and the sons of man shouted for joy," has always, and everywhere, been dotted with the shrines and temples of man's worship.—

These are but indicative of the universal, imperative, innate consciousness of the human soul of the existence of a great First Cause, the Supreme Ruler of the universe. Hence, in all ages of the world, there has been an assemblage of believers in the predominant theology of the time, which assemblage constituted the church. And this church—for the time being—has always commanded popular respect, and enjoyed the popular confidence and support. No opposition is tolerated; the heretic appears in the arena only to fall a sacrifice to popular hatred and to popular fury. Passing in silence the religious history of the world—for the want of time and space—we come to the dawn of the Christian era. Let us glance briefly at the *political* condition of the world when the incarnate Son of God appeared upon the scene and set up His kingdom on earth. Judea, the land of His birth, and the theatre of His future "mighty works," His suffering and His death, had been conquered by the Roman arms. She had sunk from her former glory, grandeur and renown, to the abject state of a subjugated province. The iron heel of the proud, imperial Cæsars was on her neck. The shadow of the Almighty's displeasure brooded ominously over the "Holy City." And yet, amid the galling humility and ever present sense of his degradation and bondage, there remained to the unhappy Jew the worship of his father's God. So long as his religion concerned not his Pagan master, the haughty Emperor of Rome cared but little about it. Just so long as the *worship* of the Jew interfered not with his obligation to "give tribute to Cæsar," as a loyal and dutiful subject ought to do, the Roman monarch cared but little about the Hebrew creed and less for the Hebrew's God. And now, while the High Priest offers incense in the gorgeous temple, while the "chosen people," weary and sick at heart, look with expectant eyes for the promised Messiah, who is to deliver them from the cruel human yoke, and restore to Israel her former glory and renown among the nations of the earth; at this juncture *Jesus of Nazareth the "King of the Jews" was born.* From the obscurity of Bethlehem is flashed the astounding news: "The Messiah is come!" No wonder the startled, incredulous Jews exclaimed: "Out of Galilee ariseth no prophet!" And now, in striking contrast with the splendors of Pagan idolatry, and with the impressive services of the Hebrew worship, behold the plain and simple Gospel of "the meek and lowly Jesus." And away up yonder, beneath the cloudless skies of Palestine, away from the gorgeous decorations of the temple and the imposing ritual of the synagogue, listen to the sublime sentiments of the Sermon on the Mount.—And far away, by the Jordan's brink, "the voice of one crying in the wilderness, 'Behold the Lamb of God!'" In the midst of scenes like these Jesus of Nazareth set up His church on earth, and proclaimed to mankind that He was the Redeemer of the world.

The haughty Pharisees and Scribes, the doctors of the law, are amazed and startled at His claims. And, as day by day, the populace are drawn in admiring crowds to hear the wonderful words of the lowly Nazarene, who proclaims himself their king, the chief priests are filled with hatred and with rage. *This* man the *Messiah!* What *could* be more absurd in the eye of the haughty Jew than such a claim? And what could be more humiliating to their pride than that? But why continue the familiar story? why recount the multiplied sorrows of the Savior of the world? In the face of persecutions, of reproach, of calumny, of bitterest opposition and fiercest hatred He established His church on earth. And, moreover, He declared that the gates of hell should not prevail against it. And, in the great commission to His disciples He declares: "Lo, I am with you alway, even to the end of the world." The church, then, founded by Christ, *still exists on the earth,* for He hath declared: "Heaven and earth shall pass away, but my words shall not pass away." Where, then, shall we find this church, and how shall we know it? This is a solemn and vital inquiry to every human being on the face of the earth.

To be a disciple of Christ, a member of His church, is to "be an heir of God and joint heir with Jesus Christ to an inheritance incorruptible, undefiled and fadeth not away, eternal in the heavens." How, then, we say, shall we *know* the true and only church of Jesus Christ among the hundreds of different organizations of the present day, calling themselves by His name? If we look abroad over the so-called Christian world, we observe almost innumerable religious societies, all of them calling themselves churches of Christ. Indeed, some of them are known among men as "*the* church," "the *Christian* church," "the church of *God*," etc. Now, amid all these conflicting claims, and the bewildering confusion on this subject, where shall the sincere and earnest seeker after truth look for light? Did Christ establish more than *one* church on earth? Did the Incarnate Son of God proclaim more than *one* Gospel to lost, ruined, and sinful men? Surely not, and it were little, if any, short of blasphemy to declare otherwise than this. How, then, shall we know the church of Christ? There is but one infallible test! "Ye are my disciples," said Jesus, "if ye keep my commandments," and, conversely, it is idle to call those His disciples who keep *not* the commands of Jesus.

This is not a human test, but the test given by the Lord Jesus himself. And what, indeed, could be a more sensible and reasonable mark of a Christian than this? On the other hand, what a mockery it is to *profess* to love Christ, and yet refuse to obey His commands. The Savior himself seemed surprised—if we may use such an expression—at this class of persons, and said to them: "Why call ye me Lord, Lord, and do not the things which I say? It was a withering rebuke to the hypocrisy of such characters in his day. We can all see the propriety of such a rebuke. There is no ambiguity in the language of our Lord. No church can be called the church of Christ, nor can its members be denominated Christians whose rule of faith and practice does not strictly correspond with the plain teachings of the New Testament. This proposition all candid minds must admit. It is of the nature of an axiom—a self-evident proposition. "For though an angel from heaven preach any other doctrine," he is not to be accepted or believed. And we are to take this book just as it is. We are to "search the Scriptures" for ourselves. We are not to be governed in our views of its doctrines by the opinions or traditions of men, no difference how great or how learned they may be. No Scripture is of any private interpretation. And in order to be the disciples of Christ, we must obey all of Christ's commands. We are not to select those commands which require comparatively little self-denial, and reject those that are a cross to the carnal mind; excusing ourselves by saying that the latter are "non-essential."

We are not to shirk the disagreeable duties of a Christian, and take up the more pleasant ones. We are not to refuse the observance of those commands which may subject us to the ridicule of the world, and perhaps impose the loss of personal popularity. We are to take up the cross, let the consequences be what they may. Says the Savior himself: "He that taketh not his cross and followeth after me, is not worthy of me." Again "And whosoever doth not bear his cross, and come after me, cannot be my disciple" (Luke x: 27.)

We are then according to the words of Jesus, to deny ourselves as well as to take up our cross daily and follow him, if we would be the disciples of Christ. Of what, then, are we to deny ourselve?

The Apostle Paul, in his epistle to Titus, (11: 12.) says: "Teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world." Again, the apostle uses this language: "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Furthermore, he tells us (Romans 8: 6.): "For to be carnally minded is death, but to be spiritually minded is life and peace. Now these scriptures indicate plainly what is the duty of the follower of Christ; and when we see any one doing these things we may safely conclude that person is a genuine disciple of the Lord Jesus. We cannot be mistaken here, for this is the infallible test given by Christ Himself.

And while this is true of individuals, it is also eminently true of the church. The same unerring rule is laid down in God's Holy Word, whereby we can know His people in a collective capacity as a church. That church that obeys all the commands of Christ, and observes all the ordinances passed by the Lord Jesus, is His church; and the church that fails to do this, is *not* the church of Christ, but is the church of somebody else. Such a church may call itself the church of Christ, but in thus doing it is an imposter; for it is not a church of Christ, but a church of man (Rev. 3: 9).

How then shall we know this one true and living church of the Lord Jesus Christ? We answer by the infallible test of His blessed Word. "Ah, but," says one: "all claim to be founded on the Word, and all quote the Word in defense of their doctrines, how shall I know which are right and which are wrong? Besides," continues the objector, "I see that there are good, honest people in all churches as well as some that are bad, so that I can't see that it makes much difference what church one belongs to, if he is only sincere and honest in his belief." Such is the reasoning of the multitude of people on the great concerns of the immortal soul, but it is sophistical in the highest degree. It is a very superficial view of the case, and men reason thus because "the things that are unseen are eternal." We would not trust the title to a piece of land on such reasoning as that! No, we would immediately and unflinchingly apply the test—the law in case. Now why not apply the same test to the church? Is the title to a home in heaven less important than a valid deed to a temporary home on earth?

In our search, then, after the true and genuine church of Christ, let us begin the work by a careful and honest investigation of the Word of God. "Search the scriptures" is the command of Jesus, and it is the very first step in the great work before us. "Examine your title," is the dictate alike of prudence and common sense. And in this investigation of the Word of Truth, we are not to be governed by the opinions of men; for this is verily the rock upon which untold thousands have been and will yet continue to be wrecked. We are to be controlled in our views by the Word alone.

Let us observe how this works in actual practice with thousands of our dying fellow-men. "He that believeth and is baptized shall be saved," says Christ. A very large and influential body of people, in this and other countries, calling themselves Christians, and they would be offended if you were to call their claims in question, say you need not be baptized at all, that this is all figurative language, and so of all the other ordinances of Christ's house. Now which shall we believe—these people or Christ? Here is a plain, sharply defined issue. Whom shall we follow, God or man? If God, then what is baptism? "Ah,," says one chuckling to himself, "here comes the knotty question; here's where everybody is split up and divided! Nothing certain about it." Now this seems plausible at first; but it is really not so when we come to the Word of Truth, and get away from the opinions of man. Is there more than one kind of baptism? What saith the Word? "One Lord, one faith, one baptism" (Ephesians 4: 5). But look at the practice of the churches calling themselves by the name of Christ; one sprinkles, another pours, a third immerses by a single dip, while a fourth plunges the candidate three times under the water. Can all these be right, says the honest soul? No. If there is but one baptism—according to the Word—there cannot be four. One is from the Lord, the balance were invented by man. Let the honest soul be very careful, then, that he is baptized with the Lord's baptism. Let him search the Word—not the opinion of some great learned D. D.—and he will find there the Lord's baptism, the *one* baptism—the other three are shams, and will have to be cut off—they are the work of man. Let him, then, honestly and carefully search the word, and fear not the result.

(*Concluded next week.*)

THE SILVER EGG.

A SILVER egg was once prepared as a present to a Saxon queen. Open the silver by a secret spring, and there was found a yolk of gold; find the spring of the gold, and it flew open, and disclosed a beautiful bird; press the wings of the bird, and in in its breast was found a crown, jeweled and radiant; and even within the crown, upheld by a spring like the rest, was a ring of diamonds, which fitted the finger of the princess herself.

O, how many a promise there is within a promise in the Scriptures, the silver around the gold, and the gold around the jewels; yet how few of God's children ever find their way deep enough to discover the crown of his rejoicing, or the ring of his covenant of peace.

CORRESPONDENCE.

FROM DENMARK.

TOMERSBY, FEB. 11th, 1877.

DEAR BRETHREN:—The prospects of the mission are now better here. Some have recently been awakened and stand very near to the truth. I have been from one end of the country to the other, and met with favor among all those who are opposed to war. It is likely that we will form a union, as a peace party, embracing Denmark, Norway and Sweden. This will open the way in many places to preach the Gospel, which we could not do otherwise. There are not a few, who are opposed to war, and if we, like Paul, can be made all things for all men, not seeking our own profit, but the profit of many, that they may be saved (1 Cor. 10: 33.)

I have always considered this the important point. This gained and the rest will come right. But I need your prayers, your sympathy as much as ever. The members here are faithful and labor with success. I expect some additions to the church by Spring, if not before. God will give the increase in His own good time.

The peace union is a great work in the present state of Europe. And then, too, the truth of trine immersion is fixed in the minds of very many. We have gained much more than you are aware of, as you know not the condition of the people.

Our pamphlets have been spread over many parts of Europe and have even found their way to Australia.

My health is poor; yet the Lord con keep me as long as I am needed. It would not be much, if I should die for the cause here. We are daily longing to see the faces we once beheld with joy; but if we shall not meet in this world, we may, if we continue faithful, meet our heavenly Father's approbation, and join in songs of praise for evermore!

Yours, least in Christ,

C. HOPE.

FROM WAYNESBORO, PA.

FEBRUARY 28th, 1877.

CHURCH NEWS, are very interesting, when they come to us in the brief, comprehensive, and instructive manner in which they appear in these columns. I have often heard subscribers to our church papers remark that the "church news" were largely uninteresting, because of length and minuteness. Indeed, brethren and sisters, I never could see, that telling of "lodging," taking dinners," "driving to depots," calling on "relatives," &c., &c., — I say, I can't see that these are *church news*. We don't want to know so much about who preached, as what was said, that we may learn, — learn, how to fulfill the law of Christ better. We want to know, that "the Word" was preached, and the Church defended. We want to know that the "certain sound" and the warning was given. Then want to know that Zion's borders are extended; and if so, we want to know that some are gathered into the Fold, such as shall be saved. So shall we rejoice, and be glad in the Lord.

I think the title of the column, "Gleanings" is just the thing. Glean out of our letters just such items, as will be useful and edifying, and I am confident, my dear brethren and sisters will be well satisfied.

I am in receipt of a letter from a dear brother (Elder J. D. Trostle, Linganore, Md.,) from which I will glean a few items. Brother Trostle says, that, about the holidays, he spent eleven days in Lancaster Co., preaching, and had a pleasant time. Returned home Jan. 4, and had some meetings there, two brethren from across the (Susquehanna) river being present. He then went to Adams Co., and spent the week with one of our churches there, and then, by invitation, went to Brownsville, Md., being several miles east of Harper's Ferry, and found the harvest ripe. Twenty-nine were baptized.

These are glad news, and we are made to rejoice all the more, when we hear, (through other sources) that the doctrine was preached there in its purity, and that those who were received, took on them the cross of self-denial, renouncing the fashions of the world, and coming out as a separate and "peculiar people." The light of self-denial will never grow dim, but will shine more and more "unto the perfect day." May they stand up for Jesus, and declare by life and word, that they are "strangers and pilgrims on earth" seeking the City in the Heavens.

D. B. MENTZER.

FROM CALIFORNIA.

BRO. J. H. Moore: — The Lord willing, about the first of May next, I expect to start to the southern part of Oregon, Jackson Co., and I send you the money for the following works: 2 Trine Immersion Traced to the Apostles, 2 Perfect Plan of Salvation, 1 True Evangelical Obedience, 3 of the B. at W., and 1 Sabbatism.

If the Tract Association will send me tracts for distribution, I will endeavor to do the best I can with them, for I go to Jackson Co., Oregon, where there are twenty members without a preacher, and will try to effect an organization there, and establish the truth as it is in Jesus. I was there about two months ago, and found the members suffering for the bread of life. They live about 150 miles from the nearest church in Oregon.

G. W. HOXIE.

Ripon, San Joaquin Co., Cal.

[TRACTS for free distribution sent. ED.]

FROM SOUTHERN KANSAS.

GALESBURG, Neosho Co., Kan.,
Feb. 8th 1877

THROUGH the blessings of God, many of the brethren in our beloved fraternity, have become rich so far as this world's goods are concerned. The Savior says: "The poor ye have always with you," and many of our poor brethren, who were not able to own a home in that portion of the country, where the price of land is high, have emigrated to the West to get homes; and now there are quite a number of them, in southern Kansas. A little group here and there, perhaps one or two in some isolated corner by themselves, trying to get along in the world, and gain an honest living, but their spiritual wants claim our attention. And as the demand is much greater than can be supplied with the means and force we have at our command, must they be left to starve for the bread of life?

Much means have been appropriated for the Danish Mission, and we are glad that it is so, and pray, that much good may be accomplished. But while our means, prayers and sympathy extend in that direction, let us not forget the waste places of our own country, especially our own household, Brethren, don't forget the outskirts. You that have the privilege of meeting every Lord's day, perhaps a dozen ministers around the table, think of the scattered ones in southern Kansas, some of them perhaps your own children, that do not get to Meeting once in six months, some one year, some two years.

Having just returned from a two weeks trip, trying to labor in the vineyard of the Lord, and seeing the great demand for preaching, with tears they ask, When are you coming again? I know, if you could come, some would join the church soon. Not being able to meet the demands, our mind has been drawn out, hence these lines, thinking we might induce some brother, or some arm of the church to send the needed help. We ought to lay down our lives for the brethren; let us love, not in word, but in deed and in truth;" "By this shall all men know that ye are my disciples, if ye have love one for another." Now we want to call the mind of some to a point that bears heavily on the minds of the brethren in southern Kansas. We have some brethren that do little else but travel and preach. We are glad, we have such that manifest their willingness and their love. In this way we believe, their object is good, and we are glad they love the cause of Christ so well, as to make use of their talent in this way. But their love constrains them to go to large churches, that are wealthy, and have plenty of ministerial aid, a nice carriage, in which to be escorted from one place to another, while poor churches in the West are forgotten, left out in the cold to starve or perish, or get along as best they can. My brethren these things ought not so to be. — Some may say: "We love you and you have our prayers." Well you may pray for a crop of corn, and if you don't put forth an effort to raise corn, your prayer won't avail much. Brethren, we want to look at the matter. We have written to different brethren to come this winter and assist us, have offered to pay their expenses So far we have failed in the needed help. Some of the wealthy churches should say: "Here, Bro. A., or Bro. B., or some other willing brother,— here are ten or twenty dollars, go to southern Kansas, see how the Brethren do, and assist them."

My word for it, you will find loving hearts, ready to administer to your comfort, and eternity alone can tell the good that will be accomplished.

S. HODGDEN.

AN APPEAL FOR HELP.

ELM WOOD, Cass Co., Neb.,
Feb 13th, 1877.

DEAR BRETHREN: — My object in writing, is to appeal to the Brethren for help in this time of extreme need. Brethren, we are in need, yes we are in want and are suffering. — Will you lend us a helping hand? We are in want of a minister to come and preach the Gospel to us. Now if our appeal were for temporal matters, how soon the needed help would come! How much more should we attend to the wants of the soul? We have plenty of preaching here, such as United Brethren and Christians, but there is no preaching by the brethren here at all.

The United Brethern are holding their revivals all around us, and with good success, but we are sorry to see people thus led. We feel for our neighbors, and pray God that a minister may be sent in here, that will preach the Gospel in its purity, and teach them to observe all things, not a part only.

It is true that the grasshoppers infest this country, yet our trust is in the Lord and His promise is, that the righteous man shall not be forsaken, nor his seed beg bread.

We would like to have a minister settle in here, but if there is none that wants to settle here, if you will only come over into Macedonia and preach for us a while. I heard a brother read a piece in the *Primitive Christian* to-day, written by Allen Boyer, telling of the many good meetings, and of the Brethren traveling through there, which is the cause of these few unworthy lines.— Why is it, that the brethren in traveling will go, where there is already a surplus of ministers? Why not go into all the world and preach the Gospel? Why not go into the highways of sin and teach men, what they must do to be saved?

Now we make this appeal to the brotherhood, and pray God to move the heart of some kind brother to heed our call. Should any one wish to answer this appeal, we here give our address: Elm Wood, Cass Co., Neb.

Your unworthy sister in Christ,

JOSIE E ROYER.

FROM WYSOX, ILL.

ON the 3rd of March we held our quaterly council in the Milledgeville church. There was one added to the church by baptism, and four by letter. May the good work of the Lord go on, until all may become willing to accept the plan of salvation, and become doers of his will. We had preaching in the evening, and on Sabbath at 10 o'clock by Bro. Ferguson.

We have seven ministers in our district of Church, among which are four Elders. May the Lord bless them in their labors, and may they be endowed with wisdom from on high, that they may be able to preach the Word in its primitive purity, so that it may have its desired effect in bringing many souls unto Christ.

May we all try and walk in the light, and may we be as a city that is set upon a hill, that cannot be hid. May our walk and conversation correspond with our profession. Not all those that say, "Lord, Lord, shall enter the kingdom of heaven, but they do the will of my Father which is in heaven." Some may inquire, what is His will? I would here remark that his will is: Obey his word in all its parts. If we want to enter into that rest, that remaineth for the people of God, let us ever have on the whole armor of God, that we may be able to fight the battles of the Lord faithfully, and at last receive a crown of glory.

J. E. SPRINGER.

CHURCH NEWS.

FROM KANSAS

BRO. Moore: — Brother S. C. Stump came here Jan 25th, commenced preaching at the Bluff Creek school house the next evening, and continued until Feb. 1st. Meeting every night, also Sunday at 11 o'clock.

He preached with convincing power. The seed sown has found good ground, with some care, will bring, we hope, a golden harvest. Bro. Stump promised to come back in the Spring, so we think another refreshing Gospel shower will mature the seed sown, to the ingathering of souls to Christ, that God may be glorified.

Also, we, the brethren and sisters of the Cottonwood Church, met in council Saturday, Feb. 24. All business generally satisfactorily settled. Double the number of members I ever saw in this church on such occasions, but hope, before long, if life lasts, that others who are at the door may come in, that the cause of Christ may be advanced and the borders of Zion enlarged.

Yours in love,

S. A. SMITH.

Feb. 26. 1877.

ANNOUNCEMENTS.

THE District Meeting for Northern Illinois and Wisconsin will be held in the Milledgeville church, nine miles south of Lanark, commencing April 30, 1877, and if necessary, will continue over the next day. Delegates should be sent from all the churches, as considerable business, as well as missionary matters, will come before the meeting. Delegates should come prepared to stay two days if necessary, so that the work need not be passed over in haste.

ENOCH EBY.

LOVE-FEAST. — The church here decided to hold a Love-feast on the 20th and 21st of June next. A hearty invitation to all, and the presence of some ministers from northern Illinois requested.

JOHN C. MILLER.

Toddville, Linn Co., Iowa.

THE Northern District of Ind., will hold their District Meeting, Friday, April 20, 1877, at the Blue River church, Noble Co. There will be conveyances at Albion, to convey the brethren to place of meeting on Thursday, before meeting, and also at Cromwell and Columbia city. Remember the day before the meeting, Thursday, you will be met.

JESSE CALVERT, Clerk.

DIED.

HARRISSON.—On Feb. 26th, 1877, Mary Harrison. Age 74 years, 3 months, and 4 days. Funeral services Feb. 27th, by Daniel Holsinger and A Stamy from Matt. 24: 44.

J. C. MILLER.

GARVEY. — In the Mineral Chreek church, Johnson Co. Mo., Dec. 17, 1876, Rettie, daughter of Bro. John and Hannah Garvey, aged three years, 8 months and 25 days.

MOHLER.—Also in same church, Feb. 22, 1877, Fredie, son of Bro. D. M. and Mary E. Mohler, aged 1 year, 6 months and 16 days.

J. M. MOHLER.

EBY.—In the Dallas Center church, Dallas Co., Iowa, Feb 19th, 1877, sister Rachel, wife of Bro. Henry Eby; aged 72 years, 6 months and 27 days.

Our dear old sister was truly a mother in Israel, whose delight was in the law of the Lord, and whose kindness will be remembered by many of our brethren who enjoyed her hospitality. She was sick but a few days. On the morning of her death, she partook of some refreshments, and unexpectedly breathed her last about 9 o'clock. On the 21st, her remains were followed to the grave by a large concourse of people, where the funeral services were conducted by the Brethren from 2nd Cor. 5: 1.

M. SISLER.

MYERS. — On the 28th of January, 1877, in the Panther Creek church, Dallas Co., Iowa, sister Catharine, wife of Nathan Myers, aged 27 years, 6 months and 24 days.

Manifesting the high esteem of all around her, she leaves a babe and sorrowing husband, whose loss, we have every reason to believe, is her eternal gain. Funeral discourse by the Brethren.

M. SISLER.

GARBER.—Near Marionville, Iowa, Dec. 8th, 1876, sister Magdalena Garber, aged 75 years, 10 months and 15 days. Funeral services by Benj. Beachly of Waterloo.

M. DUNNING

BRETHREN'S ENVELOPE.

Prepared especially for the use of our people. They contain, neatly printed on the back, a complete summary of our position as a religious body. Price 15 cts. per package—25 in a package—or 50 cts. per hundred.

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„Der Brüderbote."

Is the title of our German monthly, which we publish especially for that part of the brotherhood that prefers to read in the German language.

It is the same size as the "Brethren at Work," but issued monthly, and will be devoted to the vindication of the faith and practice of the Brethren, an advocate of primitive Christianity. We will endeavor to make for our German people a sound, religious monthly, and hope they will give it all the encouragement in their power Our pamphlet, entitled "The Perfect Plan of Salvation," is being translated into the German language, and published in the "Der Bruederbote."

Volume III will commence with the beginning of 1877.

Price, per annum, 75 cents. Any one sending five names and $3.75 will receive an additional copy free. For all over this the agents will be allowed 10 cts. for each additional name.

THE BRETHREN AT WORK.

A RELIGIOUS WEEKLY.
Edited and Published by J. H. MOORE,
J. T. MEYERS, M M. ESHELMAN,

Assisted by R. H. Miller, J. W. Stein,
Daniel Vaniman,
D. B. Mentzer, and Mattie A. Lear.

THE BRETHREN AT WORK, is an uncompromising advocate of Primitive Christianity in all its ancient purity.

It recognizes the New Testament as the only infallible rule of faith and practice.

And maintains that the sovereign, unmerited, unsolicited grace of God, is the only source of pardon, and

That the vicarious sufferings and meritorious works of Christ are the only price of pardon,

That Faith, Repentance and Baptism are conditions of pardon, and hence for the remission of sins.

That Trine Immersion or dipping the candidate three times face-forword is Christian Baptism:

That Feet-Washing, as taught in John 13, is a divine command to be observed in the church:

That the Lord's Supper is a full meal, and, in connection with the Communion, should be taken in the evening, or after the close of the day:

That the Salutation of the Holy Kiss, or Kiss of Charity is binding upon the followers of Christ:

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ:

That a Non-Conformity to the world in dress, customs, daily walk, and conversation is essential to true holiness and Christian piety.

It maintains that in public worship, or religious exercises, Christians should appear as directed in 1. Cor. 11: 4, 5.

It also advocates the Scriptural duty of Anointing the sick with oil in the name of the Lord.

In short it is a vindicator of all that Christ and the Apostles have enjoined upon us, and aims, amid the conflicting theories and discords of modern Christendom, to point out ground that all must concede to be infallibly safe.

Price per annum, $1 35. Address:

J. H. MOORE, Lanark, Carroll Co., Ill.

THE BRETHREN AT WORK.

"Behold I bring you good Tidings of great Joy, which shall be unto all People."—LUKE 2, 10.

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The Brethren at Work.

EDITED AND PUBLISHED WEEKLY,
BY
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"The Brethren at Work," will be sent post-paid, to any address in the United States or Canada, for $1 35 per annum. Those sending eight names and $10 80, will receive an extra copy free of charge. For all over this number the agent will be allowed 15 cents for each additional name, which amount can be deducted from the money, before sending it to us.

Money Orders, Drafts, and Registered Letters may be sent at our risk. They should be made payable to J. H. Moore.

Subscriptions, communications, etc., should be addressed: **J. H. MOORE,**
Lanark, Carroll Co., Ill.

LANARK, ILL., MARCH 19, 1877.

Those desiring to act as agents, and wishing a prospectus and specimen copies will please drop us a card.

THE little supplement we sent out with No. 10 is doing a good work for us. They are coming back pretty promptly, and contain from one to three subscribers each, but mostly two and three. One brother ran his up to eight. If the good work is kept up it would soon double our list.

BRETHREN ENOCH EBY and DANIEL DEARDORFF have returned from their mission in Central Ills. There are prospects of doing good in that part of the state if only more meetings could be held in a place before leaving it. The meetings are now suspended, until the District Meeting, when further arrangements will likely be made.

IN reply to those who are inquiring for the *Map of the Holy Land*, we will say that the Map will be sent post paid for $2.00. The better way would be to make up a club and have them sent by express to one address. For orders of five or more Maps we will send them by express for $1.50 each. The parties ordering paying the express charges. For description of the Map see last page.

A TALK WITH OUR READERS.

IN conducting a paper for the benefit of the general brotherhood, as we are, it is well that both editors and subscribers fully understand each other, and become somewhat acquainted. Our object is to make for our readers, a good reliable paper, and in order to do so, it is needful that we understand their wants. Of this we will inquire more particularly after awhile, but for the present we invite your attention to matters that concern all of us.

FIRST.

It is proper that we bear in mind that we are all members of the one and same family, and all should labor for the good and interest of the general brotherhood; and this can best be done by all parties working together. This paper is not simply ours, but is for the brotherhood, and what is good for both parties is evidently good for either. We cannot well make a good paper without the help of our patrons generally, both in circulating the paper and also aiding us with good articles and counsel. They are working nobly in giving the paper a wide circulation. Some brethren pay for several copies, and have them sent to such as may be benefited by reading them, while many others have it sent to their friends in different parts of the country. Then our agents are working well, many of them sending in very large lists, and still adding names. This is an important part of the work, and a part that we could not succeed without. We are glad that the work is still being continued, for the more extensive our circulation the more good there can be accomplished.

Then there are our contributors. They have been performing their part nobly, for we have been kept well supplied with much good copy. In fact the greater part of the real solid matter that has appeared in our columns was furnished by our contributors. It is hoped that they will keep up their work, for by so doing they will be able to accomplish much good. We may occasionally offer a few suggestions on subjects pertaining to this department, that will be of interest to those who write for the paper. Then remember, when you address an audience through our paper, that you have several thousand hearers, all eager for the truth. Besides these, are our counsellors, who are of special interest to us. Those are they who watch over our work and then kindly remind us of our faults and errors. Of this class we need many, for the more we are properly instructed the better it is for both us and the work in which we are engaged. And now we want to tell our readers, that when they see any thing wrong regarding our paper we want such persons to write to us and explain things fully. We don't want to be scolded, but we do want to be corrected whenever found wrong, for there is nothing gained by being in error. More another time

JUDSON ON FORWARD IMMERSION.

J. H. Moore:—Dear Brother:—You give a quotation, in your "Trine Immersion Traced to the Apostles"—"Judson on Baptism, page 112." Have you got the book? or are you prepared to defend the quotation as made by a "Baptist writer?" J. D. W.

REMARKS.

I HAVE the book in my library, and gave the quotation as it stands on the 112th page of *Judson on Baptism*.—JUDSON was formerly a Pedo-baptist. But "during his passage from America to India, in the Spring of 1812, he began to doubt the truth of his former sentiments." After a careful investigation of the action of baptism, he united with the Baptist church, and was baptized September 27th, 1812. He was a man of considerable ability, and his manner of reasoning shows him to have been pretty well posted on the controverted parts of his subject. His work, which consists principally of a sermon on baptism, was published in the year 1812, and revised by the author in 1819.

For the benefit of those who have no access to Mr. JUDSON'S work we give the following, which may be found on pages 112 and 113 of his work:

"There is satisfactory evidence, that believers' baptism constituted a part of primitive Christianity in the British isles. But in subsequent ages, it became extinct, being superseded by the baptism of infants. Immersion, however, maintained its ground, until the middle of the seventeenth century, when the Westminster Assembly of Divines voted, by a majority of one, that immersion and sprinkling were indifferent. Previously to that period, the Baptists had formed churches in different parts of the country; and having always seen infants, when baptized, taken in the hands of the administrator, and laid under water, in the baptismal font, and not having much, if any, communication with the Baptists on the continent, they thought, of course, that a candidate for baptism, though a grown person, should be treated in the same manner, and laid backwards under the water. They were probably confirmed in this idea, by the phrase, 'buried in baptism.' The consequence has been, that all the Baptists in the world, who have sprung from the English Baptists, have practiced the backward posture.

But from the beginning, it was not so. In the apostolic times, the administrator placed his right hand on the head of the candidate, who then, under the pressure of the administrator's hand, bowed forward, aided by that genuflection, which instinctively comes to one's aid, when attempting to bow in that position, until his head was submerged, and then rose by his own effort. This appears from the figures sculptured in bronze and mosaic work, on the walls of the ancient baptisteries of Italy and Constantinople. Those figures represent John the Baptist leaning towards the river; his right hand on the head of the Savior, as if pressing him down into the water; while the Savior is about to bow down under the pressure of the hand of John."

ANNUAL VISITS.

DEAR brethren, I would like to have a question answered by you or some other brethren, in regard to the annual visit: that is this: that the members, while being visited having had difficulties with some other members, and after having went *alone* to try to become reconciled and failing, having taken *one or two more* with them and still failed; some seem to think they have a right then to tell it to the visiting brethren, with the full intention of having it made known to the church, and that such visiting brethren should notify the offending party of the pending action, thereby giving both parties an equal chance, and avoid delay, and preserve order, and be prepared to answer when called up.—Then there are others who claim that members have no right to mention a difficulty to any only the one or two who are taken along in trying to settle the matter.

Some claim that if a member has not the right to tell his difficulty, the brethren have no right to ask him if "he is in peace with the church." Now I do not wish to say which I think is right, but hope that you will give us some good instruction through your excellent paper.

ALMAN MOCK.

REMARKS.

The above, like all other questions pertaining to religion, should, if possible, be settled by the New Testament, and we will therefore endeavor to give you our understanding of the Scriptures on this subject.

By referring to Matt. 18, and commencing at verse 15 we learn that in case of private offenses, there are three steps that must, if necessary, be taken in order to settle them. FIRST. If your brother trespass against you, do not tell it to any one else, but keep it wholly between you and your God. You are to go and tell your brother "his fault between him and thee alone." That is go in love, and in a Christian spirit, tell him wherein he has offended you. Kindly and gently show him his fault. If he will hear thee, is willing to reason the case in the spirit of Christian meekness, and you can come to an agreement, and he renders satisfaction, then you have "gained your brother." "But if he will not hear thee"—will not kindly reason the case, will not make satisfaction, then the Gospel requires that you take the SECOND step. This consists in taking "one or two more" with you, and if he will not hear them—will not reason the case, will make no effort to render satisfaction but persists in his course, then you are required to take the THIRD step. This is to tell it unto the church. Who is to tell it unto the church? We answer, the party who is offended. *He* is to tell his brother his faults; if not settled, *he* is to take one or two more; if nothing is accomplished, then *he*, *i. e.* the offended party is to tell it unto the church. This is strictly according to the Gospel, and the directions are so explicit and plain that there is no need of misunderstanding them. Whatever else we may be called upon to do, care should be taken not to depart from the order laid down in the Gospel.

But the question arises, as to whether the case should be related to the Annual visit, that they may have it brought before the church in the proper order? Were my brother to trespass against me, and I had taken the *first* and *second* steps, according to Matt. 18, and the visit would call on me, asking if I were in peace with all the members I should deem it my duty to remark, that, in a case of private offense, I had taken the first two steps, and would at the next council meeting "tell it unto the church" according to Matt. 18: 17. Then it would be my duty to tell my brother, who offended me, that I would "tell it unto the church" at the next council, and I would be glad if he could be present, that the church might, without any delay, settle the matter between us By proceeding thus, the Gospel directions could be carried out to the very letter, and at the same time neither party would be required to tell their difficulty, till it came before the church in the proper order

The next question is, who should "tell it unto the church?" We answer, the party who is offended. It is his duty to take the three steps himself if necessary. I one time knew a case that worked as follows: Bro. A. trespassed against Bro. B. Bro. B. went to Bro. A. alone, and told him of his faults, but they could not settle the case. Then Bro. B. took two more brethren with him to see Bro. A., but still they could not settle the trouble. Bro. B then told Bro. A. that he would have to tell it to the church. When the church council came off the two brethren were there. The elder was told that there was a case to come before the meeting according to Matt. 18: 17. Meeting being duly opened, and some other business having been attended to, the elder remarked that there was a case to be presented to the church, and the parties were then at liberty. Then Bro. B. arose and told his case to the church. Now it was in the hands of the church. The church then settled it. This case was according to the Book, and is here related in order to enable us to more correctly impress the order laid down in Matt. 18, regarding private offenses.

It is our impression, that this subject is neither preached nor written on as much as it ought to be. Ministers should take much pains in teaching and clearly explaining it, and thereby save much and many troubles in the church.

THE READING COMMITTEE.

THE reason we have not, before this, published the names of the brethren chosen on the Reading Committee of the Gospel Tract Association, is that we did not hear from them all in time to give notice of it before this. The Board of Managers, having met according to instructions, ballotted for three well informed brethren to constitute the Reading Committee, resulting in choosing the following: R. H. MILLER, of Indiana, J. W. STEIN, of Mo., and JOHN WISE, of Pa. It will be observed that one was chosen in the East, another in the West, and the third in the center, thus representing the whole brotherhood East and West. They hold their position five years.

The duties of this Committee is to examine all tracts, pamphlets and books intended for publication by the Tract Association, and are instructed to approve of nothing that will likely prove detrimental to the plain teachings of the Gospel. Any work intended for publication by the Association, must be sent to this office, and by us it will be forwarded to the Committee, who will either approve or reject it. If they reject it, that is the end of the matter, but if approved it will be returned to this office, and await the instructions of the Board of Managers for publication.

The Board of Managers meet whenever necessary, but the Reading Committee do their work at home, and when deemed necessary they can have a meeting. By this arrangement it will be seen that the workings of the institution will not be very expensive. In a few weeks we expect to publish a circular, giving full and explicit directions for the working of the Association, and hope that all our readers will be ready to take hold of the work and push it along.

BRO. HOPE'S LETTERS.

IN order to avoid any unpleasant feelings, we will state the reason Bro. HOPE'S letters are always first sent to our paper before being sent to others.—Bro. HOPE, in his own language, is a very fine scholar, but does not understand the English sufficiently well to prepare matter for the press as it ought to be, hence his letters, before going before the public, must be rewritten and frequently some sentences transposed. This work he has entrusted to Bro. ESHELMAN, and does not wish his letters published until they go through the hands of Bro. E.—Bro. ESHELMAN has been with Bro. HOPE so much, and is so well acquainted with his manner of writing, that he can prepare his articles so as to bring out the meaning fully. All the letters we publish from Bro. HOPE are rewritten before going into the compositor's hands. And we here further remark, that other papers in the brotherhood, are at liberty to copy any of Bro. HOPE'S letters we publish, and it would doubtless be a good idea if they would do so, as all the Brethren are anxious to know what is going on in Denmark.

CONDENSED NEWS.

During a series of meetings in the Spring Creek church, Ind. four were baptized.

Ten baptized in the Upper Deer Creek church, Ind., during their meeting in January last.

Twenty-six were added to the church at East Conemaugh, Pa.

Bro. Bashor is to be in Waterloo, Iowa, June 14th.

Some thirteen souls lately united with the church at Beaver Creek, Pa.

The address of Bro. John Zook is changed from Shady Grove, Pa., to Clarence, Cedar county, Iowa.

Three were added to church near New Baltimore, O.

Three were received into the Arnold's Grove church, Ill., during the Winter.

Brother J. T. MEYERS commenced meeting at Milledgeville, nine miles south of Lanark, Sunday evening, the 11th inst., and up to Thursday, the 15th inst., thirteen had been baptized, and there are prospects of many more.

One hundred and forty-six accessions to the church reported in this issue.

A full account of the Brethren, their faith and practice, has lately been published in *The Bedford* (Pa.) *Gazette*.

Sister Catharine, wife of Bro. Henry Slifer, of Lanark, died on Thursday evening, March 15th.

Winter still hangs on. The ground is covered with snow and sleighing is excellent. To day noon (Friday) the snow is falling thick and fast.

HOW READEST THOU?

(Luke 10: 26.)

"'TIS one thing now to read the Bible through,
And another thing to read, to learn and do·
'Tis one thing now to read it with delight,
And quite another thing to read it right.
Some read it with design to learn to read,
But to the subject pay but little heed;
Some read it as a duty once a week,
But no instruction from the Bible seek;
Whilst others read it with but little care,
With no regard to how they read or where!
Some read it as a history, to know
How people lived three thousand years ago.
Some read to bring themselves into repute,
By showing others how they can dispute;
Whilst others read because their neighbors do,
To see how long 'twill take to read it through.
Some read it for the wonders that are there,
To see how David killed a lion and a bear;
Whilst others read, or rather in it look,
Because, perhaps they have no other book.
Some read the blessed Book, they don't know why,
It somehow happens in the way to lie;
Whilst others read it with uncommon care,
But all to find some contradiction there!
Some read as though it did not speak to them
But to the people at Jerusalem;
One reads it as a book of mysteries,
And won't believe the very thing he sees:
One reads with father's specks upon his head,
And sees the things just as his father said.
Another reads through Campbell or through Scott,
And thinks it means exactly what they thought;
Whilst others read the book through H. Ballou,
And if it cross his track, it can't be true!
Some read to prove a pre-adopted creed,
Thus understand but little what they read,
For every passage in the Book they bend,
To make it suit that all-important end.
Some people read, as I have often thought,
To teach the book instead of being taught.
And some there are who read it out of spite,
I fear there are but few who read it right.
So many people in these latter days,
Have read the Bible in so many ways,
That few can tell which system is the best,
For every party contradicts the rest."

—*Hall.*

THE CHRISTIAN RELIGION.

ALL that we know about Christ's mission, labor and triumph on earth, we learn from His own Book. This Book with its infallible contents has been delivered to "earthen vessels" for the instruction of mankind in the ways of righteousness and sanctification. This Book tells us what Christ and His apostles taught men and women to do in order to become qualified for glory, honor and immortality. This same Book has done the same thing in all ages, from the introduction of Christianity up to the present. No other book contains the problem of salvation. It contains not only the problem of salvation but also the answer. Both the problem and the answer are from God, hence infallibly correct.

"BELIEVE ON THE LORD JESUS."

This is the leading idea of the problem of problems, and *how* to solve it is as clearly set forth in the Book of God as the problem itself. To get the correct answer—God's answer—the *Lord's* method of solving it will be strictly adhered to in this article. And that the advantages, peculiarities and final result of closely adhering to God's method of solution may be distinctly presented, the subject will be treated under the following heads:

I. *The generally accepted parts of the Christian Religion.*

II. *Additional parts of the Christian Religion.*

III. *The only ground of Christian Union.*

This arrangement is presented in order to show that there *is* a difference in the Christian religion and *a part* of the religion; to show that those who steadfastly teach and practice the "all things" spoken of by Christ are as fully in possession of the generally accepted parts as any who lay claim to evangelical faith. The following is a synopsis of the points in which all professors of evangelical faith are united, hence fall under the head of *The generally accepted parts of the Christian religion.*

1. The Bible, the only Book that contains the revealed will of God concerning our present and future happiness.

2. The Divinity of Christ,—that He came into the world in the manner foretold by the holy prophets, being incarnated under the name JESUS.

3. Christ, the Prophet, Priest and King, performed His mission on earth according to the will of His Father.

4. That Christ, by His suffering and death redeemed us from sin and transgression, thus reconciling man and God, becoming our Savior.

5. His resurrection from the dead, gaining a complete and enduring victory over death, bringing life and immortality to light through the Gospel.

6. The Lord's ascension into heaven, where He sitteth on the right hand of God as our Mediator—our glorious High Priest who intercedes for His people.

7. The mission of the Holy Spirit to reprove the world of sin and of righteousness and judgment.

8. The necessity of faith and repentance, on the part of the penitent, as conditions of pardon.

9. The entire dependence of the believer in Christ, on the mercy and grace of God, as taught by the Lord Jesus and confirmed in the New Testament, for regeneration, adoption, sanctification, and eternal life.

10. The Divine authority of prayer, the communion of the body and blood of Christ, practical benevolence and holiness.

11. The everlasting punishment of the ungodly, and their banishment from the presence of the Lord, and the power of His glory.

12. That the church of Christ is a Divine institution set up by the authority of Jesus Christ, and perpetuated by those who have conformed to the doctrine of the great Head; and that His followers are authorized to use all Scriptural means for the conversion of sinners.

The foregoing items constitute the main features of agreement on the part of those who lay claim to evangelical faith. These, by not a few, are claimed as the broad basis of Christian union. Christian union is truly desirable, but there is a basis for this most cherished result much more broad than the one alluded to. It is not only a *broad* basis, but *the broadest basis* ever presented to man. I refer to

"THE WORD OF THE LORD."

This cannot be exceeded as a basis for Christian union by any human invention, nor by even a part of *itself*. However this will be more minutely examined and maintained under the third head.

II. *Additional parts of the Christian Religion.*

Here the further presentation of the Christian religion will appear the most striking from the fact that the items under this head are peculiar to many—peculiar because of God, and peculiar because not generally taught and practiced by professors of Christianity.

1. The New Testament contains all the rules of faith and practice necessary to being saved in heaven. The Old Testament though containing many excellent lessons for us, *was* of authority for the Jews, but to us, the New Testament is our guide in matters of general practice.

2. Faith and repentance are not only conditions of pardon, but baptism into the name of the Father, and of the Son, and of the Holy Ghost (Matt. 28: 19), is of equal importance (Acts 3: 38) for the remission of sins and reception of the Holy Spirit.

3. That it is not only right and proper to get into the Truth, but also to "obey the Truth," which Truth teaches us to "Greet one another with a kiss of charity" Rom. 16: 16. 1 Cor. 16: 20. 1 Pet. 5: 14.

5. The Lord and Master, through His inspired Book, teaches to not only observe the bread and cup of communion in remembrance of His death, but also teaches all who "*believe on the Lord Jesus*" to "wash one another's feet" if they would be happy Jno. 13: 4–17.

5. The Scriptures abundantly teach that in connection with the bread and cup of communion, the Lord Jesus, on the night in which He was betrayed, instituted a supper—a full meal—to be observed by the church Luke 22: 20, 21. Jno. 13: 1–4. 1 Cor. 11: 20, 25.

6. That war and retaliation on the part of God's children are utterly at variance with the revealed will of God, bringing neither honor, glory nor immortality in the world to come Mark 9: 50. Rom. 14: 17 and 12: 18. 1 Cor. 7: 15. Heb. 12: 14.

7. Swearing or making an oath of affirmation is contrary to the Book which we claim to be infallibly true Matt. 5: 34–37. James 5: 12.

8. That the disciples of Christ in time of worship should appear as set forth in 1 Cor. 11: 4, 5.

9. Pride and vanity, whether in apparel or otherwise, are evils whose wages is death and destruction from the presence of the Lord Luke 14: 11. 1 Tim. 2: 9. 1 Pet. 3: 3. Rom. 6: 23.

10. That it is the privilege of the sick to call for the elders who shall pray over them and anoint them with oil in the name of the Lord James 5: 14, 15.

11. That in all our dealings with one another, we should be just and upright, aiming to do to others as we would have them do to us.

12 And, another important feature in the Christian religion is, that those who desire to live as God teaches must abstain from places of levity and worldly amusements, and show by a godly life and chaste conversation that they have been born of God.

13. The Book of God further maintains that the Church of Jesus Christ is the only society wherein dwelleth the Word of Truth and the Holy Spirit, having all authority to do right and attend to the wants of the needy and distressed, hence authorizes none of its members to attach themselves to other organization whether secret or open 2 Cor. 6: 14, 17. John 15: 19.

These and all other Divine injunctions constitute the Christian religion to which all disciples of Christ aim to conform according to God's own method, believing that if they are right about God's plan of salvation, He will be right with them.

It is not maintained that the additional parts of the Christian religion here enumerated are more essential to a proper solution than the generally accepted parts; but it is maintained that they are of equal importance. God does not call the generally accepted parts greater than the additional parts, and *vice versa*, but sets them all before a sinful world and asks it to believe and obey them. Now since God makes no comparisons, we will make none. Since He has not told us to live the Christian religion by believing and obeying *a part* of His "perfect law," we will not try to live it that way. But since He does teach us to "obey from the heart that form of doctrine once delivered unto the saints," we will do the work that way. The God who is the Author of the generally accepted parts of that "FORM OF DOCTRINE" is also the Author of the additional parts of that same "FORM OF DOCTRINE." The reader, we trust, can, by this time, observe that there is considerable difference in the generally accepted parts and the *whole* of the Christian religion. Bear this in mind while we look at

III. *The only ground of Christian Union.*

Sectarianism is not Christian union. This is now pretty generally conceded. But who will yield his creed? Human creeds and forms are barriers not so easily removed; nevertheless they can be overcome. And to properly prepare the way for perfect Christian union, let there be a general spoiling of the bonds of denominationalism—a universal cremation of human dogmas. These once out of the way, there will be nothing to prevent, (if at all attainable), one of the most perfect organizations ever known to mortal man. But until all human plans, whether organic, sentimental or otherwise, are utterly abandoned, the only practicable basis of union—the New Testament—cannot assume its rightful place.

The bond of union here insisted on has not only the generally accepted parts of the Christian religion in it, but it also contains the additional parts or whole religion. All the facts, all the commands and promises calculated to make one wise unto salvation are in that bond. They are there by the authority of the Lord Jesus; and for this reason the bond is a perfect one.

From Babylon to Jerusalem there is but one way. This *way* is distinctly set forth in the bond we insist on. *In* Jerusalem there is but one government, every citizen yielding obedience to the same law. They believe all the facts of that government, obey all its commands and hope for or enjoy all its promises.

The ground of union which the Law of the Lord offers contains not only the Divinity of Christ, our redemption, the facts of the Lord's ministry, His resurrection, ascension, the mission of the Holy Spirit, the doctrine of repentance, faith, prayer, the punishment of the wicked, and ultimate triumph of the righteous, but it also contains the doctrine of baptism, its mode and design, the salutation of the holy kiss, the washing of the saint's feet, the observance of the Lord's Supper, anointing of the sick, non-resistance, and all the duties required to fit a man for the "inheritance that is undefiled and fadeth not away." Such, in brief, was the basis of union and communion among the founders of the Christian religion. The same basis—the original basis—is the only true and safe basis now.

All must concede that sects cannot unite on a sectarian basis. On the other hand all must at once admit that the Word of the Lord is the *only* basis of union. Here is common ground prepared, not by a sect or the head of a sect, but by Jesus Christ himself. This basis He has been offering for more than eighteen centuries. Not that He has been offering *a part* of His well prepared ground, but all of it. Not that He has been offering all the facts, a few commands and all the promises as a bond of union, but He has been offering *all* the facts, *every* command, *every* promise as the only infallible basis of Christian fellowship and union. The Lord of facts and promises is also Lord of commands. He is not only the Author of "eternal salvation" and Rewarder of them that "diligently seek Him," but is also Commander of those who find Him.

Having now seen that the only ground of Christian union is the entire Law of the Lord, and that sectism is not Christian union, all who are simply clinging to the generally accepted parts of the Christian religion are once more kindly entreated to accept the whole Truth, and give evidence to sinners that you accept it by obeying all its requirements. The works which "God ordained" are not your works, and you need have no fears that God will condemn you for obeying Him. Reach forth, therefore, and take that which the Lord of glory offers you, and the God of peace and love will ultimately receive you at His right Hand. Amen.

M. M. ESHELMAN.

For The Brethren at Work

A MOMENTOUS PROBLEM.

BY C. H. BALSBAUGH.

MAN was created rich. The world with all its stores of wealth and beauty was his. In the God-man the wasted heritage is restored. "The meek shall inherit the earth." Sin disinherits man. Sin and poverty are twins. By one act man incurred a debt which all the world is too poor to liquidate. He lost a vast estate, and fell heir to a direful everlasting beggary. His right to property is forfeited, while his attachment to it remains, which is idolatry. In Christ Abraham was "heir of the world," though he had "not so much as to set his foot on" (Rom. 4: 13. Acts 7: 5). Out of Christ, the Peabodies, Stewarts, Vanderbilts, and Rothschilds, are miserable bankrupts. Dives, all. (Luke 16: 19, 23). Having lost his integrity, and wedded his immortality to sin and hell, what good can such a bauble as the world do man Here comes the great all-commanding, Heaven-propounded interrogation: "*What shall it profit a man, if he shall gain the whole world, and lose his own soul?*" (Mark 8: 36). WHAT SHALL IT PROFIT? Here is a problem for the profound mathematicians of earth and hell. This is the central, all-inclusive question given us to answer. The stars will fade, the sun darken, the heavens collapse in the great conflagration, the elements melt with fervent heat, the earth turn into ashes under the outpoured vials of Omnipotent wrath; but the soul outlives them all. We have in our make an entity responsive to Him who was, is, and to be, which in its apostasy ever answers, "I hear thy voice, but I am afraid because I am naked; and I hid myself." Immortality Absolute alone can redeem immortality derived. There is no supererogation in the work of God. The Uncreated, the Proprietor of the Universe, the Self-exist Sire of the soul, puts Himself in the scale to supply the equation of its value. This is the great argument for holiness, the grand representation of the soul's inherent power and duration, and of "the exceeding sinfulness of sin." No man would part with a large fortune, even to his last mite, to buy a pebble. God gave His all to secure this "pearl of great price,"—the human soul. No one can prove it a bad bargain, except the annihilationist; and then the proof is minus a premise. Purchased at such a stupendous cost, what will it profit a man to gain the whole world, and all worlds beside, at the expense of virtue? God is the sum of all that is, and He sacrificed Himself for our ransom, to show our moral grandeur, and the utter desolation and ruin of the soul that barters its inheritance for aught that sin can yield. For argument's sake, many degrade the soul to a very cheap article; to get rid of its immortality, they also strip it of the only quality which constitutes it rational and responsible. But the theoretical depreciation, absurd as it is, dwindles into insignificance in comparison with the practical. There is nothing too mean, or low, or vile, or petty, for which persons will not throw away their immortality. Our primeval ancestors sold it to the devil for a mouthful of forbidden fruit. Esau sold it for a mess of pottage. Balaam sold it for "the wages of unrighteousness." Achan sold it for a Babylonish mantle which he never wore, and a golden wedge that never enriched him. Ahab sold it for his neighbor's vineyard. Judas sold it for thirty pieces of silver, not a penny of which he ever used. The Prodigal Son sold it for lust and revelry, which ended in the society of swine, and the gnawing hunger that was denied even swine's fare. Millions upon millions, since Eve's folly, have flung themselves into the arms of Satan, and into bottomless perdition, for the enjoyment of a transient gratification. The fatal apple has taken as many forms as there are sins.

The Tree of Evil overspreads the world. It is the Bohon Upas of the Universe. But what shall it profit a man to gain the whole world, and lose his soul? One sin means death and hell no less than a million. Holiness means wholeness, and the least diminution flaws the character and disrupts the relation the same as a wholesale trampling of the Decalogue (James 2: 10). The longest life stained with but the one sin, and that the stealing of eternal damnation. For a few paltry dollars, or cents even, people consign themselves to unquenchable flames, and the torture of the undying worm. Envy, emulation, competition, duplicity, slander, backbiting, avarice, malice, gluttony, pride, licentiousness, obstinacy, and self-glorification are the devil's currency, circulated in the church for the exchange of souls. O the virulence, blindness and stupidity of sin! How monstrous and damnable will a world-loving, flesh-nursing life appear at the White Tribunal. When our own interests preponderate the claims of Christ, when the sere, lean, greedy kine of self devour the serene, well-favored kine of grace, we belong to the world, hide it as we may. When an imperious appetite or passion drowns the voice of God in the soul, we have bartered Heaven for the evanescent sweets of carnality. O what senseless, foolish, ruinous, wicked bargains between the devil and blood-bought souls will the Day of Judgment reveal! WHAT WILL IT PROFIT? O the horrible infatuation of preferring the banquet of devils to the everlasting delectations of Emmanuel's Feast of Love! Eternal Life, Eternal Glory, Eternal bliss despised for a mess of pottage! WHAT WILL IT PROFIT?—O soul, so dearly loved, so dearly purchased, solve the awful question before the answer will reverberate eternally through the dungeons of damnation in "wailing and gnashing of teeth."

Pray without ceasing, if you would grow in grace!

For The Brethren at Work.

THE CHURCH OF JESUS CHRIST.

BY ALEX. W. REESE.

(*Continued from last week.*)

"That he might present it to himself a glorious church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish."—Ephesians 5: 27.

THE same night in which our blessed Lord and Master was betrayed, He instituted the ordinances of the Lord's Supper, the communion of the body and the blood of Christ, and the washing of the disciples' feet. As to the first of these, He gave us His example, as to the second He declares: "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come" (1 Cor. 10: 26), and as to the third Christ declares, after He has, by His own example, shown His disciples what to do: "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you" (John 13: 14, 15).

Those organizations, then, which refuse to obey the Gospel of our Lord and Savior Jesus Christ, cannot be called *His church*. The sincere and earnest seeker after God's truth must steer clear of all such organizations. The penitent believer must beware of entanglement with them. Again, some churches, claiming the name of Jesus, hold to the belief that a man may reject any and all forms of baptism and yet be saved at last. Such doctrine is not the teaching of Christ. Others declare that feet-washing is not an ordinance of the church, to be observed by the followers of Christ in this day, that it was merely a custom of Palestine in our Savior's time, an act of hospitality, etc., etc., and notwithstanding that Christ declares: "Ye *ought* to wash one another's feet," these say we ought *not* to do it, that it is not essential, etc., etc. What shall we do then, seeing we have the authority of God on the one side, and the opinion of man on the other? "But Peter and John answered and said unto them, whether it be right in the sight of God to hearken unto you more than unto God, judge ye" (Acts 4: 19). The churches, then, which reject this ordinance of the Lord Jesus are NOT the churches of Christ, but the churches of MEN, for they teach for doctrine "the commandments and traditions of men," and not the commandments and doctrines of Christ. The Scriptures plainly forbid the wearing of jewelry, gold and costly attire (see 1 Timothy II: 9, 10). Yet look abroad at the so-called Christian churches, full of fashion, pride, vainglory, and conformity to the world.—Look over the congregation! see the women fluttering in gay ribbons, clothed in scarlet and covered with jewelry. Are these persons who indulge in all these God-forbidden things, the disciples of Christ? And the male members scarcely a whit behind the females in adorning themselves with all the frivolities of pride and fashion, the dying body literally a walking sign for the tailor, instead of a "living sacrifice, holy, acceptable unto God." Let no man deceive you, this is *not* the *church of Christ*, it is the *church of the world*. When we see members of the various worldly and fashionable churches engaging in all the frivolous pursuits and pleasures of the world, visiting theatres, circus shows, the horse-racing fairs, picnics, etc., etc., we need go no further than the Word of God to find that such characters are *not* the disciples of Christ; though their names are on the church book, we sadly fear they are not "written on the Lamb's Book of Life." We are commanded to "be not conformed to the world," and the church that winks at such conduct, and tolerates such members, *cannot* be the church of Christ. It is the church of somebody else. We are commanded plainly and distinctly, *five* several times in the Scriptures of the New Testament, to greet each other with a holy kiss, or kiss of charity. We are also commanded not to run into debt beyond our ability to pay; which is nothing short of dishonesty (indeed I was about to say rascality). We are commanded not to go to law with one another before unbelievers, but rather to suffer wrong than do so. We are forbidden by the holy Scriptures to bear arms for the purpose of shedding the blood of our fellow man for whom Christ died. We are forbidden the use of oaths of *any kind* (see James 5: 12, and Matt. 33, 34, 35, 36, 37). We are commanded to use plainness and purity of speech, avoiding all filthiness of conversation, foolishness and jesting "which are not convenient." We are forbidden to put our money out at usury, seeing also, that extortioners are classed with adulterers, whoremongers, idolators, drunkards, and such characters as the Scriptures plainly declare "shall *not* inherit eternal life" (Ephesians 5: 5). Now, the man that exercises faith in the Lord Jesus Christ, and practices these things which have been named, together with all the other requirements of the Scriptures, is a Christian, whatever others who do not observe them may be, and the church composed of such individuals is the *church of Christ*, whatever other churches may be, or profess to be. "Ah, but," says one, "if we carry out all these things we shall be landed right into the *Dunkard* church, and we don't want to go there! we don't want to be classed with these queer, odd people, they are too plain and old-fashioned; besides they are altogether behind the times; and, in fact, we would be rather ashamed to be seen among them." Just so. That was exactly the trouble with the proud and haughty rulers of the Jews in our Savior's day. They were ashamed of the humble Nazarene and His illiterate disciples. Christ, himself, tells us just what will become of this class of people (Luke 12: 9, Matt. 10: 33).

Finally, we say to the sincere and earnest seeker after the truth as it is in Jesus, *be honest with yourself*. Think of the momentous issues at stake. Meditate upon it as in the light of vast and boundless eternity, where soon all of us shall be. Examine the Word of God. Follow its teaching wherever they may lead, whether into the *Dunkard* church, or elsewhere, uninfluenced by the opinions of man.

If you have never confessed Christ before men, if you have not obeyed the Gospel with the whole heart, if you have not repented of your sins, and been baptized in the name of the Father, and of the Son, and of the Holy Ghost, O, let me beseech you, delay no longer to commence the great and all-important work. If you are already in the communion of some fashionable, proud and worldly church, where your soul cannot find rest and peace, fly from its embrace. Leave it at once and seek refuge in the bosom of the church of Jesus Christ as unerringly indicated by the Word of God, and there shall you find that peace "which the world can neither give nor take away."

Warrensburg, Mo.

For The Brethren at Work.

BUILD HIGH.

BY J. S. FLORY.

TO build high is a ruling passion in human breast. The man of wealth hath an ambition to excel, to outstrip the doings of his neighbor. One piles stones and brick into a building six stories high; another runs his up to seven stories. Soon his pride is wounded by a neighbor building a strong palace still higher, and so the spirit of exaltation works in the children of men. So with churches; each one tries to build the highest steeple, and the grandest edifice; each tries to have the loudest sounding bell, and we might add, the biggest name. In thus building high the foundation must be laid accordingly, a poor foundation can never support a high structure. Hope is another way of building high. How many run up high, towering air castles on the foundation of hopes; and how many of this class live to see all their buildings which hope erected topple to the ground in a heap of rubbish. The foundation was not well laid, so the building had to come down. Other than a solid foundation upon which to build our hopes will only result in disaster.

In confidence we also may build high. A friend we love gains our confidence; we build high on the foundation of that friendship. Or we dearly love—by the power of human love—one in whom we have confidence and an abiding faith.—If the foundation is *solid* our building may go up high, and stand the storms of adversity; but if that friendship be false or fickle, our building high will only bring the greater disaster when the storms of adversity howl around us.—How many a poor, lowly, innocent heart has built high her hopes upon the influence of her love for the man of her choosing, who loved the social glass.—But alas! her high hopes of happiness were soon all dashed to pieces. The foundation of her hopes were not well laid. For no foundation laid on the miry bog of strong drink can stand the seathing and foaming billows of that whirlpool. See to it, then, young women of the land, that you build not your hopes of future bliss upon such a foundation, better, a thousand times better, build your hopes upon the principles of your own exertions, and character of moral worth, and stand all your days aloof from men than trust your life, your tender heart and affections in the hands of him, who dares in his youth to tamper with that demon alcohol. For in building upon such a foundation, you are building close by the door that leads to destruction, misery and woe. The blasted and utterly crushed hopes of the innocent and fair that fall victims to this demon every year are enough to plunge a world in woe and lamentations. A horror so great that every pen should be still and every tongue silent, that would speak of liberty and independence in this boasted land. Not until this hard master is dethroned and driven from the land should we boast of liberty.

There is *one* foundation upon which we may build high with the assurance of success. That is the foundation of the Christian religion: it is a "tried" foundation; one that shall stand when all other foundations shall have vanished away. The church of the living God is a superstructure that shall stand the test of time. Its foundation is a rock that shall ever abide the crash of dissolving element and a burning world.—Oh, dear reader, build high upon that foundation which is laid in Zion. Commence building at the foot of the cross, the bloodstained cross, the cross on calvary; build high your hopes, higher and higher, far above the clouds, even as high as the eternal heavens you may build and and your building shall stand. Let the shaft of your faith enter into the Holy of Holies. Why stand ye in the world groveling with the toys of earth, building castles that must so soon be swept away by the surges of time, hopes that so soon must be blasted. You may build high on friends, they soon change and pass away. For a few days you build high on earthly idols, but they, too, must crumble to the dust. Even the prospects of a long life is no sure foundation to build upon for joy or peace.—Death often comes as a thief in the night and undermines the structure, and down to the grave comes the proud, exalted worm of the dust, and the hopes of the soul sink into nothingness. It may be you have built high on men in the church. Don't hope too much of men, all of whom are subject to temptation and sin; better build on *Christ* all the while and you shall never be deceived. Christ the foundation, Christ the body, Christ the door, Christ the dome, Christ the light, Christ the food, Christ the drink, Christ the life, Christ the joy and Christ the glory, honor and immortality.

Greely, Colo.

For The Brethren at Work.

THE GOD OF LOVE.

"God is love."—1st John 4: 8

MAN, in his natural state, does not love God, hence the Scripture says: not that we love God, but that He loved us, and sent His Son to be the propitiation for our sins. There was no possible way for us to escape; but the love of God toward us was so great that He sent His Son to be the Savior of the world. The love of God brought the Son from heaven to earth. And O! what did not that love suffer for us? Christ was tempted, hungry, scorned, scourged, spit upon, crucified and pierced What did His love give (or do) for all this in return? It did fast, pray, teach, heal, weep, sweat, bleed, and die O! that we could love God more, for love is of God, and "every one that loveth is born of God," and knoweth God, and he that dwelleth in love dwelleth in God and God in him.

But what is the evidence that we love God; Christ says: "If ye love me, keep my commandments." Again, "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." What a blessed promise, if we keep His words: the Father will love us, and will make his abode with us. God's love is not to us like our love to God—seldom and cold, up and down. It will eternally embrace us. If we will only abide in Him and in His words, the promise is, that we shall be a member of the body of Christ, He will be our head, we shall be one with Him, who is one with the Father. Then, dear brothers and sisters, this is the blessed promise, that we shall be with Christ forever. Are we not ready to say, O! the wisdom and love of our blessed Lord Let us be faithful, the time is short, when we will be in the presence of God. And do you not sometimes now feel as though you were with Paul in the third heaven? When sickness, trouble, and suffering beset you, does not Christ then appear to give you a double portion of His love? At such times we are ready to cry, O my soul, let go thy pleasure of earth, and fleshly delights!

While we are here in this world, we often have to feel our weakness; our life is full of sufferings and grief, and disappointments. The love of God leaves this misery upon us, to remind us that we have no abiding place here, and that we should let go our hold of earth, and love Him above all things else in the world; so that we may be more serviceable to His wise and gracious designs, and then we shall reap the reward.—Therefore let us not be weary in well doing, ever keep in mind the word *eternity*, and think of that blessed tranquility in the kingdom of God, where there is nothing but sweet love and continued peace. Here we will often have to cry out, O! the burden that lieth upon me. Here our hopes are mixed with longings, doubts and fears, but soon, soon! all our troubles, longings and waitings will cease; our hopes will then be realized; then we will see God as he is, and rest from all our labors. Dear and beloved brothers and sisters, as sure as the promise of God is true, this blessed rest remains for you. Abide in the love of Christ, and endure to the end, for the "crown is not in the beginning, nor in the middle, but in the end." We have the promise that we may eat and drink at His table, in His kingdom. Then let us look above this world of sorrows. We are often made to say with the one of old: "The spirit is willing, but the flesh is weak." O! that we may feast on the Word of God, and humble ourselves under His mighty hand, that our life and walk may be found before God, and before the world, holy, pure, chaste, temperate, gentle, kind, mild, merciful, righteous, unblamable, in conformity with, and obedient to the Gospel of Christ.

If our faith does not manifest itself in in love, and if we do not obey all the commandments of our blessed Redeemer, it will avail us nothing. If we love God, we will have our home (while here) in the church of the righteous, their works are brotherly love, one heart, one soul, one spirit, yea one undivided body. They seek only the true religion as taught in the Word of Christ, and are a shining light; in all their doings they express Christ Jesus, whom they have put on in their godly walk, and have buried in baptism all uncleanness, pride and hatred, and are arisen with Christ into newness of life.

We have God's Word, and His Spirit to direct us into all truth, and to comfort us on the way, and we have frequent tokens of His love. O! the unspeakable admiration to think that we may eternally have His everlasting love, by our willing acceptance of His Holy will. The Grace of our Lord be with all that love Christ Jesus in sincerity.

JOSEPH ROTHROCK.

REVISION OF THE BIBLE.

AT the weekly meeting of Methodist preachers yesterday, at No. 805 Broadway, the Rev. Joseph Pullman, of Brooklyn, read a paper on the new revision of the Bible. He said that the first steps were taken towards the revision in 1870. The best Biblical scholars were selected for the work, and careful and conservative rules were laid down for the guidance of the translators. It has been estimated that the changes would be so slight that 95 per cent. of those hearing the Scriptures read in churches would be unable to tell to which revision, the new or the old, they were listening. It would seem from this there was little danger that Christians would miss in the new what they had learned to love in the old, or would have their feelings wounded by numerous unimportant changes. Among the corrections which would probably be made were such as these: "Straining at a gnat" corrected to "straining a gnat;" "baptizing in the name" should be "baptizing into the name;" "one fold and one shepherd" should be "one flock and one shepherd;" the articles "the" and "a" should be frequently changed, as "the love of money is the root of all evil" should be "a root of all evil." Grammatical errors should be corrected and obsolete words omitted. Confusion in regard to proper names should be removed, and poetry distinguished from prose. These were not changes which the committee of revision had already made, for it was acting in secret, but changes which the members, as individuals, had approved in the past.

Dr. Strong, a member of the committee of revision, said that he was convinced that the great labor and pains bestowed upon the new translation would bear valuable fruit. The secrecy imposed upon the committee was necessary, inasmuch as nothing had yet been determined, the changes as yet being merely suggestions. When completed the new translation would have to stand on its own merits. In England, possibly, it might be authorized, and its use in the churches required by act of Parliament, but in this country there could be no forced adoption of it.—*N. Y. Tribune.*

THE TALMUD.

JEWS, Protestants, and Romanists all agree in receiving as canonical the books of our Old Testament. But as the Romanists would add to these the apochryphal books, so the Jews insist on adding their oral law. They say that when the written law was given to Moses, inscribed on two tables of stone, God also gave another and verbal law explanatory of the first, which he was commanded not to commit to writing, but to deliver down by oral tradition. When Moses came down from the mount, they tell us that he first repeated this oral law to Aaron and his sons, and then to the seventy, and finally to all the people, each of whom are obliged to repeat it in his hearing to insure its correct remembrance. Just before his death, they say, he spent a month and six days in repeating it to them again; and then, they assert, he committed it in a special manner to Joshua, through whom it was imparted to Phineas, and so on through the the long line of prophets, and afterward of teachers, down to the time of Judah the Holy, who lived in the second century, by whom it was committed to writing lest it should be lost. This work, consisting of six books, is the famous Mishna of the Jews, which, with its Gemara, or commentaries, constitutes their celebrated Talmud.—*Scribner.*

There is a difference between the Christian and the non-Christian—a difference in this world, and there will be a great difference in the next.

The day of judgment is coming with frightful rapidity for the wicked. Are you preparing for that awful day?

Away from Christ, there can be no possible hope for salvation. Why not then, come to Jesus, and be saved?

WHO WILL GO?

[8s and 7s].

HARK, the voice of Jesus calling,
Who will go and work to-day?
Fields are white, the harvest waiting,
Who will bear the sheaves away?
Loud and long the Master calleth,
Rich rewards He offers thee;
Who will answer, gladly saying:
"Here am I, O Lord send me."

If you cannot cross the ocean,
And the heathen lands explore,
You can find the heathen nearer,
You can help him at your door.
If you cannot give your thousands,
You can give the widow's mite,
And the least you do for Jesus
Will be precious in His sight.

While the souls of men are dying,
And the Master calls for you,
Let none hear you idly saying:
"There is nothing I can do."
Gladly take the task He gives you,
Let His work your pleasure be;
Answer quickly when He calleth:
"Here am I, O Lord send me."

Selected by LEMUEL HILLERY.

CORRESPONDENCE.

A VISIT TO CASS COUNTY.

PANTHER CREEK, ILL.

AS we like to hear from *brethren at work*, I will say to you, that I left home on the 7th of February, 1877, went to Cass county, Ill., and there tried to hold forth the doctrine of Christ, where our faith and practice were not generally known. I traveled through on the East line of Cass, then over into Morgan county, then South of Chandlersville and visited the brethren and sisters. Had preaching on Sunday. After services went to the water and attended to the ordinance of baptism, one being made willing to take her cross and follow Jesus. May the Lord strengthen her in her services. Several others manifested a willingness to join with us, and help to work for souls salvation, but owing to the health of their families could not be baptized then. But they have, I think, counted the cost and will be received at some future time. So my brethren and sisters, you see the great need of working while it is called to-day, for the night is coming when no one can work. The shortness of our lives, the certainty of death, the much to be done, the good to maintain, the evil to suppress should cause all to work for the good of Zion, and the good of souls. Returned home on the 20th; found all well, thank the good Lord for His blessings.

J. J. KINDIG.

FROM VIRGINIA.

BRO. MOORE:—I have nothing of special interest to communicate to you at this time. We are having the usual vicissitudes of heat and cold, of storm and calm, of wet and dry. Seed time and harvest continue to succeed each other as they did when Noah planted the vine and drank of its fruit, and nature continues to execute her mission with that fidelity that distinguishes the faithful servants of the Lord. Would that we could as faithfully adhere to the laws of our being, physically, morally, and spiritually.

The famous "ark of salvation" is moving in our midst, and God's heralds are busy warning the giddy and sleeping multitudes, of the approaching destruction that is denounced against the world.

We had a visit, recently, from brethren Moses Brubaker and John Eller, of the Roanoke congregation—two young and active soldiers who know how and are not afraid to use the sword. They held three meetings at Johnsonville, and delivered exhortations and warnings that will feed the flames of hell in which the unrepentant hearers will burn for thousands of years after the dissolution of this sphere.

Our congregation will soon be at work preparing for the approaching D. M., and soon the Great Council will assemble and another chapter be added to our Encyclopædia. Oh! how rapidly events and seasons, and sorrows and joys succeed each other in this false, fleeting world; but the prow of our ship points towards the gates of pearl, and soon we will be anchored for all eternity in that commodious home. "We will thank God and take courage" and press forward till we attain the prize which our Father has promised us.

Your brother,
D. C. MOOMAW.

McDonald, Va., Feb. 18, 1877.

EPISTOLARY.

To Bro. Christian Hope:

GRACE, peace, and heaven-ordained consolation be unto you and yours. My heart is often filled with sympathy for you. I have read about all your letters that have been published. Some of your letters have borne to our ears good news, especially those that told us about Bro. Hansen and several others having accepted the terms of salvation. A little later, we heard that Bro. Hansen was in prison. This caused many of us to feel like the saints did when Herod apprehended Peter and shut him in prison. I believe that many prayers went up to the "throne." But we were made glad to hear of his liberty again; and ever consoled to know that it was for "Jesus sake." I, for one, am sorry to hear that the people over there are too illiterate to understand the Scriptures in their proper sense. It truly must sometimes be quite discouraging to labor under difficulties with which you have met; but dear brother be not discouraged, be of good cheer, for the Lord will by and by appear upon the "troubled water." And when you meet with trouble, think of Paul when his enemies stoned him to death, (as they supposed). O, may the Lord assist you in showing the people His will; do not fail to show them the sinfulness of sin," warn them of the consequence of continuing therein; and if they will not hear, and will expel you, do as Paul and Silas did (Acts 13: 51). And now may the God of all comfort be with you on your journey toward the City, and may we meet at the entrance thereof.

ISAIAH HORNER.

FROM PANTHER CREEK CHURCH.

WOODFORD COUNTY, ILL.

BRO. J. H. MOORE:—Your paper makes its weekly visit to our home, and we think it just the paper we need; it brings words of comfort and encouragement from different parts of the brotherhood, and as we love to read church news, it may be of interest to some to hear from this part of God's heritage.

The good work is moving on slowly.—There are some yet that are willing to renounce Satan, and turn in with the people of God. As the roads were good, and plenty of moon-light, the Brethren thought to hold a series of meetings, hence commenced Feb. 18th, and continued up to March the 4th. The meetings were well attended, and there seemed to be a good interest manifested throughout. Two precious souls were made willing to submit to the ordinance of baptism, and live up to the requirements of the Gospel; and many more almost persuaded. Our prayer is that they may not only almost, but fully determine to be Christians. Could they say with the language of the prophet, let others do as they may, "but as for me and my house we will serve the lord."

Roanoke, Ill. C. BARNHART.

FROM INDIANA.

BURNETT'S CREEK, March 9th, 1877.

WE commenced a meeting in the Salomony arm of the church, on the evening of the 19th of January and continued to the 8th inst., brother Joseph Amich, of White county, was with us most of the time; large congregations and very good attention; only one received by baptism and one reclaimed.—Closed with a growing interest. Our last meetings were much the largest in attendance. On Saturday the 17th of February, I met with the Brethren at their meeting-house in the Eight Mile district, in Wells Co., in church council. Having no special business, we had a very pleasant meeting, as the Brethren here had just shortly closed a series of meetings, of four weeks, which resulted in twenty-two additions by baptism. Jesse Calvert assisted Bro. Hamilton about half the time; as they are under my care, I was much pleased to see them so attentive to their duties. I preached for them Saturday evening and Lord's day forenoon. Lord's day evening I met Bro. Hamilton at Markle. We continued meeting of evenings till Thursday evening; good attendance and good order, but no additions. On the evening of the 24th of February, I commenced a meeting at a school-house in the Salamony district; preached nine discourses, the result was fourteen precious souls made willing to step into the liquid stream to be immersed in the "name of the Father, and of the Son, and of the Holy Ghost." On Saturday, the 3rd of March, we had our church meeting here in this arm of the church; no special business. On Sunday, the 4th of March, we had meeting in our large house, which was nearly full of attentive listeners.—After preaching these fourteen persons were immersed.

As ever, your brother,

SAMUEL MURRY.

CHURCH NEWS.

From J. F. Eikenberry.—*Brother Moore:*—Permit me to give a report of a series of meetings held in our meeting-house, commenced on the night of the 15th of Feb., conducted by Bro. Eli Troxel, of Vinton, Iowa, and continued until the 25th. He delivered, in all, fifteen sermons. The attendance being large, and his sermons so pointed and connected as regards the great warfare between sin and holiness, held the attention of the entire congregation through all the meetings. The members were much revived and sinners converted to God. Nine souls came out on the Lord's side and were baptized on the 25th.—May the Lord grant grace that they may prove faithful in the good cause. Truly we have great reason to rejoice. Brethren let us give God the praise, and those meetings will long be remembered by us all. Others who have been convicted will soon follow and unite with us.—*Green, Iowa.*

From Potato Creek Church, Ind.—*Brother Moore:*—We have had two series of meetings at the Bower's school house this winter. The first was held by brother I. Billhimer, commencing the first Saturday in February, and continued till the following Tuesday night, and then, in consequence of Bro. Billhimer's poor health, closed amidst the greatest and liveliest interest ever manifested or gotten up in this immediate vicinity.—The interest was great among both the members and outsiders. There were two applicants for baptism. The last series was held by Bro. A. Flora, commencing the night of the 23rd of Feb., and ending on Sunday night. He spoke to a crowded house. On Monday morning before he left, he went to the water, and in the presence of many witnesses, baptized three, leaving a number of others counting the cost. May the good work go on, and may the Lord bless the dear brethren that labored for us. "Bless the Lord O my soul." *Martin Bowers, Colfax, Christian Co., Ind., March* 9th, 1877,

From A. S. Leer.—On the 16th of Feb. we commenced a series of meetings about 20 miles North of us, at a place called Catagoula, (where we have monthly meetings), continued until the evening of the 26th. Brethren John Metzger and Joseph Hendricks doing the preaching. The meetings were held in a school-house of considerable size, but was crowded every night, and some nights they could not all get into the house. Had a good interest during the meeting. Good preaching, which made good impressions And five additions by baptism, and we think a number more, who are almost persuaded to become Christians. *Morrisonville, Ill*, *March* 9th, 1877.

From George W. Cripe.—*Brother Moore:*—I returned home last evening from Dodgertown where I was at last writing. We had a very good meeting, preached some ten days; four additions by baptism, and one dear brother reclaimed. We again had to quit too soon, but my time was up. I must attend to the church at home. Will start for Cerro Gordo, Illinois Friday next, if no preventing providence. I talked up the BRETHREN AT WORK, and you will get a number of new subscribers from Dodgertown congregation. I have not time to take and send subscriptions, but tell the people of the paper and get some brother to go to work, get names and money and send to you. May God bless you in your noble work; hope all the brethren will read the call for more Holy Ghost preachers, and all of us profit thereby. You will hear from me again soon, if the Lord wills. Fraternally yours.

[If all our ministers when thus traveling could see that some good agent was set to work gathering subscribers for the BRETHREN AT WORK, a great deal of good could be accomplished. All desiring specimen copies or prospectus for such purposes will drop us a card and they will be forwarded.—ED.]

From Texas.—*Brother Moore:*—I will drop you a few lines this evening, for I think there are many brethren and sisters that would like to hear from us. The members here are in moderate health. We have meeting about every Sunday, and for this country they are largely attended, and the best of order and attention. We think the prospects for building up a church here are good. Two more members have moved here from Ill., and we hope to see others coming too, as we still have room in this beautiful country, and pleasant climate. So far we are well pleased with our new home. *Henry Troxel, Gordonsville, Grayson Co., Texas, March* 5th, 1877.

From Bond Co., Ill.—Our quarterly church meeting comes on Saturday, the 10th inst., and we expect our Elder John Metzger to be with us on the occasion. We had, last year, twenty-two additions by baptism, none yet this year, but we think from the indications that several are seriously impressed, and will come ere long. Since the division of our church, I have the most of the labor to do in the church here. We held an election last fall and elected two to the ministry, namely, brother Martin Whiteneck and brother Jacob Root. Yours truly in the bonds of love. *Henry Jones, Pleasant Mound, Bond Co., Ill.*

ANNOUNCEMENTS.

THE District Meeting for Northern Illinois and Wisconsin will be held in the Milledgeville church, nine miles south of Lanark, commencing April 30th, 1877, and if necessary, will continue over the next day. Delegates should be sent from all the churches, as considerable business, as well as missionary matters, will come before the meeting. Delegates should come prepared to stay two days if necessary, so that the work need not be passed over in haste.

ENOCH EBY.

THE Northern District of Ind., will hold their District Meeting, Friday, April 20, 1877, at the Blue River church, Noble Co. There will be conveyances at Albion, to convey the brethren to place of meeting on Thursday, before meeting, and also at Cromwell and Columbia city. Remember the day before the meeting, Thursday, you will be met.

JESSE CALVERT, Clerk

LIST OF MONEY, RECEIVED

—FOR—

Subscriptions, Books, Pamphlets, etc.

H C Longanecker	2 70
S S Mohler	10
J Umbaugh	6 75
W Zellner	25
John Harshey	3 20
E M Layer	15
W J Jones	45
A M Shellaberger	270
Cath. Davy	10
J P Ebersole	2 35
J Swinger	2 70
Sam Hoffert	1 00
J Lehner	2 70
Will Moore	1 00
C A Keigley	20
L Sutphin	1 00
M E Rose	25
J M Whitmer	0 45
D H Norcross	1 50
S Beeghly	5 40
M J Wilson	1 35
S A Smith	15
G W Horner	25
H J Dailey	30
J H Kurtz	1 00
E H Fahnestock	1 60
Ed Robinson	25
J S Monsterson	4 00
B Horner	1 15

L S Snyder	75
Mary Leedy	1 00
D E Bowman	50
J Bowman	2 00
Mrs C Miller	1 35
J W Keefer	25
J M Mohler	2 70
R Baum	25
J Wildfong	4 00
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J P Horney	25
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A Miller	25
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D F Kingery	1 00
Levi Garber	2 20
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A H Miller	1 00
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Henry Troxel	1 35
A Carroll	1 00
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S M Loos	3 00
M H Fowler	20 00
A E Evans	3 00
C Grayman	1 00
A H Miller	1 00
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J G Eby	1 35
John Royer	12
G W Hoxie	1 60
Mrs. C R Paige	10
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G Achenbrenner	3 50
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Elias Forney	1 00
J L Baker	15
D B Teeter	2 00
Frank Neal	4 05
K Leonard	50
J H Moyer	45
David Zook	2 00
David Moore	50
R E Reed	1 00
J F Hess	55
A H Stutzman	1 75
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THIS is the name of a beautiful lithographic map, giving a complete Bird's Eye view of the Holy Land, and enables the observer at a glance to behold all the cities, towns, rivers, brooks, lakes, valleys and mountains. In short, it is a perfect picture of the whole country, from Damascus to the desert of Gaza.—It is the most complete thing of the kind we ever saw. By a few hours careful study, the different places mentioned in the Bible about Palestine, may be firmly fixed in the mind, making the reader as familiar with the location of these different places as the county in which he lives; thus aiding him in understanding the Bible. Those who think there was not water enough in Palestine to immerse people should carefully study this map. It is printed in beautiful colors, suspended on rollers ready for hanging; is 23 by 35 inches in size, and will be sent post-paid for $2 00.

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J. H. MOORE, Lanark, Carroll Co., Ill,

THE BRETHREN AT WORK.

"Behold I bring you good Tidings of great Joy, which shall be unto all People."—LUKE 2, 10.

Vol. II. Lanark, Ill., March 26, 1877. No. 13.

The Brethren at Work.

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EDITED AND PUBLISHED WEEKLY,

BY

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Lanark, Carroll Co., Ill

LANARK, ILL., MARCH 26, 1877.

—Preach the Word.

—No two truths ever contradict.

—Truth loses nothing by investigation.

—Home is the place to use good manners.

—If you would be wise bear twice to speaking once.

—Scolding daughters usually make scolding wives.

—Shem died only ten years before the birth of Jacob.

—Wise men are not generally hasty. Deep rivers run slow.

—Truth, like gold, the more it is rubbed the brighter it shines.

—If a man is seeking error, the Bible is the wrong place to find it.

—We still have on hand some Almanacs. Price 10 cts. per copy.

—When you start for heaven never look back—remember Lot's wife.

—Three were baptized in the Arnold's Grove church last Sunday the 18th.

—Never be afraid to tell the truth, but shun a lie as you would a viper.

—The preachers belong to the church, and not the church to the preachers.

—Reading the Bible for mistakes is like hunting in a pile of gold for sand.

—Sometimes wolves will wear sheep's clothing, but sheep never wear wolf's clothing.

—There is no good logic requiring, that a man should put a one story brain in a two story hat.

—Popular sentiments, like the wind, change with the season; but true Christianity never changes.

—There are about eighteen Brethren meeting-houses within twenty-five or thirty miles of Lanark.

—Some men's sins follow after them. So it is with Tom Paine, though dead his evil work is still going on,

—There are some people who walk so close to the world that it is difficult to tell which side they are on.

—Those wishing copies of No. 1 for distribution can be supplied, as we still have on hand some of the reprint.

—*The Western Herald*, South English, Iowa, has published our article giving an account of the Brethren. The same article has also been published in *The Waterloo Courier*, Iowa.

—Those who sow wild oats may expect to reap what they sow. Sow to the spirit and then we shall reap life everlasting.

—Never refuse to do right simply because the popular influence is against you. Popular sentiment is not always safe.

—Education, like money, if a man is going to make a bad use of it, the less he has the better it is for both him and the world.

—Some people make no difference between the "costly array" forbidden by Paul and good substantial clothing that is useful to all.

—If infidels would work as hard to harmonize the Bible, as they do to make it contradict, both they and the world would be much better off.

—The cattle disease in Denmark is killing off the cattle at an alarming rate. The Danes are said to be depending on the United States for meat.

—The Jews, especially of England, are flocking back to Palestine in large numbers. It is said they look to the formation of a Jewish republic.

—Nine were lately baptized near St. Joseph, Champaign Co., Ill., at one of our old preaching points. Bro. JOHN METZGER conducted the meeting.

—Christians, like trees, need an occasional pruning that they may bear much fruit. Bad habits, like water sprouts, will grow and they must be cut off.

—The man who wants to know which of the three dips in baptism contains the virtue, should be able to tell which of the seven dips cured Naaman of his leprosy.

—The way a certain woman proved that feet-washing was not taught in the Bible, was by producing a New Testament with the 13th chapter of John torn out.

—It is not what one eats that benefits the body, but what is digested. So in reading; not that which is read but that which is remembered is what improves the mind.

—The way to heaven is straight and narrow, but the road to destruction is wide and crooked enough to pass by all the places of amusement and nonsense in the world.

—We are sorry to say that we have not yet been able to get another supply of Hymn Books. We have a number of orders and can do no better than hold them till the books arrive.

—Women can spend a whole week trimming and ruffling a dress just to conform to the fashions of the world, and never say one word to the contrary, but if the Bible required such a thing of them, they would never get done complaining.

—WE regret that the paper on which the several last issues of the BRETHREN AT WORK, was printed, was of a very inferior quality We ordered a No. 1 paper, but failed to get what we expected; so the company agrees to take it back and furnish us good paper instead. We will commence using it, just as soon as it arrives here from Chicago.

—When sending notices of Love-feasts, District meetings &c., make them as brief as possible, and always write them on paper *separate* from all other matter. Anything intended for publication should be written on a separate sheet. Never write for publication on one side of a sheet and then business matter on the other, for the work here in this office is in two departments—editorial and business, and each one has a separate place in the building. Our correspondents will please make a note of this,

—A certain writer rejects the salutation of the holy kiss, because it is generally at the close of an epistle. If such will read Matt. 28: 19 they will find baptism near the close of Matthew; I wonder if they will reject baptism on that account.

—Our article, giving a full account of the Brethren, has been published in *The People's Press*, a secular weekly published at Salem, N C., thus giving to the people in that part of the country a knowledge of the Brethren's faith and practice. That is the way to spread the truth.

—A change in the manner of holding the Annual Meeting seems to be agitating the minds of the brotherhood considerably. The present system, it must be acknowledged, is quite expensive, and also somewhat laborious We have a plan that we may publish between this and the next A. M.

—Under date of March 5th brother C. H. BALSBAUGH, informs us that he was too weak to write much, and did not think he would prepare any more matter for the press until he could improve some. There are thousands of sympathizing hearts that feel to approach a throne of grace in behalf of our afflicted brother, whose pen has done so much for the cause of Christ.

—It seems that brethren JOHN METZGER and JOSEPH HENDRICKS, the two missionaries appointed by Southern Ill., have been quite successful in bringing souls into Christ during the Winter. They have had some very successful meetings. We trust the day is not far distant when the Brethren will have missionaries all over the country doing good in the name of our Master.

WHY ADVOCATE PLAINNESS OF DRESS?

WHEN men come before the public, advocating a doctrine, it is required of them that they give their reasons for such teachings, while those, on the other hand, should "try the spirit, whether it be of God," and then "prove all things, hold fast that which is good." A doctrine that will not stand the Gospel test is not the teachings of the Holy Spirit, nor will it be approved by God. In fact every thing for examination should be brought to the light of the Word, and if true, it will stand a thorough examination, for truth loses nothing by investigation.

Plainness of dress is one of the distinctive features of our people, it was one of the fundamental principles so ardently advocated by our ancient Brethren, and it also constituted one of the ennobling characteristics of not only the apostolic churches but the primitive Christians that succeeded them were also earnest advocates of the same doctrine. Underlying this doctrine are evidently reasons upon which it is predicated, for it is not reasonable to suppose that the true church in all ages should stand up for, and teach a doctrine for which there were no good reasons. However, it is clear that the doctrine of plainness is taught in nature itself: and every good sound logic, saying nothing about the Bible, will clearly demonstrate the propriety of plainness in all we do The jewelry and costly ornaments worn to decorate the body, as well as the painting of faces to enhance the persons appearance is but the result of inadequate knowledge pertaining to what it takes to constitute man and woman in the true sense I once heard a learned gentleman say, "that it was the out-croppings of barbarism," and I sometimes conclude that he was not far from being right, for it is certainly evident that when we fully subdue our carnality, and bring our carnal natures fully into subjection to the law of the Lord, none of these things will annoy us. A full resignation of ourselves into the hands of God, to be moulded by His Word as vessels fit for His use, is the best known antidote for removing a hankering after pride—the vain and foolish fashions of the world.

And I here remark, without fear of contradiction, that there is nothing in all the rudiments of true philosophy, that is able to show anything like even a plausible reason against the plainness of apparel. A plain and neat apparel is not offensive to the most cultivated eye, neither is it a disgrace to the towering intellect. In short, in it, can be embraced all that is essential to either health, comfort, neatness, or economy. The Bible doctrine of plainness embraces all the real good there is in dress. No living man can point out one useful thing connected with dress that is not contained in the Gospel order laid down in the New Testament. And when we both advocate and practice this Bible principle, we have embodied in our doctrine all the good in that line there is to be found. Then this is one reason why we should contend for a plainness of dress—for it has all the good in it that there can be found in any kind of apparel, and more than this, if the apparel is according to the Gospel, it rejects all the evil there is in dress. Better reasons for adopting a thing we need not wish.

The plainness of dress was one of the distinctive features of our ancient Brethren, who were first in the great reformatory movement with which we are now identified, and I maintain that the greatest reason there is for contending for a plainness of apparel, is the one that prompted them to adopt it, and that reason was, that it is taught in the Gospel. Then it follows that plainness in itself is right, and more than this, it is commanded in the Word, and is positively enjoined upon all of God's people. But our object in these remarks is the reasons we have for contending for a non-conformity to the world in dress. There are many who predicate their reasons upon the fact that it is a distinctive feature of our church, and one which they have long maintained. But aside from this there is another, and that is the one that prompted our ancient people to adopt the practice, and their reason, as before remarked, is that it is plainly and distinctly taught in the Gospel. This is our reason for contending for it. We do so because it is a distinctive feature of the Gospel. We teach plainness because the Bible teaches it, and enjoin it, because it is unquestionably maintained by God himself, and made obligatory, not only in preaching, but also in the practice of all.

No man can declare the whole counsel of God and yet evade this principle; it is an essential part of the truth, and one too that has been sadly neglected by the popular denominations of the day, and the inevitable consequences resulting from such a course is certainly apparent to all, who have lamentably witnessed the rapid decline in true vital piety. Christianity to-day, in the plainness of apparel, is not what it was fifty years ago. And even the rapid strides that some of our own people are making towards the ever changing fashions of a wicked world is truly alarming. There is a sad departure from that simplicity in dress that formerly characterized a peculiar feature among our people. They were earnest advocates of plainness, and did so because it was enjoined upon them by the Gospel, which they pledged themselves to both teach and practice. And why should we depart from the same doctrine? Has the Gospel changed? Does not the same Gospel that commanded plainness then, command it now? Has God repealed His law which forbid the wearing of "costly array?" The law is yet in full force, but we need an army of brave soldiers of the cross, who are neither afraid nor ashamed to teach it. We need a host of preachers, who, with the Bible in hand, will stand up in the face of opposition, and earnestly contend for this practice. And, more than this, I believe it to be the bounden duty of every true minister of Christ, to take a firm stand in defense of this doctrine, and maintain it in spite of all opposition. Woe be unto us if we preach not the Gospel, and lamentably bad our condition if we shun to declare the whole counsel of God. If there ever was a time that preachers needed to be firm and immovably rooted and grounded in a doctrine, it is at this time. I do not mean that they should run into extremes, but they certainly must take a Bible stand and earnestly contend for, and prove it by the Gospel, letting people see by what authority it is declared. On this question the BRETHREN AT WORK must and will stand firm. Let the consequences be what they may, we are determined to defend and vindicate the Gospel order of plainness in dress, and unsparingly denounce, and unflinchingly oppose pride, vanity and superfluity in dress with all the power we are able to put forth. This was the position occupied by our ancient Brethren. With the Bible in hand, they took their stand and fearlessly faced the mighty current of the popular religious sentiment, and God be thanked, that in many places the plain old Gospel banner is still floating in the breeze; a light to the world and a confirmation of God's true and peculiar people. Then let every true soldier of the cross arise! and with the sword of the Spirit in hand, advance to the conflict and sever asunder every thing that exalteth itself against the counsel of God; contending for plainness of dress, not just simply *because* the old Brethren contend for it, but BECAUSE *it is taught in the Gospel*, and is made obligatory by the WORD OF THE LORD; and must be taught and lived up to if the church is kept unspotted from the world.

A LARGER PAPER.

A NUMBER of our readers are inquiring if we cannot enlarge the BRETHREN AT WORK? It seems that a larger paper is wanted, and the calls for it are numerous. At present, we have this much to say: It is our intention to enlarge just as soon as circumstances will safely admit of it. When we enlarge, our paper is to be twenty-seven by forty-one inches in size. This will be the largest paper yet published in the brotherhood. We have figured the matter very closely, and are satisfied that it can be done for a very reasonable price, and that too, without resorting to the use of secular advertisements.

We want our readers to stand by us, and work our list up as large as they can, and then just as soon as we can safely do so, we will give you a paper large enough for all. Most of the large papers started small and enlarged by degrees Remember that large trees from small acorns grow, and that one has to be a boy before he can be a man. Then cease not to work for us, but swell our list as large as possible, and in due time the large paper will come. If all works well, and our list still continues to increase, we expect to bring out our large paper sometime in the coming fall.

We have already contracted for the paper. It is to be a very strong quality and will stand handling as much as any paper needs to be handled.

IN MEMORIAM.

[Lines composed by Hettie L. Anderson on the death of her cousin, Willie A Moore].

DEATH reaches forth his skeleton hand,
And takes from the midst of our little band,
One by one the loved ones there,
And leaves us to weep in bitter despair.

One by one they are passing away
To the peaceful realms of eternal day;
One by one, as Autumn-leaves fall,
And shadows are cast o'er the darkend pall.

Dear Willie has gone to his far away home,
Beyond the bright stars of heaven's blue dome,
To that beauteous land where the weary find rest,
And perfect peace on their Savior's breast.

The death angel came, and his pinions swept
Our darling one, while in sorrow we wept.
To the silent grave they bore him away,
Forever shut from the light of the day.

But to a brighter world his spirit has flown,
Where the wail of despair, and sorrow's moan,
Are never heard in that world so bright,
Where the perfect day is ne'er shadowed by night.

He left us in sorrow, and tear drops will fall,
As we think of our darling, beloved by all,
Of the fair young life cut off in its bloom,
Of the beauteous form in the narrow tomb.

But our Father in heaven knoweth all things best,
He has called Willie home to a more perfect rest,
A more peaceful repose than on earth could be given,
And we hope he is now with the angels in heaven.

For The Brethren at Work.

THE NEW COMMANDMENT.

BY R. D. MILLER.

"A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another."—John 13: 34.

THIS commandment has reference to the righteousness of the saints in their fellowship one for another. It is of greatest importance, because it is the Divine, the heaven-born power to rule in all the church councils, A. M.'s, assemblies of worship and Christian fellowship in the church militant. With this doctrine of love, all the business of church government turns on the oil of peace. All the worship and service of God is a sweetened cup of joy, and all the labor of the Christian a yoke easy, a burden light.

Before this time Christ had taught the disciples to love God with all their hearts; to love their neighbor as themselves; and also to love their enemies. But now He gives them a new command, to love one another as He had loved them.—This shows that something more is taught than the love which the Jewish law required. It is special love to govern, to rule in the heart of Christians in all their relations to another, as the family, the household of God.

This makes it our duty to consider well, and maintain faithfully, the special love of this new commandment. It is the power, the bond of union, communion and fellowship among the saints.—This sacred principle of love lies at the foundation of all our happiness; without it there is no real happiness for the people of God. Take the family to illustrate this truth: if the parents have no love for each other, the brothers and sisters no love for one another, all the wealth and honors of earth cannot bring happiness into such a family. So it is with the church, if love reigns not in it, happiness cannot be there.

It is required of us to accept the teachings of our Savior, on this important doctrine of the Gospel, and practically realize in all its branches the sacred, saving power of love.

FIRST. To love God with all the heart. This shows how we must love God, because He first loved us, and from this love all the blessings of time and eternity flow. All our enjoyments come from the great fountain of His love, which brings us under obligation to love Him supremely. Our love to God is the true source of obedience. It is the power which makes all His service pleasant, and makes obedience to His commands the delight and joy of His people. By it they are made to love His Word, His works, His providence in all the mercies of man's redemption.

SECOND. We are to love our neighbor as ourselves. This some have rather skeptically said we cannot do. But a true understanding of the command will teach the blessing in it and the wisdom that appointed it for our good. It is the foundation of the "golden rule." It requires that we should so love our neighbor as to desire, and labor, that he should have and enjoy the same blessings as we, ourselves, possess. It does not require that we should destroy our own happiness for his benefit, nor that we should divide our happiness or property with him. But that we seek to give him any opportunity and means which we must depend upon for our own happiness.

This principle of love to our neighbor as ourselves would prevent us from doing anything to hinder, or destroy his happiness. It would destroy in us, any desire to build up any sect or party or order, that would give one man advantage over another. It is the broad principle of universal love, which seeks the good of all upon the truths, the laws of God and nature. It requires that we do good for our neighbor as we would have him do for us.

THIRD. We shall love our enemies — In this command is much of the Christian spirit required. A large portion of that spirit was in our Savior when "He gave Himself, the just for the unjust," and prayed for those who crucified Him: "Father forgive them for they know not what they do." Out of the principle of this command comes the truth that we return good for evil, and pray for those who despitefully use you.

This heaven-born love, that seeks the good of our neighbor, is the principle on which a sinner is saved. While we were enemies, Christ died for us. It is the love of God, reaching fallen, rebellious man that saves him, and this command to love our enemies, truly would make the disciple like his Father in heaven, who sends His rain upon the just and the unjust.

In this age of elastic sentiment, some have contended that they could love their enemies and go to war with them, using all the means in their power to destroy them; but surely this cannot be a Scriptural view of love. Had Christ loved the world in such a manner, no sinner could find redemption in the wounds of our Savior. But His love for the enemies of truth, offers them pardon and mercy on the peaceable terms of the Gospel.

This doctrine, that we shall love our enemies, puts into our hands the most powerful weapons of victory. By love, an enemy may be conquered and made a friend. By force, he may be subdued and made a slave. The victory gained by love is complete, even over an enemy. It is God's way, this means of converting sinners, and to us He has committed it, that we may, by it, work for victory over the enemy of the cause of Christ.

This doctrine, also places the Christian religion above all the institutions of men. While they work for the interest of the favored few, they work against all their enemies; but the grace of God, that brings salvation, works by love, which reaches mercy to the enemies of truth, offering them the gift of eternal life without money and without price. The same truth requires that we, Christ-like, should love our enemies, and in the mission of this life be *Brethren at work* in the Lord's way, in His vineyard, for the salvation of all,—even the enemies of truth.

We now come to consider the new commandment as something more, in the doctrine of love, than has before been taught among the children of men.—This command does not abrogate, or set aside, the other commands of love we have referred to, but adds another more perfect branch to it. The disciples are commanded to love one another, as Christ loved them. Not only to love his neighbor as himself, and to love his enemy, but more still, to love his brethren as Christ loved them. The apostle alludes to the same thing when he says: "We shall do good unto all men, especially the household of faith," showing the fellowship of the saints to embrace a love more sacred than any other, save supreme love to God.

First we notice this doctrine, that Christians shall love one another as Christ loved them, is the most perfect bond of union that can be made among the children of God. The love of Christ is strong and unchangeable: "Neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height nor depth, nor any other creature shall be able to separate us from the love of God in Christ Jesus our Lord." This shows how strong and lasting is the love of Christ for His church. No power can break that bond of union; the apostles erred and failed in the weakness of their natures, but He has built the mercy seat a throne of grace, and His loving kindness changes not. Such love shed abroad in the heart is the bond of union among Christians, is the Divine power God has given to make them one, as the Savior prayed "that they may be one as the Father and I are one." "Husbands love your wives as Christ loved the church and gave himself for it," is another form of the same Divine union God has made on earth. It is a sacred oneness measured by the love of Christ for His church.

(SECOND.) In this new commandment Christ has revealed the wonders of forgiving love; when the disciples erred in judgment, word or action, His forgiving love healed the wound. Although they might so fail as to deny Him, and turn away from following Him, His forgiving love opens a way to a throne of grace, and is stronger than all their weakness. This forgiving love of our Savior is the model,—rather the love itself, which should fill our own hearts with forgiveness for our brethren. The Savior would enforce this doctrine with a penalty, when He says: "If you forgive not one another your trespasses, your Father in heaven will not forgive you." How important, then, this doctrine of forgiving love, when the want of it rejects us from a throne of grace. If God must forgive us all our sins, forgive us every day, surely we can forgive our brethren for all we have to bear with them. Forgiveness for our brethren requires only that we should sink deep in the new commandment, or rather it should sink deep in us.

This forgiving love implied in the new commandment, with all its sacred power, is much needed in our church councils, especially in our troubles; with it there is a road, a way out of all our difficulties; without it, there is no remedy.—Without this forgiving love there is no church difficulty settled. There may be a form of words, a show of settlement, but without the Christ-like, forgiving love is really in the heart, the formality is an empty shell, and worse, a filling of bitterness, ready to leak out when another stroke of Satan comes. Nothing but the love of the new command, pure, Christ-like, forgiving love, can sweeten the bitter cup. We should drink of that love until it be shed abroad and deep in our hearts, to qualify us for the work of faith and labor of love in the church.

This forgiving love of Jesus runs out to meet and restore the erring brother, like the prodigal's father, while yet afar off his father runs to meet him: "kills the fatted calf for him," puts the best robe on him, calls a feast, because his heart is full of forgiving love and full of happiness. But the unforgiving, elder brother fills his own bitter cup. He stands without because there is no joy for him where the feast of forgiving love rejoices over the prodigal returned.—Forgiving love is the great peacemaker which reconciles the children of men to one another and to God.

(THIRD). This new commandment has in it the doctrine of self-denial. It shows us how, like Christ, we should labor for the good of the church. "Though He was rich, for our sake He became poor, that we, through His poverty, might be made rich." He humbled Himself, that in due time we may be exalted. This shows His great desire for the church to be exalted, and what He done to confer honor and glory and greatness upon it.

We should so love the church as to humble ourselves to it in our opinions, our views; in all our ways we should be submissive to our brethren. This qualifies us to exalt and honor the church in all her councils and decisions. Because we love the brethren, we respect and submit to their council in A. M., and labor, in our weakness, to build up and honor the church above our own opinions and all the institutions of men. This love for the brethren makes it a pleasure to accept their council in dress and nonconformity to the world. It makes us feel that their council is the most safe and sure way for us to take in all matters where there is no positive "Thus saith the Lord." This love, which makes us humble and self-denying among our brethren, and at the same time greatly respect their counsels, is the sure road, the safe way to peace and happiness in the church for whom Christ died.

This love would stop all feeling of zeal, envy and strife as to who should be greatest, and turn all efforts to build each other up. It would stop the tongue of evil speaking against any, because love seeks their good, it spreads not the faults of others, but goes to them in love, to show them their wrongs and persuade them to love and follow the right.

(FOURTH). As all the love of our Savior, for the church, flowed through and manifested in the truth of revelation, and was always confined to that truth; never seeking or admitting any human systems to mingle in its purity, but flowing continually through the means, the precepts of Gospel truth, so we should love our brethren, with all our love merged into, and mingled with, Gospel truth. Something Divine, something founded on God, as the faith and practice of the church, is the only love that has God to secure it.

The appointed means of the Gospel is a Divine faith and practice, the channels of love God has opened for the fellowship of His children. It is, then, through the channels of Divine truth we should love one another "as Christ loved us."

As the love of Christ embraced any truth of revelation, all the righteousness and obedience of the Gospel on the one hand, and His church on the other, and for salvation brought them both together, so the love of Christianity embraces one another in Gospel truth, righteousness and obedience. As the Jews loved one another under the first covenant, which was faulty, and on that account taken away, so must the saints love another, on the principles of the new covenant, which is perfect, because the love of Christ is the power over all and in all.

As the love of Christ for the saints has given them all the blessings of Gospel light, and opened the eyes of their understanding, giving knowledge of spiritual life by a change of heart, so through every blessing and mercy they receive, must and does flow the streams of brotherly love to all the kindred spirits of Christ, making a more perfect and sacred union under the second covenant than that made by the first.

(FIFTH). This love of Christ was spiritual in its work, design, and blessing. It was manifested to a spiritual people, those who were born of the Spirit and adopted into a spiritual kingdom. His instruction to them was on spiritual subjects; His conversation among them was about spiritual things, to turn their minds to the righteousness brought from heaven. He chose them out of the world to sanctify unto Himself a peculiar people zealous of good works, and He continued with them, a constant companion and faithful friend, to instruct and encourage them until He was taken and crucified. Such should be our love for the brethren, we should choose them as our company, associate with them as those who feared the Lord and spoke often one to another and the Lord hearkened and heard it. Our conversation should be, like His, about spiritual things, to give instruction and encouragement to our brethren.

(SIXTH). The love of Christ to the church is shown in His labor and work to teach and qualify them for the great mission of love, to call sinners to repentance. He would teach them how to preach and pray, and labor for the spread of the Gospel, that others might hear and believe the truth. So ought the brethren to love one another in that manner which favors a union, working together like the man Christ Jesus for the salvation of sinners, to call them into the faith and practice of the primitive church; for into that were they called by the Savior and His apostles. And our love for them, for the church, and for the saving truths of the Gospel, should lead us to labor as *Brethren at work* for the spread of *Primitive Christianity*.

We have tried to set forth some of the blessings derived from love, as the bond of union and fellowship among Christians, and now, to cover our failures, we pray God to help us realize the command of our Savior when he says: "A new commandment I give unto you; that ye love one another, as I have loved you."

For The Brethren at Work.

WATCH.

"Watch and pray, that ye enter not into temptation."—Matt. 26: 41.

THOUGH these words were spoken hundreds of years ago, by Jesus himself, yet to-day we see the necessity of the same watchfulness. We have but to look around us to see that the arch fiend is very busy in looking up any weak point, and taking every opportunity to deceive those who are trying to serve Jesus. We will not say anything about the millions that the devil is leading captive at his will; those that blindly follow his bidding without an effort to break loose; but wish to call the attention of those that are trying to live a Christian life. When we watch, as we should, we will find that there is hardly an hour that the enemy is not holding out some inducement to mislead or entrap us.

He has many ways to allure and deceive. We need not make special mention of the ways that the temptation comes, we see it all around us, and oh! how sad that too often we forget to watch as we should, and are led into error and sin by our heedlessness. If we ever expect to receive eternal life we have work to do, and that earnest work too; "No man having put his hand to the plow, and looking back, is fit for the kingdom of God" (Luke 9: 62). So let us be up and a doing. True, we sometimes see that which has a tendency to discourage us, yet we are glad to know that Paul has given us an insight of what we have to expect. "Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of water, in perils of robbers, in perils by my own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watching often, in hunger and thirst, in fastings often, in cold and nakedness" (2 Cor. 11: 25–27). By this let us learn a lesson and not get discouraged, but be more watchful, knowing that God's grace will be sufficient for us if we do our part.

"Life is a wilderness,—beset
With tangling thorns, and treach'rous net,
And prowl'd by beasts of pray.
One path alone conducts aright,
One narrow path, with little light;
A thousand lead astray.

Life is a warfare,—and alike
Prepared to parley or to strike,
The practiced foe draws nigh.
O, hold no truce! less dangerous far
To stand, and all his phalanx dare,
Than trust his spacious lie.

Whate'er its form, whate'er its flow,
While life is lent to man below,
One duty stands confessed.
To watch, incessant, firm of mind,
And watch where'er the post assigned,
And leave to God the rest.

Watch! watch and pray! in suffering hour
Thus he exclaim'd who felt its power,
And triumph in the strife.
Victor of Death! thy voice I hear:
Fain would I watch with holy fear,
Would watch and pray through life's career,
And only cease with life."

Once more I say, watch, for of all the hindrances that are thrown into the way to make the Master's cause suffer, there is none that has such bad effects as that of the professed Christian not living up to what he should. May God help us to watch. S. H. SPROGLE.

Shannon, Ill.

CHRISTIANITY commends us to pass by injuries; policy to let them pass us.

For The Brethren at Work

PREACH THE WORD.

BY MATTIE A. LEAR.

THE above is a part of the solemn charge given by Paul to his son Timothy. The manner in which he gives the charge is most impressive. "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom; preach the word." But why such earnestness, such solemnity on the part of Paul? If we refer to the third verse of this chapter we may learn why: "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears." The great apostle foresaw the development of the spirit of anti-Christ, which then already existed in its embryo state, he foresaw the dreadful havoc it would make in the church of Christ, how it would oppose itself to the Word of God, the Scriptures of Divine truth, he also saw how eminently successful it would be in its nefarious work. He foresaw that the greater part of professing Christians would turn away from the truth, and be turned unto fables, therefore he warns the faithful Timothy to remain firm, to not permit himself to be drawn away by any of the errors that might be presented to his view; he cautions him to stick to the Word, no matter what new doctrines might be taught, no matter how plausible they might appear, there is salvation alone in the Word, therefore as a faithful minister he charges him to preach that, and that alone.

In Rev. 1: 20 the ministers of the seven churches of Asia are called angels. The same Greek word *aggelos* which is here translated angel is, in many places translated messenger, and this latter term is very beautiful and significant as applied to the minister of the Gospel, it clearly defines his work. He is a messenger sent forth to deliver a message. The Gospel is the message, the message of reconciliation, the message of love, the message of comfort, sent from the court of heaven to poor suffering man. It is the work of the minister to simply deliver this message just as he receives it from the lips of his Master, he is not to add to it, or take from it. It is not his business to force men and women to believe, he is only to deliver the words with which he is intrusted, if he does this faithfully, his skirts are clear whether men believe or whether they forbear.

The ministers of the Gospel are also represented in the apocalypse under the the symbol of stars. Now we know that stars, at least those that we call planets, and which are to us far the most beautiful and brilliant, do not have in themselves any original or inherent light, their light is derived from the sun, the great centre of our solar system. It is also known that the nearer these planets are to the sun, the more luminous and brilliant they are. This brilliancy is not owing to their size, their density, or shape, their nature or contents, but to their relative distance from the sun. Jupiter, though he is fourteen hundred times larger than Venus, does not reflect as much light upon the earth. This gives us some idea of what a minister should be. The nearer he lives to Christ, the great Sun and Centre of the Christian system, the more bright and clear is the light which he reflects. The ministers who shed upon our path the clearest light, are not those who have the greatest intellect, or those who have the greatest fund of knowledge, but those whose orbits are the nearest the great Sun of righteousness. The minister, then, in his proper sphere, simply reflects the rays of Christ. The light that shines from Him is a pure and steady light. But while the true minister is represented under the symbol of stars, false ministers are called wandering stars, brilliant, flashing meteors that emit, for a little while, a most bright and dazzling light, but soon go out in utter darkness, or, as the apostle has it: "to whom is reserved the blackness of darkness forever." Many such ministers have appeared, and have thrown their flashing lights athwart the moral heavens, but what has been the effects, not to guide a poor benighted world by heaven's own rays, back to the throne of God, but the effect has been to mislead man, to add to his confusion, to his perplexity, to lead him deeper and deeper into pitchy darkness.

The ages that preceded ours, were times of deep religious faith, it was then comparatively easy to make impressions. It seemed that whatever was then presented to man for his acceptance received his ready and implicit compliance. If the light that then shone upon his pathway had been the light of those stars that Christ holds in His right hand, and had reflected the pure and steady light of his Word, how different might the result have been from what it now is. Instead of having, as we now have, an age of skepticism, and infidelity, we might have had an era of true Bible Christianity. The minds of the people then seemed eminently prepared for religious impressions, but oh! instead of the pure light of God's Word being reflected upon them, their credulity was taken advantage of, by designing ministers, and through it every species of deception and monstrous error was imposed upon them.

If the great arch deceiver can only keep the human family from believing, and obeying God's Word, he cares not what else they believe or what else they practice. He was willing, in former ages, that they should make pilgrimages to holy places, that they should possess relics, at whatever cost, even at the cost of life, that they should travel through desolate wildernesses, and over parched deserts, that they should make painful journeys from distant lands to visit the tomb of the Savior, yea that they should brave Saracen and Turkish hate, if only he could keep them from believing and obeying the life giving words of that Savior. He cared not how much suffering or torture they inflicted on themselves, if only he could keep them in the delusion that these self-imposed tortures were meritorious, and that they made heaven indebted to him. If only he could invalidate the great atonement of Jesus, and nourish man's pride, by making him believe that he could merit salvation by his good works, he cared not at what expense to man he imposed this error upon him.

But now, as times have changed, Satan has also changed his tactics. The age of superstition and blind confidence, of belief in a multiplicity of works, has given place to an age of speculative theories. Instead of *works*, WORKS, all works, meritorious works, works without faith, or works with faith the cry of the great deceiver now is, no works, salvation by faith without works. As the cloud of ignorance was rolled from Christendom, and an era of science, and intellectual improvement began to dawn, the sham and trickery of priest-craft was exposed and men refused to submit to all the degrading and cruel rites that had been imposed upon them by a haughty and domineering priesthood. That form of deception being no longer practicable, Satan began to devise another form suited to the age of the world and the condition of men. The old form of error being no longer tenable, the great deceiver swept it away but took care to carry the truth away with the falsehood. He then erected another scaffolding upon an equally erroneous basis, instead of the vain additions to Christianity, which he had formerly imposed on the credulity of man, he now undertakes to detract from that perfect system which was given to men by its great Author. Instead of all works, it is now no works, but salvation by faith alone. Instead of the essentiality of obedience to all the forms and ceremonies of human invention, the teaching of this false spirit now is non-obedience to the ordinances that are ordained in God's Word, and the blasphemous cry of non-essential is now heard. Ah! when we hear that ominous sound, we need no longer doubt whence the sound proceeds. Satan has now assumed his true undisguarded form. In the garden of Eden he had the audacity to contradict a positive command, telling our first parents that disobedience would not bring death, when God had told them it would, so in the law of Christ, we are taught that if we believe and are baptized we shall be saved, but another spirit says it is only essential that you believe, no matter about baptism.

The conduct of the Bereans, in being careful to compare the teachings of the apostles with the Old Testament is pronounced noble by Paul, and truly it is very ignoble when we have the fountain of truth within our reach to suffer ourselves to be duped. We are not then as the apostle advises, standing fast in the liberty wherewith Christ hath made us free, but are permitting ourselves to be again entangled in the yoke of bondage. If all hearers would have followed the example of the prudent Bereans, false teachers could not have so convulsed the church of Christ. The preaching of Peter the Hermit, when he sought to arouse the nations of Europe to undertake a crusade against the Turks, for the purpose of rescuing the holy sepulchre, would not have been so effectual, neither would the modern teachers, who ignore the ordinances of God's house, be so popular. The policy of Satan is to go to one extreme or the other in order to avoid the Scriptures of Divine truth. It makes little difference whether we add to, or take from, God's Word, as the same doom is denounced against both. "My words," says Jesus, "are spirit, and they are life."

THE DOCTRINE OF SANCTIFICATION.

NUMBER IV.

THROUGH the atonement for sin by our blessed Lord, a channel has now been opened through which the grace and love of God is made to flow into the hearts of His believing children It is said by St. Paul: "Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate" (Heb 13: 12). The sanctification as here spoken of by the apostle, meaning evidently a setting apart, a consecration, was in the highest sense legal; and signifies, no doubt, in this connection our reinstatement into the favor and friendship of God by the removal of the guilt of sin, which was the insurmountable obstacle in the way of any gracious communication from God to sinful mortals. "Our old man," says the apostle, in one of his epistles, "is crucified with Christ, that the body of sin might be destroyed, that henceforth we should not serve sin." The language is highly figurative, and means that our sinful and corrupt nature is crucified with Christ, that, in virtue of Christ's death upon the cross, the power of sin, which is the law, is broken Thus it will be seen how that the Lord Jesus becomes unto us a proper means of sanctification. "Without the shedding of blood," says the apostle, "there is no remission for sin." But the atonement of our blessed Lord has its limitations. The proper effect of it is not to cleanse from sin, but to deliver us from its guilt and power. In the death of Christ the guilt of original sin has been removed, and a way provided for our emancipation from subsequent sins. It has been supposed by even learned divines that the death of Christ is our only means of sanctification. This, however, is not the case. Christ is a *means* of sanctification, but He is not the *only* means. This therefore, brings us to another point—namely,

III. THE HOLY SPIRIT AS A MEANS.

The means of our sanctification proceeds from the Father, Christ being the medium or channel through which these means come, and the Holy Spirit himself applies these means. Thus it will appear obvious to the thinking mind how that all the persons of the Godhead have each his work to perform in the salvation and redemption of a lost and ruined world. Our minds are especially directed to the redemptive means in Christ; and it is all right that they should be, for in Him were all the Divine perfections glorified, and grace and truth brought within our reach. But without the cooperation of the Father and the Holy Spirit, the death and sufferings of the world's Redeemer would all have been in vain. What was lost in the first Adam could not possibly have been regained in any other way than by a concerted action and will of the ever blessed Deity. Without the Divine Spirit there could not have been a reproof of sin, of righteousness, and of judgment to come (Jno. 14: 8), and without it, further, there would be no such a thing as being "saved by the washing of regeneration, and the renewing of the Holy Spirit" (Titus 3: 5). Our highest admiration of the character and dignity of the Messiah would be lost in a moment were the Spirit to withdraw from us. Like the wandering Jew we would be left to grovel our way through darkness, did not the Holy Spirit come to us in his wooing affections. Let us therefore make the relation we sustain to the Spirit the subject of thought and devout contemplation. The next point which shall claim our attention is,

IV. THE RULE OF SANCTIFICATION.

The rule of sanctification must always and in all cases be the Word of God, because the Spirit only works according to the Word, and we have no authority to claim sanctification independent of the Word. Our Lord and Master in His petition in behalf of His disciples prayed that the Father should "sanctify them through His truth;" "Thy word," says he, "is truth" (John 17: 17) Thus it will be seen that our blessed Lord himself kept in view the Word as being the only rule of sanctification. We are sanctified just in proportion as we obey the Word and are brought under the sanctifying influences of the Spirit Those who have been emancipated from sin and received the blessing of a "sanctified nature," as it is called, obey, according to St Paul's own writings, that "form of doctrine" which has been delivered to them; they walk in the light of the adorable Redeemer, and "keep the ordinances as they were delivered unto them" by the Lord Jesus himself and the apostles (1 Cor. 11: 2). St. Paul exhorted his brethren at Corinth to be "followers of him, even as he also was of Christ." But by this is not meant that we are to follow St. Paul or any other apostle in preference to Christ.

The apostle, therefore, puts us on our guard when he says: "Be ye followers of me, even as I also am of Christ." Paul only demands of us to follow him to the extent *he* was a follower of Christ. In the Master alone we can put implicit confidence, in whom was no guile, and whom the Father proclaimed to be His beloved Son, in whom He was well pleased, and of whom He said. "Hear ye Him" (Luke 9: 35).

J. T. MEYERS.

BIBLICAL QUESTIONS.

A WAS by the Israelites destroyed with fire and sword.
B was a man whose sight was lost, but which the Lord restored.
C was a faithful Israelite who took a giant's city.
D was "full of almsdeeds," and for the poor had pity.
E was taken up to heaven in garments white as snow.
F thought that Paul was innocent, and would have let him go.
G was by a stripling slain, while boasting of his power.
H was captured by the Jews, though strong with fort and tower.
I became an orphan as soon as he was born.
J was by affliction compelled to grieve and mourn.
K was a man who had a son than whom there were few higher.
L with his family escaped from dreadful death by fire.
M was by a king advanced to honor, power and might.
N of his vineyard was despoiled, though precious in his sight.
O took a heathen city, and thereby won a wife.
P was a king whose heart was hard, and thereby lost his life.
Q was what the Israelites did in the desert eat.
R compelled her son some food before his sire to set.
S met with speedy death for having falsely spoken.
T would not his friends believe until he saw a token.
U for having touched the ark, immediately was slain.
V a queen of whose fair face her royal spouse was vain.
W being very severe, the people mourned again.
Z was where King David stayed, and his six hundred men.

—*Selected.*

THOUGHTS FOR THINKERS.

ONE may be sincere without being safe.

RESIGNATION, is putting God between one's self, and one's grief.

FORBIDDEN pleasures, though loved at first, are loathed at last.

To be blessed with happiness we must be beautified with holiness.

HE that would commune much with God, must commune little with the world.

NONE can enter by the heavenly gate above, who do not enter by the narrow gate below.

THOUGH we must never be weary of the Lord's work, the sooner we weary of Satan's the better.

IN this simple fact, that we cannot accurately foresee the future lies a refuge from despair.

THE thing which an active mind most needs is a purpose and direction worthy of its activity.

THAT which makes death so dreadful is the consciousness of sin and the fear of damnation.

THERE will not be a tear in heaven—there will not be a smile in hell; there will be no weeping in the former, and nothing but weeping in the latter.

—*Selected by D. E B.*

A CRUSADE OF THE JEWS.

ACCORDING to the latest accounts, the Jews are making a strong and earnest movement towards recovering their ancient promised land of Palestine. Probably Mr. and Mrs. Daniel Deronda, who made their wedding trip to Palestine with the intention of settling there if they found the climate genial, may never be heard of personally, but their spirit seems to be abroad in the land. The Turks nominally rule Palestine. The Jews are wealthy and the Turks want money just now. It is a good time to invest in Palestine real estate. Corner lots are going cheap in Jerusalem, and great numbers of the Children of Israel are buying them on easy terms. Now is the time for Israel and Judah to re-establish themselves on their own soil and, as before stated, the movement is strong that way. Several tourists, who have lately sent reports from the Holy Land, say that everywhere from Dan to Beersheba are evidences of the renewed activity and energy of the Jewish race. One says that in Jerusalam and its neighborhood, particularly, every plot of ground for sale is eagerly bought up by them. They are gathering together there from all parts of Europe, and their coming looks like another crusade, save that money and not the sword is the principal factor. It now really looks like business, and may mean ultimate dominion in a national reorganization. It is suggested that it is entirely possible for the Jews to issue among themselves a new Turkish loan on condition that they should obtain the right of governing their own land under the guardianship of the great European powers. It is further asserted as not at all unlikely that many wealthy Christians would be ready to assist them if the leaders of the Jewish community undertake the enterprise with vigor; and that under such circumstances it would not be difficult to establish a republic or sacerdotal government in Jerusalem, which would be of great benefit to the Jews in particular and the world in general. Palestine is terribly broken down and wants building up. It is said to be worth reconstructing, and the congregation of Hebrews from all parts of the civilized world can make the desert blossom as the rose.—*Missouri Republican*

"Watchful spirits are at every post. Angels with folded pinions are in every pathway. No night is so dark that our Father's smile cannot cheer it, and no place so far removed that his mercy cannot visit it.

THIS life is too short, to afford any idle moments.

THE WORK OF LIFE.

SELECTED BY S. B. S.

"I must work the works of him that sent me, while it is yet day: the night cometh when no man can work."—John 9: 4

THE glow of day is fading fast,
The chill of eve is on the blast:
The sun is sinking in the sky,
The gloom of gathering night is nigh.

Fit image of Life's solemn close!
Awake, my conscience, from repose—
Awake within, my soul, and ask
How I fulfill Life's solemn task.

"Servants, work till close of day!"
(Thus I heard the Master say;)
"Short the time assigned to you;
Much, O much, remains to do.

Servants, cease! the time is o'er—
Earth must claim your toil no more:
Each must now receive reward,
In the reckoning with his Lord.

Hence, ye slothful! leave my sight,
Bound, and born to utter night;
There receive your righteous due;
Heaven has not a place for you!

Rise ye faithful! take the throne,
Well the work of life is done!
Rest in glory now with me—
Yours is my eternity!"

Such are the words of joy and fear,
That conscience whispered in my ear:
With "still, small voice," but accent deep
As the last trump that wakes our sleep.

The glow of day is faded now;
Cold is the blast upon the bough;
The sun has sunk in darkened skies—
Who were the foolish? Who the wise?

CORRESPONDENCE.

WANTED, A SITUATION.

BRO. MOORE:—I see in your welcome visitor, the BRETHREN AT WORK, many calls for preaching in the South and West. I would say there is a brother here (though young in the ministry) willing to labor in the vineyard of the Lord according to the best of his abilities, for the advancement of the cause of Christ and the good of Zion, who wishes to emigrate to a milder climate, where the winters are not so long and severe as here. Wishes land good and cheap in a healthy country, where there is a church of the Brethren, or members enough to become organized into a church. Also wishes plenty of fruit, and an abundance of good spring water, with never-failing streams flowing through the land. Also good school facilities, where children can be educated and remain at home to attend school. Any of the Brethren seeing this, in want of a speaker, and dropping the undersigned a few lines, will confer a great favor on their weak brother in Christ. Address, M. MEYERS,
Macksburg, Madison Co., Iowa.

FROM MISSOURI.

PERRIN, Mo, March 8th, 1877.

DEAR BRO.:—Having been urgently solicited, I paid a visit recently to the Whitesville congregation, Andrews county, Mo. The meeting commenced under somewhat discouraging circumstances, as the roads were very muddy and the nights dark, and the meeting held in a school-house which was occupied during the day. Commenced on Sunday night and closed on Friday night. The attendance was very good, the congregations increased in numbers and interest during the meeting. One, a young sister, was baptized according to the Gospel, and deep conviction was apparent in many others. God grant that they may still be gathered into the fold. The church appeared much encouraged, and we hope much permanent good done for the Master's kingdom. It was in this congregation, in Aug, 1875. Eld. D. D. Sell and the writer installed Bro. S. H. Bashor to the ministry. The Brethren there are building quite a commodious meeting-house, which is nearly ready for occupancy. It is one-half mile east of Whitesville.

Returned home on Saturday, took one night's rest, attended meeting at one meeting-house, and then went to DeKalb county, to the Osborn congregation 15 miles north, for night meeting; the Brethren there having commenced a series of meetings on Saturday night.—These meetings were well attended, the order and interest good, although no accessions to the church were realized, yet in due time we hope to reap if we faint not. Oh! for a system by which the numerous and urgent calls might be filled to the glory of God and the salvation of undying souls. Call after call comes to us from various parts, which we cannot fill, for reasons that are, or should be, well understood. For "how can they preach except they be sent," should ring in the ears of the whole church. Responsibility in the judgment will rest somewhere for the scarcity of the seed of the Gospel sown. How many are there, all over this broad land, who are living in darkness, without the true light, serving the doctrines, creeds and commandments of men, for no other reason than that the church of Christ, which is the "pillar and ground of the truth," is withholding the bread and water of everlasting life. Then, Brethren, let us all "work" for the furtherance of Messiah's kingdom, each in his capacity, and leave the result with the Master, to whom be all the glory. D. B. GIBSON.

FROM SAMUEL MURRAY.

I AM now making my home here with my son-in-law. Being much afflicted with rheumatism, I came home to try and rest and doctor some. As soon as I get better I will go away again. The church here has no need of me, they have six preachers, and two of them elders, and I still have the care of the Eight Mile district, in Wells county, and the Salamony district in Huntington county, hence my labors are more needed there, and other places, than here. I am traveling most of the time, hence have no regular address, and often don't get my mail till too late to answer in time. I hope those who have written, and may write, and get no answer in time, will excuse me. I do the best I can under present circumstances.

SAMUEL MURRAY.
Burnett's Creek, Ind., Mar. 9th, '77.

For The Brethren at Work

WHO WILL COME?

WHO will come and preach the Gospel of Jesus Christ to the people here? There are many inquirers after the truth, but where are the teachers? Teachers we have, and the country is flooded with them, and they are very zealous in teaching tradition and commandments of men, while the commission of our Savior, and the teaching of the apostles are left aside, as if they had not been given for our salvation and admonition. There are many inquirers after truth, and why the Brethren don't come here to preach, as the people here have souls to be saved, as well as to other places, is for others to decide. We take the BRETHREN AT WORK and like its weekly visits very much. We send it around and talk to our neighbors about the right way, as it is taught in the Scriptures by Christ and the apostles, and many ask why our people don't come here to preach? Will not some ministers come and hold a series of meetings for us? I believe much good might be done. Oh that God would send help to us is my prayer, that souls may be saved. MALINDA A. WHITE.
Dimondale, Eaton Co., Mich.

FROM CHAMPAIGN COUNTY.

ST. JOSEPH, ILL., Mar. 10, 1877.

BROTHER MOORE:—Brother Metzgar's meetings with us in the lower neighborhood closed the 27th, ult. The meetings were well attended, and the interest good. Nine were baptized during those meetings, and still hopes of more good resulting from his labors with us. Such, you see, is some of the fruits of the work already accomplished by an old brother, who, in compliance with his call to the work of an evangelist, has been laboring with us. At present, I think that this might justly be regarded as only a missionary station; and the neighborhood in which our old brother has been laboring, affords encouragement to our brethren, who are able and willing to labor publicly for the advancement of the cause of our great Master; and not only to such as labor publicly, but many other places afford encouragement to those who are willing to give a little of the fruits of their labor toward sending and preaching the pure Gospel of Jesus to the perishing sons and daughters of Adam.

No doubt a few dollars spent in hearing the true messengers of the glad tidings of peace from place to place, will abound in a rich harvest to those who, out of pure motives, are willing to deny themselves of the luxuries of earth, in order that they may save a few dollars for this purpose. For Jesus has said:—There is no man that hath left houses or lands for my sake and the Gospel's, but he shall receive an hundred fold now, in this time, and houses and lands, with appurtenances, and in the world to come eternal life, (Mark 10: 29, 30).

A. J. BOWERS.

GLEANINGS, &C.

Matter for this department should be brief, and to the point, written on but one side of the paper, and separate from all other business.

From Rock Creek, Ill.—Brethren Enoch Eby and Levi Trostle preached for us one week ago, at what is called "the John's Corners," in a neighborhood, where there are scarcely any Brethren. A great interest was manifested. We look for good results: We expect a number of them at our house to-day to inquire more after our faith, and "learn the ways of the Lord more perfectly."

JOS. L. MYERS.

From Eld. John Metzger.—J. H. MOORE:—As church news are interesting to you and your many readers, I will give you a little news from your old church, where you formerly lived. I visited the Brethren in Champaign Co., Ill., at St. Joseph, in the Harmonson settlement; tried to preach the Gospel to the people, and preach for the Lord.—Nine precious souls came out on the Lord's side, and were baptized,—were made to rejoice with the eunuch of old, and I also preached one time in the town of Sidney, and there two more made application to be baptized before long. And some more said we are nearly ready to go with your church. I hope our ministering brethren will remember the Brethren in Champaign Co., and visit them, as ministerial labor is much needed there. The harvest is great and the laborers are few, considering the large territory they have to travel over. *Cerro Gordo, Ill., March* 16th, 1877.

From J. S. Flory.—Our prospects are to soon have a minister settle among the Brethren in Boulder county, to help on the good work; we hope we will not be disappointed. Weather at this time is most delightful, farming and gardening are going on with a will. A large crop of wheat will be sown, although we look for the "hoppers" in abundance.

Some have written to us for a description of the machines and contrivances used here for killing the young grasshoppers, and saving the crops; we will most cheerfully comply with such inquiries, especially if a trifle to pay expense of writing is not forgotten. Some of the contrivances are very simple, and any farmer can make them. *Greeley, Colo., March* 18th, 1877.

From Jesse Calvert.—*Bro. J. H. Moore:*—I see that I made a mistake in the time of our District Meeting for Northern Indiana. It should be Thursday, April 19th, instead of Friday the 20th.

I saw the BRETHREN AT WORK in the reading room of the Young Men's Christian Association in Chicago, and it is well read by many.

From M. E. Rose.—*Brother Moore:*—I want you to send me three copies of *Why I left the Baptist Church.* I want to see what I can do here by getting papers for myself and others. I have been studying more since I commenced reading your paper. I am at a loss what to do. I have always believed the doctrine of your people. I have not heard a Dunkard sermon since I was six years old. I hear preaching every Sunday, but none that suits me like your paper. I have been a member of the B—— church, but it does not practice the teachings of the Bible. I wish and pray that some of the Brethren will come here and preach at least one sermon for us. *Alexandria, Clark Co., Mo.*

From Leonard Stephen.—*Brother Moore:*—I sent 50 cents for 25 copies of No 1, and distributed them, and 50 cents for 100 of the Brethren's Envelopes. I gladly would do much more if I had the means. It does me good to spend money in that way. Beloved, if there is any brother that has any bowels of compassion, or love or desire to preach where there are but a few members, here in Martin Co., Ind., is the place for him. We number fourteen and have no preaching among us, and hardly ever hear preaching. We had a communion last November, and have seen no Brethren preacher since. *Shoals, Martin Co., Ind., Feb. 3rd*, 1877.

From the Arnold's Grove Church.—*J. H. Moore, Dear Brother:*—I am happy to tell your numerous readers that the good work is still progressing, we enjoyed many pleasant seasons through the winter thus far, resulting in good to precious souls. Brethren Enoch Eby and Levi Trostle were here last week, and gave us, in all, seven meetings. They preached with power, and we know that upon the hearts of many, good impressions were made. Bro. H. P. Strickler, of Grundy Co., Iowa, preached for us effectively to-day and night. Our eager hearts were made to rejoice because of the accession of three more precious souls to the church. Having renounced the world and Satan, they were willing to be "baptized into Christ," according to the Savior's directions in Matt. 18: 19.

May we fondly hope that their good example thus shown, may have a wholesome influence over their young associates, and all around them to the extent that many others may be brought very early into the fold of Christ. *J. J. Emmert, Mt. Carroll, March 18th*, 1677.

From D. E. Bowman.—*Dear Bro.:*—The sample Envelope is received; am well pleased with its appearance. I enclose 50 cents for one hundred more. *New Franklin, O.*

From A. M. Shellabarger.—Now, dear brother, keep your periodical unspotted from the world, remembering that the road home to God is straightforward, and there are no stations by the way. *Pleasant Point, O.*

From A. M. Bowers.—For your encouragement, and for our good, we will say: continue the publishing of the BRETHREN AT WORK in the same manner you have been doing heretofore.—*Dunkirk, O.*

From Samuel Baker.—We esteem the paper so highly that we do not want to miss reading one number, and as fast as we get done reading them we will give them to our neighbors, and send them to our friends at a distance, and will scatter and make them known among as many people as possible.—*Swanton, Ohio, March 5th*, 1877.

A Friend, to whom pamphlets and papers were sent by S. S. Mohler, writes him as follows:

DEAR FRIEND:—I received the papers, etc., for which allow me to return my thanks, for they afforded me much pleasure; beside the hope of doing some good through them. I have loaned them freely, and many people desire to read them. If you can send me a few copies of January 1st, I think good may be done by distributing them. I have pasted the number you sent me on muslin, that it may last longer; some one kindly sent me one last week, which I have laid aside for the edition of the local paper. *S. W. D., Sulphur Springs, Texas.*

Brethren may do much good by sending out reliable reading matter in this way. Use every opportunity for spreading the truth. Bro. Mohler sent his friend a paper, and then the friend sends us another subscriber and thus the good work may go on.—[ED.

—It is hard to prevent evil thoughts from passing through the mind; but then, we can keep them from lodging there.

—Bring up a child in all the foolish fashions of the world, and when he gets old it is hard for him to depart from it.

ANNOUNCEMENTS.

Notices of Love-feasts, District Meetings, etc., should be brief, and written on paper separate from other business.

LOVE-FEAST at the meeting-house 12 miles West of Roanoke, Ind., June 14th, commencing at 2 P. M.

HIEL HAMILTON.

N. E. O., DISTRICT MEETING.

The above meeting for 1877 is appointed for Wednesday, May 9th, at the Beech Grove meeting-house, Chippewa congregation, Wayne county. All trains stopping the previous Tuesday at Russell Station, at crossing of A. & G. W. R. R. with Cleveland, Tus. Valley and Wheeling R. R., and Smithville Station on P., Ft. W. & C. R. R., will be met with conveyances for the accommodation of delegates and others.

E. L. YODER, Clerk.
Madisonburg, O., March 19th, 1877.

THE Lord willing, the Brethren in the South Waterloo church, will hold their Love-feast in their meeting-house, on June 26th next, meeting to continue at the same place until Monday, the 2nd day of July. A general invitation is hereby extended to all our dear brethren and sisters who may wish to favor us with a visit. Bro. S. H. Bashor is expected to be with us. A rotation of Love-feasts will be held in Northern Iowa, during Bro. Bashor's stay with us, commencing in Benton county about the 23rd of June. ELIAS K. BUECHLEY.

DIED.

Obituaries should be brief, written on but one side of the paper, and separate from all other business.

WHITMER.—In the South Fork church, Christian Co., Ill, Feb. 7th, 1877, of Lung Fever, friend Isaac B Whitmer; aged 49 years, 10 months and 13 days.

He leaves a wife and five children to mourn their loss. He never joined the church, but it was his intention to do so some day, but he put it off too long. He was one of the first settlers on this prairie, and had many friends. A goodly number of them attended his funeral, which was preached by Daniel Vaniman, A. S. Leer and others, from Hosea 13: 16.

WILLIAM BRUNK.

JORDAN.—In the Seneca District, March 4th, 1877, Susanna Jordan; age, 73 years, 11 mo., and 9 days.

She was born in Fredrick Co., Md., came to Seneca Co., Ohio, in an early day with her husband and family. She was not a member of any church, but was a friend of the Brethren. She lived a quiet life, and was a peaceable neighbor. S. M. LOOS.

STUDEBAKER.—In the Gingham church Mar. 4th, Evy Bell, daughter of Frank and Matilday Studebaker; aged 6 months and 3 days. Funeral services by the writer

O. F. YOUNT.

SLIFER.—In Lanark, March 15th, 1877, sister Catharine A., wife of brother Henry Slifer, aged 60 years, 10 months and 11 days.

Her disease was dropsy and paralysis. It was her desire to depart and be with Jesus. She was buried in the Arnold's Grove cemetery. Funeral services by the Brethren from Rev. 14: 12.

The Doctrine of the Brethren Defended.—Is a work of over 400 pages just published. It is a defense of the faith and practice of the Brethren and the Divinity of Christ and the Holy Spirit, Immersion and affusion. Trine Immersion, Feet washing, the Lord's Supper, the Holy Kiss, Nonconformity or plainness of dress, and Secret Societies. By R. H. Miller. Price, by mail, $1 60.

Trine Immersion Traced to the Apostles.—Being a collection of historical quotations from modern and ancient authors, proving that a threefold immersion was the only method of baptizing ever practiced by the apostles and their immediate successors. By J. H. Moore. Price, 25 cents; five copies $1 10, ten copies $2 00.

One Baptism.—A dialogue showing that trine immersion is the only ground of union, that can be conscientiously occupied by the leading denominations of Christendom. By J. H. Moore. One copy, 15 cents; 10 copies $1 00; 25 copies $2 00.

The Pillar of Fire; or, Israel in Bondage.—Being an account of the Wonderful Scenes in the Life of the Son of Pharaoh's Daughter (Moses). Together with Picturesque Sketches of the Hebrews under their Task-masters. By Rev. J. H. Ingraham, LL. D., author of "Prince of the House of David." Large 12mo, Cloth, $2 00.

Philosophy of the Plan of Salvation.—12mo. By J. B. Walker. This is a work of uncommon merit, clear, instructive, and should be in the hands of all Bible students. Cloth, $1 50.

Any of the above works sent post-paid, on receipt of the annexed price. Carefully enclose the amount and address:

J. H. MOORE, Lanark, Carroll Co., Ill.

THE BRETHREN AT WORK.

"Behold I bring you good Tidings of great Joy, which shall be unto all People."—LUKE 2, 10.

Vol. II. Lanark, Ill., April 2, 1877. No. 14.

The Brethren at Work.

EDITED AND PUBLISHED WEEKLY,
BY
J. H. MOORE,
J. T. MEYERS, M. M. ESHELMAN.

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D. B. Mentzer, . . . *Waynesboro, Pa.*

ASSOCIATE EDITRESS.

Mattie A. Lear, ... *Urbana, Ill.*

"The Brethren at Work," will be sent post-paid, to any address in the United States or Canada, for $1 35 per annum. Those sending eight names and $10 80, will receive an extra copy free of charge. For all over this number the agent will be allowed 15 cents for each additional name, which amount can be deducted from the money, before sending it to us.

Money Orders, Drafts, and Registered Letters may be sent at our risk. They should be made payable to J. H. Moore.

Subscriptions, communications, etc., should be addressed: J. H. MOORE,
Lanark, Carroll Co., Ill.

LANARK, ILL., APRIL 2, 1877.

THE address of Bro. ENOCH EBY is changed from Lena to Nora, Jo Daviess Co., Ill., until further notice is given.

* * *

THE paper on which this issue is printed will be found much better than what we have been using formerly. We use this, till our other paper arrives, which is of the same quality, only a little heavier.

* * *

BRO. JESSE CALVERT, of Ind., is now serving as mail agent on the Pittsburgh & Fort Wayne R. R. We much regret that his surroundings are such that he cannot devote more of his time to the ministry. He has talent and adaptation that ought to be kept at work. We had a few hours talk with him while in Chicago last week.

* * *

LAST week we made a hasty trip to Chicago to purchase more paper, machinery and type. We have now added another press to our office, and also a "Peerless" power cutter and some job type. Our time was so limited that we did not get to visit so much as we would have liked. There are some ten or twelve members in the city and it would have been a pleasure for us to have given them a call.

* * *

IF the fashionable 'Christian don't want people to believe that he is proud, he should certainly take down his sign, for apple trees do not bear figs, nor neither do we look on grape vines for thistles. The Scriptural phrase "that a tree is known by its fruits," is no less true in religion than nature. One's conduct through life is a true index to the heart, for where a man's treasures are, there is his heart also, and walnut bark does not grow on an oak tree, neither do men find peach blossoms on grape vines.

* * *

THE Brethren in Clinton Co., Mo., have subscribed something over $80.00 for missionary work to be performed in northern Missouri. This is another step in the right direction, and we hope to see every district and congregation fall into line and help push the work along in their localities. There is much to be done, and a way open to accomplish good by spreading the truth. Our people have the truth, their theory of faith and practice is good and capable of accomplishing a great work if enough of energy and perseverance are put into it.

* * *

BROTHER SIMON OAKS informs us that Eld. PETER NEAD is no more He has gone to his long home. He died on Friday the 16th of March. Thus one by one of the aged soldiers of the cross are passing over the river. Bro. NEAD during his time has been the means of of doing a great deal of good, especially in his writings, which have been extensively read by our people, as well as by many others. We hope that some one, who was well acquainted with the old brother, will favor our readers with a more extended account of his life and labors.

* * *

THE school project among the Brethren seems to be attracting considerable attention this spring. Efforts are being made to enlarge their facilities at Huntingdon Pa., while a similar movement is on foot at Elk Lick, Pa., with a view of placing Howard Miller at the head of it. At the latter place is one of the largest congregations in the brotherhood. We are also informed that an effort is being made to establish a school in Ohio. So far as we know, these enterprises are being conducted with good feelings towards each other. We have been requested to say something in regard to the projects, but really we cannot at present find time to do so. There is a good deal that we would like to say on the educational and school question, but must defer it until some other time, when we are not so much crowded with work.

QUINTER AND M'CONNELL DEBATE.

SOMETIME ago we published a statement, giving in part, the result of the MILLER and WALKER debate, held about one year ago near Peru, Ind., showing that it had resulted wholly in favor of our doctrine. Since then, we are informed that the Brethren are building up a strong church at that place, and that about 30 have united with the church since the debate, and among them some twelve from the Campbellites including one of their preachers.

The result of the QUINTER and MCCONNELL debate, held in Linn Co, Iowa, ten years ago, also shows the power of well-directed truth. The Campbellite meeting-house in which the discussion was held, is still standing, though not in a condition for use. There have been but a few meetings in it since the debate, and during the last several years none at all. The Campbellite elder of that place and some of his brethren joined our church, and there are good prospects of others coming. We learn that the Brethren there are in a good, flourishing condition. We publish the above for the information of our readers who desire to be kept posted on the good work of the Lord.

At both of these discussions the Brethren's doctrine was ably defended, and time has shown the favorable results, demonstrating the fact that truth loses nothing by investigation, and that this old Gospel doctrine that has stood the storms of over 1800 years, is not to be overturned by the feeble hand of mortal man. Especially has this been the case with the Brethren's method of baptizing. It has withstood the opposition of the Eunomians, the Pope and every other element of opposition that has yet been brought against it, and bids fair to stand to the close of the Gospel dispensation; being planted by the Lord himself, and having been the universal practice of immersionists the first three centuries of the Christian era, without one single, known exception in all christendom, we need not wonder that it stands a monument of remote Christian antiquity. If this general practice of all antiquity were banished from the pages of history, there would be a gulf of nearly three hundred years between the close of the apostolic age, and the rise of single immersion, across which no living man could bridge even a plausible theory regarding the ancient practice.

FROM MRS. MOODY.

BOSTON, Feb. 8th, 1877.

MR. MOORE, DEAR SIR:—In your paper THE BRETHREN AT WORK, we see under the heading of "*Moody's blunder*" an article criticising him for saying, that the subject of "*baptism* was spoken of in the *New Testament* only thirteen times," whereas he said "baptism was spoken of in *Paul's Epistles* only thirteen times." I write for my husband to say that he does not think he made the mistake you mention; if you copied it from some *report* of the meetings it was wrongly reported. He thinks that if by a slip of the tongue he said *New Testament* instead of *Paul's Epistles* some of his friends, who were there and who had talked on the subject with him previously, would have mentioned the mistake to him. We so often see things attributed to him in print that were never said by him, that it would take one's whole time to try and correct them; but this, we feel, made, as it is, in a Christian paper, should be noticed. Yours truly,

MRS. D. L. MOODY.

EDITORIAL REMARKS.

The above was received some time ago and was delayed for the want of time to give it this notice. We cheerfully give it place, having since learned that several reporters either did Mr. MOODY injustice, or else he unintentionally made the mistake while speaking. Our quotation was taken as it was given by several leading papers published in Chicago, and we supposed it to be correct, but on examining the sermon as it now stands published in a pamphlet—which pamphlet was sent us by one of Mr. MOODY'S friends in Chicago—we notice that the language is as stated by Mrs. MOODY.

Had we time we should read Paul's epistles through and see how often baptism is mentioned, not that the mentioning of it a number of times would make it more binding, but we should like to know just how often it is mentioned. Likely some of our readers will undertake it for us. There is a notion in the minds of not a few, that a command needs to be mentioned frequently in order to render it unquestionably binding. The sooner this idea is removed the better it will be for our race. A command *once* spoken by the Lord is as obligatory as though it were repeated on every page of the Book. It is God's prerogative to command, and our duty to obey; we need not trouble ourselves about the number of times it is mentioned.

We would insist on Mr. MOODY, as well as all others, preaching the Gospel just as it was taught by Christ and the apostles. When there is any thing to be said on baptism "preach the Word;" give the thus sayeth the Lord. Tell the people that "he that believeth and is baptized shall be saved, and he that believeth not shall be damned." "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins." And also, in regard to the second advent of the Lord, preach the straight Gospel truths as they are in the Book. If all the preachers in America would "preach the Word" we would have very little trouble about differences of faith and practice.

WHY?

WE are frequently asked, "Why do you people continually teach that people should obey the commandments of the Lord."

1. We do not "*continually*" teach that people should obey the commands of the Lord, for we are just as willing to teach the *facts* and *promises* of the Scriptures as we are the commands. The Book of Christ teaches us more than commands; it teaches us *facts* and *promises* too. But the trouble is, the great majority of Christian professors are ready to believe the facts and enjoy the promises, but not obey commands. This state of things requires the faithful minister of Christ to urge obedience to the commands of Christ more frequently than if all Christian professors would obey every command.

Suppose every Christian professor would obey all the commands of Christ and the apostles, and believe only a few of the facts, would it not be the faithful minister's duty to preach *facts* more than commands? The minister is required to urge people to lay hold of that which they have not. He is not sent to teach people to believe what they already believe, but to accept what they have not yet accepted. Historical faith is almost universal in this country. Objective faith is greatly ignored, hence the necessity of almost constant teaching on this subject.

2. We teach people to obey the commands enjoined upon those who accept Christ, because the Lord requires that kind of teaching. Whatever the Lord requires, is acceptable with Him; and to be acceptable to the Lord is just what every man and woman should strive for. The accepted ones will certainly not have rejected the counsel of God against themselves.

3. We urge people to obey the Lord, because the plan by which Christ promises to save us in heaven includes obedience as well as faith. Our most earnest desire is to please the Father, Son and Holy Spirit, and since each of these perform an important part in the restoration of man, we feel bound to believe and obey them in all things whatsoever they teach us. Conformity to the entire Book is right in the sight of God, and to be right in His sight is to be right at the coming of the Lord, who will then take vengence on them that know not God, and obey not the Gospel of Christ. He will not come to take vengence on them that *know* God and *obey* the Gospel, but to such He will come to reward, because they diligently sought Him and obeyed from the heart that form of doctrine He had delivered to them. These are some of the reasons why we persuade people to obey our precious Savior and King.

E.

QUESTIONS & ANSWERS.

Will J. W. STEIN'S *Baptism into each Name of the Trinity* be published in pamphlet form?

S. W. DENTON.

THE work referred to, will be published by the Tract Association; but will first have to pass through the hands of the Reading Committee.

I would like to know which is the *first* day of the week? whether it is Sunday or Monday?

A. F. H.

Sunday is the first day of the week, and Saturday the seventh. With the Jews, under the old dispensation, their day of worship came on Saturday, or the Sabbath, as it is called in the Bible. But with us our day of worship falls on Sunday, or more properly, the first day of the week, or the Lord's day, as it is generally called in the New Testament.

* * *

"None have ever been so good or so great, or have reised themselves so high, as to be above the reach of sorrow."

REPORT OF DANISR TRACT FUND.

AT a special meeting of the Northern Illinois District held at Cherry Grove, Carroll Co. Nov. 13th, 1875, by unanimous consent, the "Penny Fund," for the publishing and distribution of tracts and pamphlets in Scandinavia, Europe, was placed in the hands of Bre. C. Hope and the writer, to be judiciously used for the purpose named in the call. Believing that the donors should be informed of the application of the money, and the success of their contributions, the following statement is respectfully submitted:

	Exchange	12	Kronoi.
1,000	Trine Immersion	92	"
	Covers for same	17	"
4,000	"Blood of Christ"	64	"
	Ink and paper	2 1-5	"
	Advertising pamphlets	34	"
3,000	"Wilt thou be saved?"	34	"
4,000	"One Faith"	175	"
	Covers for same	20	"
4,000	Quotations from One Faith on War	42	"
2,000	Blood of Christ	34	"
	Freight on pamphlets	2	"
	Total	528 1-5	"
Amount of Fund		$436.10	
" used		$164.80	
Balance on hand		$271.30	

Of this amount Bro. Hope will soon use some for the payment of 1,000 "Perfect Plan of Salvation" and 1,000 "Sabbatism."

The question properly arises, Did this expenditure of money pay? We think it did. By referring to Bro. Hope's recent letter, the reader will notice that the pamphlets are doing an excellent work, and if we can continue to exercise Christian patience, and pray the Father to give the increase, we may soon see many precious souls embracing the whole truth.

Considering the prejudice, ignorance and the priest craft which Brother Hope had to meet on every hand, the success attending his work has been very good. It should not be expected that Bro, Hope would establish a large congregation of earnest believers in a short time in a country where the faith and practice of the Brethren were entirely unknown. But his unceasing efforts in teaching the people has not been fruitless. Three souls thus far have been brought to the knowledge of Jesus, and the prospects for a further ingathering are very good. Taking, then, a careful survey of the work of spreading the truth by means of the press, I think we have cause to thank God, and go on in the good work. Your liberal gifts, dear brethren and sisters, have not been in vain: and now may our feeble efforts to bring others to the light of the Gospel, be unto us and others joy and peace in the Lord, and may all our gifts and doings be from a pure heart.

Kindly yours, M. M. ESHELMAN.

NOTE. The value of one kronoi is thirty-one and one fifth cents.

* * *

FOR the benefit of those who wish to stop at Lanark, we will, next week, commence inserting the time-table of the Western Unions R. R. This will be quite a convenience to traveling members and friends generally.

* * *

ELDER R. H. MILLER arrived here early Saturday morning, and will remain till Wednesday. He will preach at the Brethren's meeting-house in the city each evening during that time, and also on Sunday, at ten A. M. Owing to bad health during the fore part of the winter, and sickness in his family he has been unable to travel much during the winter.

* * *

Charity thinketh no evil.—*Paul.*

A HYMN.

WE'RE traveling home to heaven above:
Will you go? Will you go?
I'll sing the Savior's dying love:
Will you go? Will you go?
Millions have reached that blest abode,
Anointed kings and priests to God,
And millions more are on the road:
Will you go? Will you go?

We're going to walk the plains of light:
Will you go? Will you go?
Far, far from death, and curse and night:
Will you go? Will you go?
The crown of life we then shall wear,
The conqueror's palm we then shall bear,
And all the joys of heaven we'll share:
Will you go? Will you go?

The way to heaven is straight and plain;
Will you go? Will you go?
Repent, believe, be born again!
Will you go? Will you go?
The Savior calls aloud to thee,
"Take up thy cross and follow me,
And thou shalt my salvation see."
Will you go? Will you go?

O! could I hear some sinner say,
I will go, I will go,
I'll start this moment, clear the way,
Let me go, let me go.
My old companions, fare you well,
I will not go with you to hell,
I mean with Jesus Christ to dwell.
Let me go, let me go

Selected by J. F. [illegible]

NON-CONFORMITY

TO THE WORLD.

BY J. W. STEIN

NUMBER II.

"Be not conformed to this world; but be ye transformed by the renewing of your mind"—Rom. 12. 2.

3. *The doctrine of our text, fully exemplified, in Christian life and character, forbids participation in the* SINFUL PLEASURES *of this world.*

WE must distinguish here between natural, earthly comforts and those pleasures which proceed from sin and worldliness. The enjoyments which come from a proper use of those blessings, which a Father's benignant hand has bestowed, are not to be reckoned either worldly or sinful. Sinful pleasures are those which proceed from their improper or perverted use. None can enjoy natural comforts so truly as God's faithful children, because no others receive them so thankfully, appreciate them so properly and consecrate them so fully to their appropriate and divinely appointed use. There is no natural blessing, no social endearment and no domestic bliss, which is not strengthened and sweetened as well as purified by Christian grace and virtue. Godliness "has the promise of the life that now is, and that which is to come" (1 Tim. 4: 8), insomuch even, that, "a little that a righteous man hath is better than the riches of many wicked" (Ps. 37: 16). No one's food is sweeter than his who eats and drinks temperately, such as is suited to the health and support of the body, but he who partakes of the most wholesome diet to gluttony and drunkenness, to satisfy an inordinate appetite, or who becomes a slave to any carnal propensity, not only blunts his susceptibilities for *real* enjoyment, but indulges *sinful* pleasure. The same principle of reasoning may apply to the proper and improper, the natural and artificial, the moderate and excessive, the right and the wrong use of all the blessings of life's varied relations, whether natural or providential.

There is a special class of *sinful* pleasures which fall under this head of my discourse to which I allude, however, with reluctance, because, of the false modesty and etiquette of the times. But duty bids me speak "whether men will hear or whether they will forbear." I allude to the secret and social abuse of the sexual affinities of the race, which, under the hallowed influence and regulations of the holy marriage covenant, are intended for the propagation of the human species, and the strengthening of the bond of the moral and spiritual union in the domestic life. The abuse of these affinities, even in the conjugal relation, is only alienating hearts wedded by early affection, instead of moulding them into closer and holier love, and the hallowed joys even of holy marriage are exchanged for mere animal lust.

Domestic happiness and conjugal bliss are often expelled in a few short years from home, which should always be the dearest spot on earth, and hearts that entered such relations with lofty, moral breathings, and pure and holy spiritual aspirations, have been disappointed and disgusted with the brutality of depraved man.

How sad to look over our country today and discover in the appearance of many, otherwise dear and promising young men and women, the unmistakable signs of secret vice, a *sinful* lust which is not only subverting their sexual organism, undermining their physical constitution, and seriously impairing their intellectual vigor, but is fastening its immoral deformities upon their spiritual nature, blotting out their prospects of a pure and happy domestic life, and must entail upon their posterity constitutional and sexual derangement in chronic form, with all its attendant evils. This vice is as bad as drunkenness and manifold more destructive and criminal, if possible, in its effects. It is a species of "uncleanness" and "lasciviousness," which the apostle classes with "adultery" and "fornication;" calls them "works of the flesh" and says: "They that do such things shall not inherit the kingdom of God"* (Gal. 5: 19-21).

But there is another class of worldly pleasures to which I must refer, viz: the dissipation of the ball room, the circus, the theatre, the pic-nic, the charade, the tableau, the worldly fair, etc., etc., things calculated merely to gratify vain desires and worldly ambition. Does my position seem severe or too puritanical? I appeal to you who profess to be followers of the meek and lowly Jesus. Let us put it to the test. If Christ were upon the earth in person, would you enjoy His companionship and desire to be controlled by His social relations? Suppose you would say to Him: "Come, good Master, there's going to be a grand circus in the neighborhood to-morrow, let's go out and hear the clown's folly," or, "There's going to be a splendid theatre in town to-night, let's go and witness the dramatical performances," or, "Let's go to the ball," or "the fair." I ask, would Jesus go with you? "O no," you say, "not unless He would go to teach, or exhort, or reprove, or rebuke, He would'nt go to participate and enjoy. His mission would be too holy. His life too pure, and His enjoyments too heavenly for that. O, no, Jesus would not participate." Well beloved, where Jesus will not approvingly go in person, will He approvingly go in spirit? *What do you go for?* After all your prevailing excuses *do* YOU *not* attend such places to participate and enjoy? *What spirit is it that leads* YOU *there!* Is it not the spirit of the world? Are not the spirit of the world and the spirit of Christ perfect antipodes? Can they abide peaceably in the habitation? If "your bodies are temples of the Holy Spirit which dwelleth in you," will not the spirit of this world be cast out? Remember "If any man have not the Spirit of Christ, he is none of His" (Rom. 8: 9). Can you be led by His Spirit and yet find your delight in what His Spirit loathes? Can your spiritual life subsist without vitality from Him? Can "the branches" flourish where "the vine" will not grow? Can "the body" survive where "the head" does not live? Where "the Bride-groom" will not soil His feet, shall His pure and chaste and holy "bride" prostitute herself to a corrupt and licentious world? Should you be engaged in anything incompatible with the spirit of meditation, prayer and praise? Are such the relations in which to fulfill the earnest mission of Christian character and life, or to fall "asleep in Jesus?"

But if Satan must be grappled with, I had rather confront him as an adversary than under the guise of an "angel of light." I had rather encounter his emissaries as the demons of darkness than as "the ministers of righteousness," for then I would know where to locate them and what to expect from them. A falsehood is bad enough when it looks like a falsehood, but when disguised in the livery of truth, it is doubly dangerous and deceptive. Satan, to accomplish his purposes most effectually, has professed religion, and joined the church, and a very large percentage of church members are his faithful adherents. Look abroad, over professed Christendom to-day. Are her financial interest of her various enterprises to be consulted? Instead of drawing her honest dollars from her "as the Lord has prospered" her, she must tax the community to get up a picnic, or lottery, or something of the kind, through which to accomplish her purpose. She says: "We want means, and these young folks won't just give us their money to forward our enterprise with, but O we'll get it. You know 'the world loves its own,' and we'll make it so attractive they can't stay away." And so lotteries are arranged, and a few dollars' worth of something is bartered off at fabulous prices, and special advantages are often taken of some whom others think don't give quite enough, and here you find enacted in the sactuary and consecrated by the sanctimonious presence and prayers of religious priests, such transactions as in business circles, men would denounce as high fraud and dishonesty, and which in the dark sporting hells in our cities they call "gambling," "cheating," etc. And thus are the houses of prayer converted into dens of thieves, and the temples of the living God into "synagogues of Satan." But they justify the means by the end, the philosophy of the devil, viz: "Let us do evil that good may come." They say: "The world *must be* evangelized." "They have a zeal for God but not according to knowledge." They ought to see that the world has evangelized them before they start. To convert men nominally to Christianity, while their principles, character and lives remain infidel, Pagan and Mohammedan, is Satan's most effectual method of deceiving and destroying them.

(*To be Continued.*)

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[*] I would recommend that parents and all who have the care of children, as well as young gentlemen and ladies, procure and carefully examine a work entitled "The Sexual Organism," by Dr. J. C. Jackson, of Dansville, Livingstone county, New York.

For The Brethren at Work.

THE BESETTING SIN.

BY SAMUEL FILER.

"Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so beset us, and let us run with patience the race that is set before us."—Heb. 12: 1.

IN the chapter preceding our text, we have a great cloud or number of witnesses testifying what has been accomplished by faith. The apostle says: "Let us lay aside every weight." Everything in opposition to the will of God is a weight and hindrance in running the Christian race with patience. For instance, the lust of the flesh, the lust of the eye, and the pride of life, are not of the Father; they are of the world, the world passeth away, and the lust thereof. Now these, and a host of other things that we might mention, are weights, which laden the children of men. Christ says: "Come unto me all ye that labor and are heavy laden, and I will give you rest." The Grecians, before running their Olympic game races, would weigh themselves down with weights until the day of racing, when they would throw all aside. They would all run, but one only could win the prize. In the Christian race it is not so, we can all so run that we may obtain the prize, or crown of glory that fadeth not away.

The sin that doth so easily beset us we claim is unbelief, and that it took its origin in Eden's garden, and is in this, our day and time, besetting its thousands.—Why did not the children of Israel inherit the promised rest? Paul says: because of unbelief. Let us labor, therefore, to enter into that rest, lest any man fall after the same example of unbelief (Heb. 4: 10). And he did not many mighty works there, because of their unbelief (Matt. 13: 58). Unbelief is the want of credit and confidence in God's Word. The earth opened its mouth, and swallowed in one day, three and twenty thousand for disobeying God's Word.

In conclusion, let us hear the voice of the Good Shepherd: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned,"—damned because he has not believed the testimony of God.

Beaver Dam, Indiana.

For The Brethren at Work

THE EVIL OF SELF-COMMENDATION.

"For not he that commendeth himself is approved, but whom the Lord commendeth."—2 Cor. 10: 18.

THAT self-commendation is a natural propensity, is clearly implied in the above text; that it is an evil, is equally evident. Solomon alludes to this evil, when he says: "Let another man praise thee, and not thine own mouth: a stranger, and not thine own lips" (Prov. 27: 2).

The propriety of wisdom and prudence of the above is seen at a moment's reflection; notwithstanding the actual necessity of adhering to this very important lesson in our Christian calling it is frequently violated.

Sometimes, young ministers take a preaching tour, or conduct revival meetings, in which they are made instrumental in a number of conversions; they are anxious for a minute publication of the matters—a synopsis of the meeting. We do not object to these reports when given in a proper spirit, as we should always keep the progress of God's work before the church. Brethren, however, should be very careful when they give reports of meetings they have been holding, and not simply report the success of their meeting as an honor to themselves; for, says the apostle: "Not he that commendeth himself is approved, but whom the Lord commendeth." We ought to be cautious how we report our own doings, as there is danger of self-commendation.

In 2 Cor. 10: 12, Paul alludes to this evil under notice, in the following words: "For we dare not make ourselves of the number, or compare ourselves with some that commend themselves; but they, measuring themselves by themselves, and comparing themselves among themselves are not wise." The above but evinces the spirit of evil connected with fairs.—At these exhibitions men compare their ingenuity, their wit, their strength, their stock and their merchandise, etc.; in short, they "measure themselves by themselves, and compare themselves among themselves" and as such, Paul says, "are not wise." How persons professing Christianity can take part in these exhibitions, and harmonize their profession with the above text, we fail to see. The habit of comparing the talent and ability of our ministers is not at all productive of good. The Corinthians engaged in this unholy exercise until they became divided; some were for Paul, some for Apollos, some for Cephas, while some were for Christ.

This, like all other evils, is contagious in its nature. It sometimes happens that our dear editors become infected with the disease; and by its unholy influence, are led to compare the size, price and value of their papers. For an editor to term his paper "the leading paper in the brotherhood, or the cheapest in view of its containing the most matter," is affording an occasion "for strife of words," an indication of carnality, "of walking as men." The value of a paper principally depends upon the nature of its matter, and not so much upon its size, quality of paper, etc. The BRETHREN AT WORK is well worth its price, if its matter is properly selected and prepared. The same is also true of the *Primitive Christian* and *Vindicator.* Editors, like ministers, may give vent to matter on a single occasion, that may very seriously neutralize the power of their influence as witnesses for truth; therefore "Let him that standeth take heed lest he fall" (1 Cor. 10: 12).

I. J. ROSENBERGER.

Gilboa, Ohio.

For The Brethren at Work.

THE DAY OF JUDGMENT.

BY JOHN H. PECK.

READER, there is a day coming, a great and awful day; a day when you, and I, and all who live, or ever have lived in this world, must appear in one vast assembly before a white throne, on which will be seated a judge; an awful judge; from whose decision there can be no appeal, from whose sentence there will be no escape. Oh, what a day that will be! how awful, how terrible, and yet how grand. All will meet there, parents and children, husbands and wives, brothers and sisters, all *all* will meet in that day.

Yes, though millions are now sleeping in their silent graves, the day that cometh will bring them all forth and they must stand before God. Oh, who can stand in that day? Whose knees will not give way in that awful, trying time? Whose eyes can behold the dazzling splendor that shall beam forth from that glittering throne? and whose ears can bear to hear from its worthy occupant the unmerited invitation, "Come unto me ye blessed," or the awful denunciation "Depart from me ye cursed." Oh God, prepare us for that day!

In that day all things will be made manifest; in that day the atheist will learn to his sorrow that there is a God. In that day the ifidel and skeptic will realize what a fatal mistake they have made in denying the Lord that bought them. In that day many who think they can be Christians outside of the pales of the church, will find out that they were most disastrously deceived.—In that day many professors of religion will hear the judge say to them, "depart from me, I never knew you. In that day we will find out, beyond a doubt, whether trine immersion, feet-washing, the kiss of charity, non-conformity to the world, &c., were commands of high heaven, or only the order of the annual meeting.

Oh Lord, help us to search the Scriptures with honest hearts; not to find out how much of Thy Word we can ignore with impunity, but to ascertain what thou will permit us unworthy worms of the dust to do in order that we may be so immeasurably happy as to obtain Thy smile of aprobation and acceptance in that day of days.

Sinner, did you ever think of it, that *you* must see that day? You cannot evade that summons. Though you are dead and buried, or alive and hiding among rocks and mountoins, that summons will be served upon you, and you must appear. You must face God who has been so good to you through all the days of your life, though you have rejected His loving counsels, and bid defiance to His threatenings; think with what shame and remorse you must approach Him in that day. You will meet your friends and acquaintances there, many of whom you have wept over to part with them for a year or so, you will meet them there to part no more, or part with them in that day to meet no more forever.

In that day you *may* stand upon the right hand with all the best people that ever greced the earth, but if you don't repent in time, and be baptized, you *must* take you place on the left hand with all the off-scouring of the world, such as murderers, drunkards, adulterers, liars, &c. In that day you *may* receive a crown of glory that fadeth not away, and live forever in untold bliss; but if you don't make your peace with God ere the ushering in of that day you *must* be punished with everlasting destruction from the presence of God and the glory of His power. Then which will you choose now? Oh! hasten to come to Jesus and live, while the door of mercy stands ajar; let not money, friends or position hinder you now, for *then* you would gladly sacrifice a thousand times as much as you ever possessed of all these, to stand with those who you *now* think are making fools of themselves.—"The spirit and the bride say come. And let him that heareth say come. And let him that is athirst come. And whosoever will, let him take the waters of life freely." Then don't fail to think of this ye sinners, and cold-hearted professors, for unless ye repent ye shall all perish. And in that great day

"You will cry, and want to be
Happy in eternity."

Lanark, Illinois.

We should give God the same place in our hearts, that he holds in the universe. We should make him all in all.

COME TO JESUS.

SELECTED BY J. H. ELLIS.

NUMBER IX.

WHO is JESUS? This is a most important inquiry, because no one can rightly comply with the invitation, "come to Jesus," without a correct knowledge of who He is. Much depends upon the answer we give to the question, "What think ye of Christ?" JESUS IS GOD. Before He appeared on earth, He had from eternity possessed all the perfections of Deity. As the Father is God, so also Jesus is God. This is a great mystery, but it is a great truth, the Bible clearly declares it. He is called "the Word;" and St. John tells us, "In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by Him, and without Him was not anything made that was made." And, "the Word was made flesh and dwelt among us." Speaking of Himself Jesus said: "Before Abraham was, I am." He referred to the "glory which He had with the Father before the world began;" and declared: "I and the Father are one." We are told that He is "the brightness of the Father's glory," "the image of the invisible God," "God manifest in the flesh;" that He is the same yesterday, to-day, and forever;" and that "in Him dwelleth all the fulness of the Godhead bodily." Jesus, therefore, is God; and is perfect in power and wisdom and goodness. There is nothing He cannot do; and as He can never change, He will never be unfaithful to His promises. Now, poor sinner, this is just such a Savior as you want. If you needed a protector from some great danger, you would go to some one who was mighty. Who so mighty as Jesus? All that God can do, He can do. There are no difficulties, dangers, or fear that He is unable to conquer for you. Whatever your weakness, His strength must be all-sufficient. It is not some frail fellow-man, it is not even an angel you are to trust in. It is one infinitely higher than all created beings—even the great God, mighty to save. We should have cause to fear, if any one inferior were our Savior. But we may feel quite safe when He, who is the Lord of heaven and earth, undertakes to save. Who can harm us if *He* promises to help us? "If God be for us, who can be against us?" His power, wisdom, holiness, and goodness, are all employed on our behalf, as soon as we come to Jesus. With such a Savior we *cannot* perish. "He is able to save to the UTTERMOST." Read John 1: 1–3, 14; 8: 58; 10: 30; 17: 5; Col. 1: 14–20; 2: 9; 1 Tim. 3: 16; Heb. I; 7: 23–28; 13: 8.

Upper Dublin, Pa.

For The Brethren at Work.

CHRISTIAN WORK.

BY J. S. FLORY.

HE is a faithful servant who meets the approbation of his Master. He that does his work well according to the agreement made, is the one worthy of the promised reward. If we engage a servant and he is slothful in business, or works more for his own interest than for the interest of his master, we claim that we are justifiable in dismissing him. Or if one, though industrious, chooses to do his work according to his own notion rather than obey our instructions we are very apt to say to him, "go thy way, we have no need of thee." Think you, dear reader, that God's demands are less important or less worthy of our strict fulfillment, than the things we require at the hands of our servants? Is not this justice as strict as ours? If we are justifiable in dismissing an undutiful servant, will not God find just cause to dismiss His *unprofitable servants?* If we prefer to be governed by our own opinions, in doing what we call "Christian work," to the law and testimony of God, how shall we escape the censure of our Lord and Master? Or if we spend our time and talents more to subserve the demands of our carnal nature or selfish desires, think you God will be pleased with what little service we render to Him? Verily not. God requires a full consecration of ourselves to Him. The day in which we make a good confession of faith in Him we solemnly vowed to become a servant of His. The essential requirements embraced in that promise or agreement, is to live faithful in the discharge of our duty toward God and man. Christian work covers the whole ground of our allegiance to God and estrangement from the world. The very moment we step aside to dally a little while with the world or to gratify some selfish desire, we become subjects of God's displeasure, and shall be rewarded according to the measure of His indignation. Seeing that God's eye is ever upon us, we should work while it is called today and go forth in the path of Christian duty.

> "Traveler upon the path that leads up to the home on high,
> Press forward, on, and mourn not, though sorrows cloud the sky."

Bearing the burden in the heat of the day will only insure a greater reward. God's grace will be sufficient for every hour, and every trial will only prepare us for greater achievements. Through the might of God's help mountains will become as mole hills, bitter waters sweet as "honey in the honey comb." Oh! put thy trust in God and the victory shall be thine. Soldier clad in Gospel armor —the whole armor of God—go ye forth in the morning of your enlistment, and sound the bugle notes of joy, "Behold the Lamb of God," and in the noon of your service fight for the children of men who are taken captive by the enemy. Fight the fight of faith with drawn sword, let the hosts of Satan feel the keen cutting edge,—by the power of thy *holy influence* press into the ranks, and draw out from the burning edge of woe your child, your brother, sister, or friend. Show them the wells of salvation, the cleft in the rock and the only hope of salvation. Take them by the hand, lead them to the arms of Jesus that He may lead you and them along the banks of the purling stream of everlasting life and into the "green pastures" of heavenly glory.

Laborer, toiling in the field amid living souls, work the work God hath called thee to; see the harvest is at hand—the fields are whitening, thrust in the sickle. Go ye! Go ye! and gather sheaves in great numbers for the Master's use. No time to tarry in the feast halls or temples of fame, or to linger in the slow train of the dead—"let the dead bury the dead" —you are called to save the living, the perishing souls you find scattered throughout the great field. Think of it! one soul lost that might have been saved—one sheaf bound for burning that might have been bound for heaven—one soul—yea a hundred—a thousand, doomed to God's wrath forever and forever, because God's servants done not what might have been done. Fearful thought! What solemn responsibilities loom up around the servants of the Lord and the church of the living God. Woe unto those who are at ease in Zion; living surrounded with *extravagance* and *luxury*, while the cries of a famishing world are ringing from hilltop, valley and plain "come and give us of the bread of life"—help Lord or we perish!

Work brother, work sister, work every one, and then when we lay our armor by we shall "rest from our labors." Rest in that rest and joy so full of unspeakable glory.

Greeley Colo.

For The Brethren at Work.

GOD PURIFIES.

BY C. H. BALSBAUGH.

DEAR Brother and family. God has sometimes made Himself strange dwelling-places, to give us a glimpse what and where we must be if we want to reach His Home and enjoy His fellowship. When He met Moses He appeared in a bush burning with fire. On Mount Sinai He came in thick darkness, lightning and thunder, speaking out of the midst of the fire. Both Moses and Paul say that God is a consuming fire, and yet we read that the bush burned with fire and was *not* consumed. God alone can dwell in the flames and not be hurt. The three Hebrew captives were cast into Nebuchadnezzar's furnace, but they were as safe as God in the bush, for He walked in their midst through the seven-fold heated flames. If this world could be turned into a hell, and all the stars be rolled in for fuel, and all the devils rake and blow and stir the burning mass, it would not singe a single hair of the new creature in Christ Jesus. If God be for us who can be against us? Who is he that condemneth? It is Christ that died, yea, that is risen again, who is even at the right hand of God, who also maketh intercession for us (Rom. 8: 34). With such an Almighty Pleader in the heavens, the gates of hell shall not prevail against the saint. The bush of Horeb is still burning, and God is in it, and His elect are with Him. Ye shall be baptized with the Holy Ghost and with fire. Without fire is no salvation. No sooner had sin entered than we find Abel and Cain offering sacrifice by fire. God has kept His altars smoking from the gate of Eden to the gate of Gethsemane. Millions of victims were reduced to ashes, and a river of blood was shed, to keep the world in mind what God thinks of sin. All the fires from the foundation of the world met on calvary to consume God's great sacrifice for sin. The soul of Jesus agonized, and groaned, and quivered under the fiery wrath of Eternal Justice. He was is in the bush as our substitute, and was scorched and damned in our stead, that fire might be to us a purgation and not a perdition. Better be with God in the bush than with the devil in the lake of fire and brimstone. The fire that is God's glory is the devil's hell. Righteousness is the crown of God and the sinner's woe. The fire that slew the Chaldeans was like a celestial zephyr to Shadrach, Meshach, and Abednego (Dan. 3: 22, 27). "Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try *every* man's work, of what sort it is" (1 Cor. 3: 13). Nothing less can express God's holiness, and nothing less can purge sin out of our nature. This is God's necessary plan, and Peter tells us not to think it strange when the burning bush begins to scorch us (1. Pet. 4: 12). Every soul has its Gethsemane, and God's fire will take hold of us all, either in this world or in that which is to come. God is jealous of His character, and when He says fire He means fire, and if *we* mean as God means, then fire is our salvation. If we are with God in the bush, no matter how hard the devil blows his bellows, we are safe. So says Paul in Rom. 8: 28.

GOD IN THE FIRE.

THE 3rd of Exodus, 2nd verse, introduces us into a highly figurative state and condition of the children of God. It was this special occurrence in Horeb's mountain that introduced God's people into a new era and brought about a new life in the history of man. No sooner had Moses led his flock to the back side of the desert in the mountain of Horeb, when God appeared to him in the midst of a burning bush. The scene was one of surprise; for, says Moses, "I will now turn aside, and see this great sight, why the bush is not burnt." This strange and peculiar phenomena was too astounding to the young Jethroite—if we dare so term it—without bringing into question the mystery of this strange phenomena. The bush all aglow with fire, and yet not consumed, was as mysterious to Moses as it was surprising. But this very peculiar circumstance—God in a burning bush—only became the dawn of a sublime history of the children of God. Singular as the occurrence appeared to Moses, it was nevertheless not meaningless. The little bush, though small as it was, figures largely in the afflictions of God's own people. From the very dawn of Christianity we see the bearing of this circumstance on the children of God. The pathway of the humble child of God has been one of fire all through life. The Christian must have his baptism of fire here, but God is always in the fire Himself. Just as He preserved the burning bush, so will He also preserve us. God must put us in the fires sometimes in order to deepen our experience and to make us the proper receptacles of His ever blessed Spirit. Weary child of God put thy trust in the Lord; He is ever near you, and will never leave or forsake you. He preserved the burning bush, and He will also preserve you.

J. T. MEYERS.

A MAN IN NIAGARA.

IN the neighborhood of the Suspension bridge the people were startled by the dreadful cry, "Man in Niagara! a man in Niagara!" They ran from every direction as the news spread, and crowding the bridge and adjacent cliffs, they eagerly inquired, "Where is he? where is he? Poor fellow, he's gone." Presently one cried, "See, see, yonder he is hanging on a rock!" pointing to a low, water-washed rock, about sixty yards below the bridge, on the American side.

Now the question was, "Can we save him? can we save him?" They immediately prepared a rope ladder, hoping to be able to let it down within his grasp from the top of the overhanging cliffs, which towered about three hundred feet above the drowning man. In suspending and dropping the ladder it got tangled, and hung on some bushes which grew out of the crevices of the rocks. It was a very doubtful experiment, and the whole crowd, now numbering several hundred, gazed in almost breathless suspense.

Now the question was, "Who will go down and clear the ropes, and try to save that man?" The attempt was so hazardous that every one felt that it was staking life for life. But a stout, generous-hearted German present promptly responded, "I'll go down." He quickly descended to the bushes and hung some time among the limbs clearing the ladder, and presently it dropped all clear. Down he went to the sweeping, boiling, thundering torrents beneath, oscillating and circling from point to point, till finally he set foot on the rock beside the drowning man. Holding on by one hand to the ladder, he with the other took hold of the poor fellow, and assuring him with words of comfort, prevailed on him to try to take hold and ascend the ladder. He could not carry him up. He brought the ladder to him, and could only help him to get hold of it, and encourage him to climb for life.

The fear was that he was too much exhausted to climb, and to tie the rope round him and haul him up would only be to knock his life out against the projecting rocks and snags. But he took hold, and after ascending perhaps one hundred feet, hung to rest. The whole company above trembled in an agony of suspense, involuntarily crying, "Hold on! hold on!" but expecting every moment that his feeble grasp would relax, and that he would drop down into the sweeping currents, to rise no more. But after a moment's rest he ascended another hundred feet, and paused again. Now the multitudes of sympathizing hearts beat more hopefully, the noble-hearted German meantime steadying the ladder below. A moment's pause, and up with fast departing strength he climbed, till within reach of some strong arms above, which seized and drew him up. The multitudes laughed, and cried, and shouted, and in their eager joy carried him round on their shoulders, repeating their shouts long and loud.

Millions of our beloved race have fallen in the Niagara of sinful life. They are daily borne down by the fearful rapids, engulfed in the thundering cataract and lost forever. If you will but look, you will see many of them away beneath the cliffs, hanging on to the slippery rocks which rise above the surface of the rolling tide, and among them are our dear friends and kindred. Can we not save them? Are there no means of rescue? Thank the Lord we have a Gospel ladder sure and steadfast, prepared by Sovereign Mercy to our hand. The patriarch Jacob saw the upper end of it, and informs us that "the top of it, reached to heaven, and the angels ascending and descending on it." You may be sure its upper fastenings are secure, or it would be found out. The apostle Paul saw the lower end of it, and assures us that it is long enough to reach down to the "chief of sinners,"—the very worst —to reach even to the rapids of the cataract of death and the gates of perdition.—*N. W. Christian Advocate.*

For The Brethren at Work.

WHAT AM I DOING IN THIS WORLD?

BY JACOB GOOD.

DEAR brethren and sisters in Christ, have you ever retired into solitude, and there entered into a deep and solemn meditation upon your responsibilities to God during the journey of life? The responsibility which the Christian assumes during life is very great. His time is very precious. Every moment is far more precious than if it were a golden coin newly issued from the mint. Yes, so much more precious is it, that there is no comparison between the two. Therefore, should we see to it. We should see how we spend this life. Going through life and making merely a profession is not Christianity. Although we are baptized and pray three times a day; although we wash the saint's feet and partake of the holy communion; if we fail in one point, if we have not charity, it profiteth us nothing, but may prove unto us destruction.

While we are in the vineyard we must labor if we expect a reward. We must devote all our time, all our strength, our talent, and all that we have to the service of the blessed Master. The harvests are plenty but the laborers are few. The world is getting extremely wicked. Many large fields of labor lie before us wherein there is not a Christian servant. O! what are we doing? What are we doing in this world? Yes I ask myself the solemn question, "*What am I doing?* Am I fulfilling my mission, and accomplishing *the great object of life?* Let us for a moment look around over the world, and then look far out into the future and see what we can see. We see a great work that should be accomplished. We see the harvests are already ripe, and sheaves lie there ungathered. We see the latter days approaching, and the more clearly we see these important things, the more our responsibilities become apparent. Oh let us rouse up to our duties; and more *earnestly* labor in the cause of the Master.

Dear brethren in Christ, when I meditate deeply, calmly and soberly upon the *great duty* that is devolving upon us, the necessity of energetic, awake, and earnest young men in the church to work for the advancement of the cause, for the defense of the church, and the salvation of souls; I am often made to say to myself: *What am I doing in this world?* Am I doing my *whole* duty? Am I improving my time? Am I laboring for the cause? Am I of any benefit to others? Am I a light in the world? Am I an instrument in the hands of God? Am I accomplishing *the great object of life* God designed I should? *O! what am I doing!* When I seriously consider *these* things, I am almost made to shudder; yes, I am often made to weep. "The harvests indeed are plenty, but the laborers are few." "Let us pray, therefore, the Lord of the vineyard, that He send forth more laborers into the vineyard." Our aspirations should be carried high. Our anxieties and enthusiasms should be increased, and our desire elevated. O the *progress* that Christians should make! Time is so short and eternity endless.

These considerations should be an incentive to arouse every Christian to labor more *earnestly* for Jesus, ever looking unto Him who is the author and finisher of our faith. Let us work while it is called to-day, for the night of death cometh when no man can work.

May God have mercy, and save us in the eternal world is my prayer.

Mishawaka, Ind.

THE THINGS THAT MAKE FOR PEACE.—How much would neighbors rise in value, and how much would neighbors rise in beauty, if all should lay aside habits of criticism, and neighborhood scandal, and petty feuds, and ridicule! And if men should study the things that make for peace, and the things that make for happiness, everybody trying to make everybody else happy, what a revolution there would be.

— It is a good thing to have a church in the world, but when the world gets in to the church then things are in a bad fix.

IN MEMORIAM.

DIED, on Monday morning, Feb. 25, 1877, in the Pipe Creek congregation, Carroll county, Md., sister Sallie A., wife of John M. McKinstry, and daughter of sister Sarah L. Baile, of Warrensburg, Mo., (formerly of Preble Co., O.); aged 35 years.

Sister Sallie McKinstry had been in ill health for a long time, but her death was rather unexpected to her friends in Mo. She united with the Brethren's church a short time before her death.—We have reason to believe, however, that she had that step in contemplation for some time before she confessed the Lord Jesus before men, and was "buried with Him in baptism," thus "fulfilling all righteousness" by her obedience to the commands of Christ. For some time past her mind had been seriously impressed with the importance and solemnity of eternal things, and of the vital necessity of faith in Christ, repentance, and obedience to the Gospel commands. She leaves an interesting and sprightly little boy, her only child, aged about three years. She seemed perfectly resigned to the will of God, whether to live or whether to die.

From a long and intimate personal acquaintance, the writer can truly say that she was a woman of noble and generous impulses, and of gentle, refined, agreeable and lovable manners. She was a devoted wife and mother, and an affectionate, dutiful daughter, and having finished her task on earth, fell sweetly "asleep in Jesus."

She has crossed "the silent river," and, we doubt not, entered into that rest that remaineth to the people of God. Funeral services and occasion improved by Elder E. W. Stoner, of the Pipe Creek congregation, from Psalms 110: 59, 60.

"How mildly on the wandering cloud
The sun set beam is cast!
So sweet the mem'ry left behind
When loved ones breathe their last.
Night falls, but soon the morning light
Its glories shall restore;
And thus the eyes, that sleep in death
Shall wake to close no more.'

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WHAT OTHERS SAY.

THE *Clinton Advocate*, a weekly paper published in Clinton, Henry county, Mo., after publishing our article giving an account of the Brethren, adds the following, which speaks well for our people in Mo.:

"We reprint, in another column, a condensed history of the rise and progress of that worthy brotherhood, the Dunkards, as they are generally called, together with a succinct statement of their belief and practices. We have in this county two or three settlements of this "peculiar people," to whom the publication will no doubt be interesting, but we publish it more for the benefit of those who know nothing about the sect, than for the members of it themselves. We have been more or less familiar with this people all our lives, and have often lived among them, and have always found them to be a sturdy, honest, upright people, full of good works and righteous deeds, observing strictly the golden rule, "Whatsoever ye would that others should do unto you, do ye even so unto them." Hating strife, avoiding contention and litigation, and seeking to live peaceably with all men, they are always most worthy and valuable citizens, and a country or community is benefited by their living in it. Wayland, in his "History of the Denominations," says, God always has a 'peculiar people' on earth, and he thinks that the Dunkards, or Dunkers,, are that people to-day. Our earliest recollection of preaching was by the ministers of this denomination. Even while yet a child we used to listen with delight to those old fathers in Israel—John Umstead, Israel Poulson, Father Saylor, Jacob Reinhard, Isaac Lawshe, and others. It would be well for the country if we had more Dunkards among us, and we cheerfully give place to the somewhat lengthy compilation from the BRETHREN AT WORK, that more may be known about them than now is by the people generally.

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When thou canst not see aught for thyself, then believe that God sees for thee.

CORRESPONDENCE.

FROM DENMARK.

ASSENS, March 2nd, 1877.

DEAR BRETHREN:—I am now at home in order to have the tract "Sabbatism" printed. I never saw a tract work so effectively as the one entitled, "There is no government but of God." From one end of Denmark to the other this little tract has convinced many. Every one wants it to read; and one woman wants 100 to send out to her friends. She, with many others, used to believe that the first part of Rom. 13 was not written by the apostle Paul, and that civil governments are not of God. So, you see, the conversions are right, and truly encouraging.

The peace union effected with the Quakers or Friends, is wholly on the doctrine as held by the Brethren. In this way we are enabled to spread the doctrine far and near; and as I am the only traveling worker, authorized to hold meetings among these people, I trust the Gospel truth may reach many hearts.—Many young men are coming forward and embracing the doctrine of non-resistance, even in the present disturbed state of Europe. Brethren, can any of you for a moment think that the work here goes on slowly? No, I cannot believe you do. In Norway we are also gaining ground by means of this tract. Being so effectual in its work, it ought to be in every man's home. This is the conclusion of all who read it. As to the other pamphlets, nearly all admit the correctness of their contents. Now what more can poor man do? What more evidence at this time, can be asked in behalf of the work of pamphlets and tracts? O! brethren, pray rather than faint, so that the Lord may give the increase in due time.

Now may the Lord abide with you, and bless you with love and peace so that your hearts may be enlarged for the Danish and all other missions. Let all missions be unto you as dear children, which you shall nourish and care for with joy. We all join in love to those of "like precious faith" towards the Sun's setting.

Fraternally, C. HOPE.

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MILFORD, IND., MARCH 22nd, 1877.

ON yesterday we had a snow storm, and heavy thunder and lightning. The snow now is about fourteen inches deep. Sleighing tolerable good. The Brethren are at work in Indiana, as well as elsewhere. Many, in different localities, are getting tired of sin, and feel willing to become "a new creature in Christ," and to let old things pass away. Since political matters have become more quiet, religion seems to be the topic. All religious societies are busily engaged in filling their ranks, but the Brethren are a little slow in some places. Brethren rally forth, rally around the standard of King Emanuel. Cry aloud, and spare not, for many souls are on the threshold of eternity and have not on the "wedding garment." Call again and again, and invite them back to Father's house. The last time has come and the adversary is very busy; he has his agents at work. They work mightily for him, knowing the time will soon close.—Brethren, you who are able to work right, do not idle away your time. Oh! let us work, not idle away any time.

J. H. MILLER.

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For The Brethren at Work

EIGHT YEARS IN HEAVEN.

I AM ten years and eleven months old, and am the only child living of my father and mother. Eight years ago my only little brother went to heaven. With us it has been a long eight years,—a long time since I heard the sound of his sweet voice and the merry laugh that burst from his glad heart; he was the youngest of our family. One summer he had been with us, and he was brighter and sunnier than any summer day of them all, but he died before the first year of his life was ended. Eight years in heaven with the angels, they have been his companions and teachers. What lessons of knowledge and love my dear little brother has learned! He must, ere this, have become very like to those who have taken him into their society. It would be very wrong to wish him back again to us. While I have been mourning his absence here, he has been so happy there. Eight years with Christ! It is, to me, unspeakable joy that he has been with the Savior, in His presence, at His feet, learning of Him and singing His praise. On earth the dear Savior took such as he in His arms and blessed them, I know, for He said, that of such is the kingdom of heaven, and among the redeemed in glory are loved ones who welcome him into the mansions of the saved. My heart ached for him when he lay with pain and anguish and I could not relieve him; but that is all over and he smiles as he sings with the angels, and when I think of joys that are his now, I am more than willing to have him stay where he is, though his little chair is empty, and I feel sad when I think of what he was to us. Long has been the time to us without him, but a blessed eight years to him in heaven.—Even so Father, not our will, Thine be done. I hope I shall soon meet little brother in heaven. ADINA ARNOLD.

Pawnee, Illinois.

CHURCH NEWS.

FROM C. A. KEIGLEY.

DEAR BROTHER MOORE.—Since you have not heard from this part of the Lord's moral vineyard, I will drop you a few lines about our short series of meetings held about 11 miles east of the Franklin church, Decatur Co., Iowa. It commenced on the 16th of March, 1877, and lasted until the 19th, having six meetings in all. One sinner was brought to see his dreadful condition, and turned in with the Lord, renouncing the works of Satan, and O, may the Lord guide and protect him from the fire-darts of the wicked one, and may he put on the whole armor of God, and fight the good fight of faith, that there may be laid up a crown of righteousness which he shall receive at the last day. The meeting was held by brethren J. H. Swihart and S. Garber, of Lucas and Decatur counties. Dear Brethren, pray for those shepherds, that they may watch over their flock; and may more sinners be converted, that the name of the Lord may be glorified in the salvation of immortal souls. *Garden Grove, Iowa, March 23rd*, 1877.

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FROM NEBRASKA.

WE live in a lonesome place where there are but few of the Brethren. There are only four members at this place, and we don't have preaching very often. Had one meeting this winter; brother John Forney was all the speaker we had, and he preached six sermons. The people were all well pleased with the meeting. Afterward the brethren went about twelve miles west, preached five sermons, and four or five made up their minds to go with us.—May the good Lord bless them, is my prayer. O, I wish we could have regular preaching! I think a great deal of good might be done here by preaching the Gospel. We have no preacher nearer than twenty miles, and that seems too far to go very often. It appears that some districts have several preachers, and some have none; I think they could do more good by dividing out more. If we had one living here, I think there might be much good done, and it is so lonesome to live where we can't go to our own meeting. There are others, of different denominations, but that don't suit me.—*Elk Creek, Neb. March 20th.*

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FROM SOUTH BEND, IND.

MARCH 5th, 1877.

DEAR BROTHER MOORE:—The Brethren have also been at work for the past two weeks in the Ulery church, St. Jo. county, Ind. And during their earnest labor 21 souls were made willing to accept Jesus as their precious Savior. We think others are counting the cost, and we hope they will soon yield to the holy, striving Spirit. Your weak brother,

J. GOOD.

FROM LA PLACE, ILLINOIS.

MARCH 21st. 1877.

DEAR BROTHER:—We are glad to know that the Gospel Ship is still moving on, and that there are still some precious souls stepping on board. Since I last wrote (in Feb.) there has been four more made willing to join in with the people of God, and were baptized according to order. We know there is still many more who are seriously thinking of becoming religious, and may conviction continue till many more are brought out on the Lord's side, is my prayer. Scarlet fever is raging in this vicinity, and in many cases is fatal.

LIZZIE ARNOLD.

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FROM HARLEYSVILLE: PA.

J. H. MOORE, *Dear Brother:*—Please find enclosed one dollar for the Danish Fund (for C. Hope) for his maintenance and labor in his good work in the far East. I wish the good Lord might bless him for all his labors, and that he might hold out faithful and immovable during his mission. If the above amount arrives safe, I may send a duplicate soon. Brother C. Hope was in my family several times shortly before he started on his mission.

S. H. CASSEL.

ANNOUNCEMENTS.

Notices of Love-feasts, District Meetings, etc., should be brief, and written on paper separate from other business.

THE Southern District of Indiana will hold their District Meeting, if the Lord wills, on Thursday, April 19th, 1877, in the Howard church, 12 miles west of Kokomo. Delegates should be sent from all the churches, as our Southern Home Mission ought to be more properly arranged. Those coming by rail will inform us beforehand, and they will be met at Kokomo on the 17th, and conveyed to the meeting.

HIEL HAMILTON.

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THE District Meeting of Northern Iowa and Minnesota will be held with the Rock Grove church on May the 11th and 12th, Floyd Co., Iowa.

WILLIAM WORKMAN.

◆

DANISH FUND.

THE following amounts have been received at this office since last report.

H. G. Breese	$ 2.00
E. L. Fahnestock	.25
Isaac Lutz	.80
E. L. Fahnestock	.30
J. D. Parker	1.00
M. C. Shotts	1.00
Owl Creek (O.) Church	2.25
Lizzie Peck	.50
John Reiff	.30
Lewis Kimmel	4.20
Mary Clum	.50
Daniel Vaniman	.50
Dan Neber	.40
Jacob H. Kurtz	.25,
Unknown	1.00
Alice Harley	.25
Cath. Horner	1.00
Eli Horner	.50
Wm. Mohler	.10
Isaiah Horner	.40
B. Gnagy	2.00
Sarah Leslie	.50
N. J. R.	1.00
Sarah Miller	1.00
Sarah A. Lichty	1.00
Samuel Ross	1.00
S. H. Cassel	1.00
Previously Reported	30.25
Total	$56.50

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LIST OF MONEY, RECEIVED

—FOR—

Subscriptions, Books, Pamphlets, etc.

J Amick	2 00	M W Keim	2 70
H Hamilton	4 00	J A Spogle	1 00
L Kimmel	1 00	Wm George	1 00
A Fisher	1 00	D M Becker	70
A J Hudson	1 95	L A Engle	15
Mrs. M E Miller	1 35	E C Beuchley	25
E Comagost	30	John Culp	10 00
J L Miller	1 35	Samuel Eiler	3 25
S W Denton	1 35	A Barnhart	1 35
John Shook	25	W E Fadely	1 00
R Arnold	1 00	B Gnagy	5 00
C L Strong	2 00	D Longanecker	2 35
Perry Gates	2 00	I N Snowberger	2 00
D Sower	1 00	D Brower	2 00
S Leslie	50	A widow	1 20
S Y Souder	2 00	W R Lierly	1 00
N Roop	1 00	W H Dehaven	35
H Domer	70	G W Brown	1 00
L E Pendleton	1 00	A M Dierdorff	2 25
N D Groff	2 00	S B Kepner	2 00
S Baker	1 00	E W Detterer	15
S A Lichty	2 00	Mrs M Rowland	1 00
S Metzger	2 00	T Brindle	1 35
F Huber	2 00	J B Bowman	5 00
P Reish	1 00	J L Frantz	10
C F Detweiler	85	J K Byerly	4 20
C C Root	2 00	I S Hoover	15
D A Boop	50	J G Kimmel	10
John Reichard	1 00	C F Martin	1 00
H C Longanecker	2 00	J Henshey	25
S Wine	1 00	F K Cline	2 00
W R Peterson	50	L B Jones	1 35
D B Gibson	1 00	J P Ebersole	2 00
R E Reed	1 00	Geo Whitmer	1 00
Allen Ives	5 00	Mary Hoover	1 00
J Lohman	1 90	H G Breese	3 00
J H Kirkham	2 15	S H Cassel	1 00
Simon Oakes	1 00	A Titus	1 00
H Hamilton	1 00	W G Schrock	1 00
D K	75	D Brower	1 00
H Lipe	10	H A Miller	60
C Hinkle	1 75	Sam Ross	1 50
J Shaneour	1 35	J M Elliott	1 30
J Faw	3 00	L Ketring	3 50
N Bollinger	80	D Stauffer	1 00
S C Keim	75	Moses Miller	2 00
A H Miller	1 00	S Harrison	10
S Arnold	1 00	B Detweiler	1 00
D O Brumbaugh	50	Noah Blough	2 00
Tobias Kriedler	2 00	Silas Harter	1 00
J A Deveny	75	Conrad Fitz	2 00
D Sheller	2 00	Henry Kilo	75
L Larick	1 00	D Allbaugh	2 00
John Bibb	1 00	D Younce	2 00
K Dresher	10	M C Shotts	1 10
A Fisher	25	J Brubaker	1 00
M L Grater	2 00	J P Ebersole	1 00
L Hess	75	Enoch Eby	25
J Kreutzer	2 00	E E Martin	15
C F Wirt	2 00	D Rittenhouse	11 40
M A E Reid	25	Isaac Flory	10
Jesse Long	1 00		

The Doctrine of the Brethren Defended.—Is a work of over 400 pages just published. It is a defense of the faith and practice of the Brethren and the Divinity of Christ and the Holy Spirit, Immersion and affusion. Trine Immersion, Feet washing, the Lord's Supper, the Holy Kiss, Nonconformity or plainness of dress, and Secret Societies. By R. H. Miller. Price, by mail, $1 60.

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☞ A catalogue of GOOD BOOKS will be sent free.

THE BRETHREN AT WORK.

A RELIGIOUS WEEKLY,
Edited and Published by J. H. MOORE,
J. T. MEYERS, M. M. ESHELMAN.

Assisted by R. H. Miller, J. W. Stein,
Daniel Vaniman,
B. B. Mentzer, and Mattie A. Lear.

THE BRETHREN AT WORK, is an uncompromising advocate of Primitive Christianity in all its ancient purity.

It recognizes the New Testament as the only infallible rule of faith and practice.

And maintains that the sovereign, unmerited, unsolicited grace of God, is the only source of pardon, and

That the vicarious sufferings and meritorious works of Christ are the only price of pardon,

That Faith, Repentance and Baptism are conditions of pardon, and hence for the remission of sins,

That Trine Immersion or dipping the candidate three times face-forward is Christian Baptism:

That Feet-Washing, as taught in John 13, is a divine command to be observed in the church:

That the Lord's Supper is a full meal, and, in connection with the Communion, should be taken in the evening, or after the close of the day:

That the Salutation of the Holy Kiss, or Kiss of Charity is binding upon the followers of Christ:

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ.

That a Non-Conformity to the world in dress, customs, daily walk, and conversation essential to true holiness and Christian piety.

It maintains that in public worship, or religious exercises, Christians should appear as directed in I. Cor. 11: 4 5,

It also advocates the Scriptural duty of Anointing the sick with oil in the name of the Lord.

In short it is a vindicator of all that Christ and the Apostles have enjoined upon us, and aims, amid the conflicting theories and discords of modern Christendom, to point out ground that all must concede to be infallibly safe.

Price per annum, $1 35. Address:

J. H. MOORE, Lanark, Carroll Co., Ill.

THE BRETHREN AT WORK.

"Behold I bring you good Tidings of great Joy, which shall be unto all People."—LUKE 2, 10.

Vol. II. Lanark, Ill., April 9, 1877. No. 15.

The Brethren at Work.

EDITED AND PUBLISHED WEEKLY,
BY
J. H. MOORE,
J. T. MEYERS, M. M. ESHELMAN.

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"The Brethren at Work," will be sent post-paid, to any address in the United States or Canada, for $1 35 per annum. Those sending eight names and $10 80, will receive an extra copy free of charge. For all over this number the agent will be allowed 15 cents for each additional name, which amount can be deducted from the money, before sending it to us.

Money Orders, Drafts, and Registered Letters may be sent at our risk. They should be made payable to J. H. Moore.

Subscriptions, communications, etc., should be addressed: **J. H. MOORE,**
Lanark, Carroll Co., Ill.

LANARK, ILL., APRIL 9, 1877.

TRINE IMMERSION TRACED TO THE APOSTLES is now out of print. We will print another edition soon. Should we receive any orders for the pamphlet we will be obliged to hold them till the new edition is out.

* * *

As there are a number of brethren who wish to purchase the writings of TERTULLIAN, we have made arrangements to fill orders for the work. It contains four volumes and can be sold for about $12 00. Those desiring the work will please let us hear from them, as we would like to order a number of copies at one time.

* * *

ALL those wishing to attend the Annual Meeting from Northern Ill. and Iowa will please drop us a card, as we wish to know about how many wish to attend. We are requested to make arrangements, by way of Chicago to the A. M., and should immediately know about how many want to go. Let us hear from you at once.

* * *

A LETTER from sister CHARLOTTE T. BOND, of Great Crossing, Ky., informs us of the death of her husband, who, after an illness of ten months, died March 16, leaving his wife and four little girls to mourn their loss. May the Lord stand by the bereaved sister "in this lone hour of deep distress." Sister BOND has arranged to write for the BRETHREN AT WORK, and our readers may expect to read frequent articles from her pen.

* * *

SOME weeks ago, we received a few lines from Bro. STEIN, informing us of his safe arrival at home, but the letter was mislaid while we were away and at this time cannot be found, or else we should have published a part of it, so that many of our readers, among whom he had labored during the Winter, might have the pleasure of hearing from him. He found his family in good health, and is now furnishing us with a series of articles on Non-conformity, which will doubtless be interesting to our readers generally.

* * *

BROTHER B. H. MILLER commenced preaching for us on Saturday evening, March 31st, and continued till Tuesday evening, April 3rd. Owing to the heavy rain and muddy roads the congregations were not so large at first, but before the meetings closed the audiences were quite large, and interest excellent. Bro. MILLER possesses rare abilities as a preacher, writer, and debater, and in these several departments has rendered our brotherhood some good services. We have taken down some of the sermons he preached here and will likely publish them in the BRETHREN AT WORK. We will endeavor to get one ready for next week. In company with Bro. J. T. MEYERS, Bro. MILLER left for home Wednesday morning.

* * *

As the season for Love-feasts and District meetings is near at hand, we feel that an excellent time is approaching for making the BRETHREN AT WORK more fully known throughout certain parts of the brotherhood where it has not yet been much introduced; and will here propose to send, free of charge, a package of our paper to be distributed among the members at these meetings. Any one living in the vicinity of either a Communion or District meeting, and is willing to favor us with his services, can let us know and we will forward papers to be distributed among those who are not taking it. When writing us state about how many members will likely be at the meeting, whether they read a great amount, and the number of persons in that part of the country taking our paper. Those who feel to assist in this, will confer quite a favor on us, and also be instrumental in doing much good. Then see to it brethren and sisters that some one at each Communion and District meeting takes hold of the work, send for a package of papers and distribute them judiciously.

ADVERTISING.

IT is one feature of our paper to insert no secular advertisements of any character aside from our own business. When we enlarge it is our intention to adhere to the same principle so far as the paper is concerned, believing it to be the best course to be pursued by a religious paper. We, however, reserve the privilege of inserting notices of books and things of that nature as properly belonging to our line of business.

But still there is good to be derived from properly advertising to both the purchaser and advertiser. We have many brethren who are engaged in an honorable business, and cannot successfully carry on their enterprises without having some medium through which to advertise. We have for some months, had in view a plan that will meet the wants of our people generally, and give them a medium through which they can successfully reach the public. This plan consists in issuing a monthly supplement devoted to advertisements of a reliable character, such as can be depended upon. In this supplement, we would also insert our book notice &c. When advertising for brethren it would be so stated in the supplement, that all might know who was a brother and who was not. Each advertiser would have to furnish a certificate showing good standing and reliability. . In this way swindlers would be cut out. This supplement would be sent to each subscriber free once a month, and would be an excellent medium for those in lawful and reliable business.

Those of our readers who are in business, and desire to patronize something of this kind will please let us hear from them. Advertising in this way can be done for about one half the usual rates, and will pay much better than if in a paper.

THE MODE OF BAPTISM.

A BROTHER has sent us a small four page tract, bearing the above title, and published by the Presbyterian Board of Publication, Philadelphia, requesting us to write a reply to it. It seems that the little tract has been pretty widely circulated, and is calculated to lead unsettled minds astray by its cunning manner of reasoning. The object of the tract is to sustain sprinkling and ignore dipping or immersion. Its object is to set aside the general practice of all antiquity, and introduce in its stead a method that has been in dispute ever since it was introduced, one whose validity has been doubted and questioned by good and learned men of every age. But we have not time at present to prepare a reply to the little document, but will put some of our readers on the track of a few things that will likely cause a little shaking among the dry bones.

Ask those men who are advocating the sprinkling taught in that tract: What was the apostles' method of baptizing? If they say they don't know, then how can they tell that it was not immersion? If they say it was sprinkling, then let them tell where they get their authority for immersion. Ask them if immersion is valid? If they say not; then let them tell what is going to become of the thousands whom their own preachers have immersed? If they say it is valid, then ask if it is taught in the Bible? If they say not; then ask if a method of baptizing not taught in the Book can be valid? Ask how many modes are tought in the Gospel? If they say one, then let them tell which one that is; if they say three, then ask which way the Savior was baptized? If they say by sprinkling, then ask who was baptized the other two ways? If they say immersion was practiced in those days; then ask them where water enough to immerse could be found if Palestine was such a dry country as they report? Get them to tell, who invented immersion. If they say it was introduced by heretics, then ask if a man who practices it is a heretic? If he is, then are not those who receive it heretics also? and if they are, then there are heretics in their church. If it was not invented by a heretic, then let them tell when and where Christ and the apostles taught it? If Christ and the apostles taught it, then ask them what right they have got to publish a tract against it? And if Christ and the apostles did not teach it, then ask them what right they have got to use it?

If these questions are not enough, then ask them what a man gains by rejecting immersion and accepting sprinkling? Ask them if a man, who has been immersed, can be benefited by reading their tract? Let them tell what benefits he derives from reading it. If immersion is valid and the man has it, what good will a tract against his valid baptism do him? Supposing he had been sprinkled instead of being immersed would he be any better off in the sight of God? Ask them if it makes any difference, in the sight of God, how a man is baptized? If they say it does not, then why not keep still and let each one have his own way about it? Ask them what a man loses by rejecting sprinkling and practicing immersion? Then ask them what a man gains by rejecting immersion and accepting sprinkling? If they can answer all these questions straight enough to do away with immersion, then they will be ready for a reply to the little tract.

LOVE IN THE CHURCH.

IN order that churches prosper it is needful that they be at peace within, that love and affection pervade every part of the body, and be deeply seated in the hearts of all. For any church to prosper without love is an impossibility, neither can they let their light shine with undoubted splendor where brotherly love does not abound. They should not only love each other, but they should *manifest* it in a way that no one can doubt its reality. "By this shall all men know that ye are my disciples, if ye have love one for another," is no less true now than it was in the days of the apostles. Their manifested and out-spoken love one for another, their great concern about the welfare, the one of the other, is a witness the world cannot refute.

In order that a church be able to stand before the world in all the beauty and glory that the Redeemer intended she should, there must be no conflicting elements within, no jarring, no slandering, no evil speaking; but kindness, love, gentleness and Christian courtesy should pervade every part of the brotherhood. If a weak sister or brother is at fault all should labor to restore such an one. If a member is in error, kindly and gently instruct him more perfectly in the way of the Lord. If he has wandered away into by and forbidden paths, approach him in all kindness—with great regard for his welfare, let him know that you love him, and have great concern for his interest. Do not abuse him, don't scold him. Do not threaten him.

The officers of the church should be equally kind toward each other, they should love one another, be much concerned about each other's welfare, and labor for the benefit and interest of each. Let no jealousy arise, keep down all ill feelings, never abuse each other nor treat each other unfairly in any shape or form; in short, let them, by their daily walk and conversation, and their deportment toward each other in meeting, be such as to convince the laity that they "love one another" as Christ has loved them. If the laity sees love, harmony and Christian affection manifested among the officials it will have a wonderful effect on them. But if that love does not exist among the officials as it should—if they do not love each other as Christ has loved them, then it is impossible to keep that love in the church.

In order to keep union and good feeling it is needful that good feelings exist between the officials and laity. Those who occupy prominent positions in the church should not only love the laity, but their love for them should be *manifested*—made known in such a way that no one can doubt its reality. The laity need proof that they are kindly regarded by the ministers. This manifestation should be to all, the rich and poor together, none should be excluded. Kind words, gentle appearance, affectionate deportment and Christan courtesy towards all, carry with them a wonderful influence. The wants of the laity should be respected, they should be considered as a tender mother would regard the wants of her children. Ministers should use no unkind words, should not scold the laity—remember that they have feelings too; reason with them kindly; if in fault reprove them gently.

The laity should also manifest a due respect to those who wait on them in the administration of the Word. Ministers have their trials and burdens, and some of them are severe. They need your sympathy. Your kind regard for their interest and welfare goes far towards encouraging and strengthening them in their labors, support them in their trials and encourage them in the great battle of life. Let love flow from the heart, let it fill every bosom and be duly manifested in every action, word and look.—Let true Christian courtesy abound, and due respect be shown to all. In short, prove to the world that you are the disciples of Christ by the great love and regard you have for each other.

POPISH INTOLERANCE.

[From the Christian.]

"BUDGET" says, in the last CHRISTIAN, "A Roman Catholic Bible Society, has been organized in Belgium. It is to collect and burn all the Bibles possible." I had seen the same thing referred to in another paper before. The existence of such a society proves two things: 1. That the Papacy hates the Bible when translated into the vulgar tongues. 2. That they (the Papists,) are tyrannical and unscrupulous in the exercise of that hatred. If they could, they would destroy all translations of the Word of God, made by Protestant scholars, and limit the reading of the Holy Scriptures to the priesthood of "Holy Mother Church."

Burn the Bible! Yes, in Belgium! But would they do the same thing in this country? Let facts answer. Sometime since a Catholic Church was built in a railroad village in Illinois. It was dedicated on the Lord's Day. Excursion trains brought large crowds of enthusiastic Papists from different places. Their enthusiasm grew warm and their zeal waxed hot. They burned the Bibles that were deposited in the cars and depots, for the use of the traveling public. They paraded the streets in procession, headed by a noisy brass band. They openly and defiantly insulted the Christian and Methodist churches, by loud noise and brazen music by the band, in the immediate front of each church, during the hour of worship, and that on the Lord's day.

This shows three things to be true of Papists in free America. 1. That the followers of the Pope disregard the rights of property. The Bibles, that in their religious (?) zeal they burned, were the property of others. 2. They disregard and override the law. Their tumultuous noise and wanton disturbance of the other churches during the hour of worship, was in violation of the law of the State. 3. That toward Protestants, they are insulting and overbearing. It shows clearly that, in *their* estimation, Protestants have no rights that they are bound to respect.

The same spirit that burns Bibles in Belgium and in railroad buildings and cars in Illinois, excludes the Divine Book from the schools wherever it has the power so to do. Whenever the Papacy has the power it will not stop at burning Bibles and shutting God's Book out of the schools, but will exclude the Protestant teacher also, and supply his place with the Jesuit. The sly, cunning Jesuit, who may possess the wisdom of the serpent, but is surely destitute of the harmlessness of the dove, would gladly take charge of our schools. If he should ever be allowed to do it, the days of American liberty and the rights of conscience will be numbered.

The Papacy, to the extent of its opportunity, destroys the freedom and the purity of the elective franchise. In another Illinois town, on election day, a Catholic citizen was on his way to the polls, ticket in hand, to cast his vote, as he, as an American citizen had a right to do. He was stopped by the priest, who demanded his ticket. It was surrendered to him. He then put another ticket into the man's hands and marched him to the polls, and made him vote the ticket given him, which was an entirely different one from the one he would have voted if left to himself.

So there is nothing in American institutions too sacred or too precious, for the foul touch of Popish hands to pollute and destroy.

These rapacious wolves are but poorly concealed in the sheep's clothing which they affect to wear. J. C. R.

THE LORD IS NOT WORSHIPED WITH MAN'S HANDS.

ACTS XVII: XXV.

I.

IN Bureau Town there was gathered a band,
That was called the true Wesleyans,
They progressed without a bishop,
To build a house for public worship.

II.

In it you might see something like a stand,
Being wholly the work of men's hands.
When it was approached by skillful hands and feet,
It would send forth music that was sweet.

III.

But when its highest notes were told,
It differed not from the idols of old,
Its windy breath and melodious sound,
Was no evidence that in it, life could be found.

IV.

And in foul and fair weather,
It was designed to draw the people together,
Now it has been published throughout the lands,
That the Lord is not worshiped with men's hands.

V.

But would always threaten his chastening rod,
When provoked to jealousy with that which was not God.
The Master told the woman, whose name might be Ruth,
That pure worship, was in spirit and in truth.

VI.

He said if he was lifted up from the land,
He would draw after him a spiritual band,
That could sing His praises, wherever the true light did shine.
Saying, that the hand that made us, was divine.

VII.

These lines are not written for strife,
For the reproofs of instruction are the way of life.
Let us take heed, that the saying on us may not come,
Ephraim is joined to his idol, let him alone.

VIII.

It was said by Him, that was born from above,
He chastened and rebuked those that he loved,
Let us then be zealous and repent,
So at last we will not have to lament.

IX.

For yet there is mercy in store,
For those that repent and provoke no more,
Whose sins may be blotted out with one accord,
When the time of refreshing comes, from the presence of the Lord.

* * *

X.

But as old time around did rove,
The old organ, it was moved,
Which caused great joy in the land of Bulah,
With songs of Glory Hallalujah.

XI.

For as it was removed from the Isle,
Then did even Justice seem to smile,
And Mercy sat serene,
While heavenly glory filled the space between.

XII.

May it never return at length,
So the joy of the Lord shall be your strength,
Hosanna to the Son of David with one accord,
For blessed is he that cometh in the name of the Lord.

—*Selected.*

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For The Brethren at Work.

STRONG IN GRACE.

BY D. D. MENTZER.

SECOND TIMOTHY II: I.

IT is a most blessed consolation to the believer to know

First, That our *Jesus has in Himself grace without measure.* And

Secondly, That *He does not retain it unto Himself.*

"Be strong in the grace that is in Christ Jesus." So wrote the apostle Paul in his second epistle to the young ministering brother at Ephesus—Timothy. This epistle was undoubtedly the last that the faithful apostle wrote, as he was about to seal his fidelity and testimony with his blood. He had a very fervent love for Timothy, as he was a young man of most excellent qualities, and was converted to the truth under Paul's ministrations, so that, in the introduction of his first letter, he addresses Timothy thus: "my own son in the faith." This evidently has a spiritual or Gospel signification. How he loved Timothy! And why? Because he was a faithful young brother. Paul was faithful, and so was Timothy, hence the mutual love and confidence. We read in the Gospel Scriptures: "See that ye love one another with a pure heart fervently." This

LOVE IS A GRACE

in Christ Jesus, and in Him it abounded in all its fulness, richness and sweetness. It was love that brought Him from the shining courts of glory down into this world of sin, and pain, and death. So love ought to reign in us. "Love not the world, neither the things that are in the world," says the beloved disciple. I wonder how many Christians now-a-days think and act upon the teaching of that passage. Here we are told— commanded—what we are *not* to love. "Love the Lord thy God," say the Ten Commandments. "Love thy neighbor," and "Love one another," said Jesus. "Love him that speaketh right," said Solomon. "Hate the evil, love the good," said Amos, the prophet. "Love mercy and walk humbly," said Micah, and "Love the Truth," said Zachariah, prophets of our God. "Love your enemies," "Love one another," said Jesus. "Love the brotherhood," says Peter, the chief apostle.

Who can do all these things? How can we? We answer: By "the grace that is in Christ Jesus." If our hearts are set on fire with the love of Christ, the light of it will shine in our lives. If we be strong in grace we will love God and keep His commands. If we are strong in grace we will love one another at least so much as to tell one another our faults in love and meekness, for the love that can see a brother or sister drift into the current of the world, or into erroneous opinions and practices, is not love. This would be that broadway "charity" properly named *indifference* or *ease.* "Woe to them that are at ease in Zion." That is Bible language. We are in an ease-loving, easy-going age, and we fear many, many of those who started in the way of Truth, and started well, are more or less tainted with this ease-spirit. Oh let every brother, and every sister, wash their hands and hearts from even the appearance of this evil spirit, lest the "woe" of God's prophet come unto them. Let every one stand up and speak the words of

"TRUTH AND SOBERNESS."

Give the ground and reasons for your faith and hope, and let no man be in doubt as to your faithfulness in and for the Truth. Be sober, and practice what you have believed and promised to do when you were "buried with Christ in baptism." In the language of one of the "Old Brethren" I will say: "consider what I say, and the Lord give thee understanding in all things" (2 Tim. 2: 7). Let us be in earnest. Let us act wisely, and to know how to do so, let us read the Scriptures to know our duty better, and help one another. The way to heaven is no royal road.

Must I be carried to the skies,
On flowery beds of ease,
While others fought to win the prize
And sailed through bloody seas?"

O no. God forbid, that any one of us should imagine that we can move along as lukewarm or cold professors of religion, and be saved. Satan has set many snares and has laid the Truth over them, so we should carelessly become his victims. How many there are who are entrapped in sin, and yet suppose they are safe—"no harm in it"—"I don't think this wrong." According to the Scriptures, nothing is more contradictory to a profession of religion than the want of self-denial. Our God abhors man's self-justification. We must all learn this truth: we are

SAVED BY A TWO-FOLD SACRIFICE.

Jesus became the Sacrifice for our sins; each one of us must become "a living *sacrifice*, holy, acceptable unto God, which is our reasonable service; and be not conformed to this world, but be *transformed* by the renewing of our mind, that we may prove what is that good, and acceptable, and perfect will of God." Jesus reserved nothing; let us follow His example. So shall we be strong in grace and equipped with the whole armor of God. Sin makes weak but grace makes strong. Sin weakens, because it takes the soul captive and leads it in the ways of error and disobedience. The soul under this influence must do wrong instead of right—evil for good and "evil for evil." Sin, then, means *bondage*, and all sinners are bound and must be released by the Lion of Judah's tribe, or go in bonds still, and to the grave unsaved. If released and begotten of God in the Truth, then grace begins its work of transformation, and the soul becomes a sacrifice to God. But sin has an influence still, yet no dominion. We are exposed to its ruinous consequences every day we live. Hence, brother, sister, be strong in the grace. Live unto God. Die unto the world daily. Take up your cross. The crown, the spotless, fadeless crown is in view. "I commend you to God, and to the word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified."

Waynesborough, Pa.

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For The Brethren at Work

THE BATTLE OF LIFE.

BY MATTIE A. LEAR.

"For whatsoever is born of God, overcometh the world, and this is the victory that overcometh the world, even our faith" 1 John 5: 4.

THE idea of victory, of conquest, implies previous conflict and such conflict is the inevitable condition of our present state. The moment we become Christians, that moment we become combatants. As soon as the heart becomes a recipient of the grace and Spirit of Jesus Christ, that soon do we have the whole world arrayed against us.

There are two antagonistic kingdoms that bear rule in this world, the one is the kingdom of righteousness, the other the kingdom of unrighteousness. There can be no compromise between these hostile powers. We must either overcome, or be overcome. On the one side is Christ, who has already achieved the victory, and those who have enlisted under His banner. On the other side is Satan and those who are assimilated to him. These are the two hosts, and as long as these opposing powers are in the world so long will there be conflict. In heaven there will be no conflict for there all is triumph. In hell there will be no conflict, for there all is defeat. But earth which lies between the two, is the great battle-field. Here the hosts of heaven are arrayed against the hosts of hell, and the stupendous prize for which this awful conflict is waged is the immortal soul.

"The soul of man—Jehovah's breath—
It keeps two worlds in strife,
Hell works beneath its work of death,
Heaven stoops to give it life."

Though terrific the conflict, though mighty our foes, yet, says the apostle, Whatsoever is born of God overcometh the world. "If God be for us, who can be against us?" In our own strength we cannot achieve this victory, yet if we are born of God, if we have become partakers of the Divine nature, and are assimilated to Christ, with Him we shall overcome, for, says He, Be of good cheer: I have overcome the world. We have certain victory, if only we cling close to Jesus. Paul said he could do all things through Christ who strengthened him. Without me says Jesus ye can do nothing. In this great conflict, there are powerful weapons wielded on both sides.

We will first try to notice some of the weapons that are wielded by Satan and his forces. The first weapon that Satan ever used was deception. He is a liar, says Jesus, and the father of it. By the skillful use of this weapon he seduced our first parents from their allegiance, and plunged the human family into ruin. And how successfully does he still wield this powerful weapon, "Hath God said that ye shall surely die?" By this insinuating question he succeeded in weakening the faith of Eve, and by similar insinuating questions does he or his emissaries still succeed in weakening the faith of thousands. When by the reading or plain, faithful preaching of God's Word some soul is aroused to a sense of its duty, and feels impressed with the necessity of a full and complete obedience to God's law, immediately comes the arch deceiver in some form with the specious question, "Hath God said?" Are you sure that you have the right understanding of God's Word, perhaps you are mistaken as to the meaning. Let those who would lead astray the unsuspecting beware. Let them consider whose example they are imitating. Another weapon wielded by Satan in this conflict is temptation. And oh what a powerful weapon is this! If we are not constantly protected by the shield of faith, this weapon so dextrously handled by our great adversary will inflict upon us many a painful wound. Satan is represented as "a roaring lion, walking about, seeking whom he may devour." Satan knows more about us than we are perhaps ready to admit. He knows each one's most vulnerable point, and what temptation will best succeed with each one. He knows the very spot from which he can assail with the most certain and speedy success. With such a constant vigilant foe hovering over us, it behooves us to be always on the alert. To the desponding and melancholy, he presents the temptation of doubt and fear. The lovers of pleasures he fascinates with the splendor, the pomp, and the vanities of the world. To those who are successful in the accumulation of property, he presents the temptation of avarice. To the intellectual the temptation of pride and haughtiness. The wonder is not that so many fall, but oh what admiration it begets in us for that grace, by which any are enabled to succeed.

"And this is the victory that overcometh the world, even our faith." This victory over sin and Satan is achieved mainly through the instrumentality of faith. That person who has a true and living faith in God, who trusts implicitly in His Word, who leans upon His promises, and obeys His commands, has that victory that overcometh the world. But how does faith enable us to overcome the world? "Faith," says the apostle, "is the substance of things hoped for, the evidence of things not seen." Faith puts us in possession, or gives us the reality, the actual enjoyment of those things that were formerly only hoped for, desired, or expected. Faith produces in us a satisfaction, an assured confidence in God that actually gives us a foretaste of heaven. Faith is also an active, operative grace, it subdues the will, draws the affections, and makes us wholly submissive to the Divine will, and perfectly obedient to the Divine law Faith, then, taken in its full sense is the instrument or means of our salvation, for says the apostle "By grace are ye saved, through faith. True faith, that faith that overcometh the world trusts in Christ, and His promises, in spite of apparent contradictions. It is not influenced by objects of sense. No matter what the surroundings are, faith, that faith, that giveth the victory which overcometh the world, can sing her pean of triumph amid all the disasters, and disappointments of life. The following declarations of the prophet Habakkuk shows us the nature of this faith, "Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet," says the prophet, "I will rejoice in the Lord, I will joy in the God of my salvation" (Hab. 3: 17 18). Surely such a faith will trimoph. Oh let us then keep our eye steadfastly fixed on Christ, let us trust in Him, no matter what our surroundings are.

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For The Brethren at Work.

SHALL THEY CALL AND NO ONE HEED?

BY J. S. FLORY.

SEEING so many Macedonian calls of late, we have been much impressed upon the subject, and wonder if those continual cries of the needy, starving souls will not awaken within the bosom of the "first born" such an interest as will prompt her to a more general action in the great missionary work of spreading the Gospel. As one writer said, when calls are made for temporal aid, they are most cheerfully supplied from sources where there is plenty and to spare; shall the call for spiritual food be considered of less importance? We hope not. Those scattered sheep, who are living in isolated places, see and feel the great need of ministerial assistance. They, of themselves, have done a good work by going, as they have, and planting the banner of truth in many an out-of-the-way place—this they have done by their profession and works of love so far as lieth in their power—an interest is created, a kind of working, like unto leaven, is going on, but help is wanted, the cry is deep and long, help! help! or we and our neighbors will perish. They turn their longing eyes to the East, where there is plenty and to spare—ministers by the score. Oh! shall those calls be passed by? Shall one go to his farm, another to his merchandise as though the cause of saving souls was of a less importance than temporal prosperity. The fault is not in the want of means, or a willingness on the part of the church as in a *system* in taking hold of the matter.

We suggest a few thoughts that if caught up by others and improved upon, may lead to a more earnest effort in filling many of those calls, and of doing much good in extending the borders of Zion: Let each district, at its regular meeting, conclude to send at least one of their ministers, as an evangelist, to fill one of these calls. Let each minister, in his congregation at home, be appointed as one of a committee to raise all the means he can to bear the expense of said evangelist. The principal expense would be his railroad fare to the place arranged for him to labor in, and the care of his family at home (provided he has one). As a general thing reduced rates can be had on railroads for such persons. And when the minister gets to the place where there are a few scattered brethren, they, and the kind people, will be glad to entertain him so long as he continues to work faithfully and with a zeal for their spiritual good. Thus a three or six month's tour would cost but a trifle, and assistance to the minister's family at home could be in such things as they need for a living, that might be supplied from the farm or household, so that not all the means would be required in money.—Now if any district that can thus send an evangelist would do so, we would in have a hundred or more laborers the field to supply the calls in Kansas, Nebraska, Missouri, Iowa and other states, and a great work could be accomplished. An efficient minister could soon be the means, by the blessings of God, of gathering in enough to organize a church, and then the Lord would raise up teachers and laborers to take care of the congregation. The advantages of a minister going forth and spending months in a community cannot be over estimated. His visits and daily fire-side conversations will accomplish more, seemingly, than his public ministry. Hence the plan we propose is much better than those long, extended tours taken by brethren, who scatter the seed as they go but do not accomplish so much. What is wanted, is ministers to go and fill the calls by living among the people for three or six months at a time, and work zealously both at the fireside and in public.

May the Spirit of God move us all to go to work until every call is filled, and the power of the church felt throughout the "waste places."

Greeley, Colorado.

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For the Brethren at Work

THE TWO SIFTERS.

"And the Lord said Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat.—Luke 22: 31.

THIS Scripture is worthy of deep consideration as well as many others. The Lord, foreseeing the fall of Peter, saith, Simon, Simon, Satan desires to have you to sift you as wheat. Oh! the tender compassion the Lord has for those that forsake the things of this world as the disciples did. The Lord saith, I have prayed for thee Simon. Satan has had this old sifter a long time. We might go back to Adam's fall; he used his sieve there, and still continues to use it. The sieve of the old one has large meshes in it. In the meantime God has reared up good men as witnesses of his truth, that there is a God in heaven who rules all things. During this time God winked at the ignorance of people, until he gave Moses a sieve, called the Law, to destroy the animal nature of man; or to moralize man. This prophet used that sifter freely and when it became old it was not a perfect one, but the bringing of better things. But in the fullness of time God sent His Son into the world;

made of woman, to destroy sin,—took upon Himself the nature of sin. His name shall be called Jesus, for He shall save His people from their sins. Entering upon His ministry at the age of 30 years, preaching and doing miracles of every kind, and confounding the Jews. At the close of thirty-three years He gave His life for the whole world, a ransom for many. But to return to the Scripture alluded to. O! the care the Lord had for those twelve chosen ones that were with Him. He knows the weakness of man. He now trys to comfort them by saying: "The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you" (Jno. 14: 23). Again, in the 14th verse of the same chapter, "If ye shall ask anything in my name I will do it." The twelve disciples had not yet received the Holy Ghost. Jesus gave them promise, referring to the day of pentecost. Oh! the wonderful amount of teaching He did to convince the Jews that He was the true Messiah. The apostle John, in the last chapter and last verse says: "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written." Now, here is the point I wish to make: After this great promise was fulfilled at the Pentecost, and Matthias being chosen in Judas place, which filled the number twelve, and the Holy Ghost as a mighty sifter to sift all things to get the pure seeds, now it appears plainly, from the reading of the last verse stated above, that there was the greater part of Jesus' preaching not written. Now, dear reader, we have a great sifter before us, to get the needed seed.

Oh! who can say there are non-essentials in this work that has been sifted down, so a poor, wayfaring man need not err. This Gospel needs no sifting any more by mortal man, though the worldly Christian finds non-essentials in it. Satan's sifter is so large that it lets a great part of the good seed through; this is that old sieve Satan had to deceive the world. He wanted to get Simon Peter into it, but the Lord had prayed for him. Oh! brethren and sisters, let us be faithful to this good seed, that the apostles, by the Holy Ghost, have given to us. I was glad to see in No. 7 of the BRETHREN AT WORK that this good seed was so strongly contended for by one of our loving brothers when assailed by others. They have the worldly Christian sieve, it lets so much good seed of the Gospel through, they sift hard to let some of the plain teachings of Jesus through and fall to the ground uncultivated. J. J. COVER.

Fayette Co., Pa.

For The Brethren at Work.

OUR GUIDE.

"And the Lord shall guide thee continually." —Isa. 58: 11.

THE road from earth to glory is not one that is continually strewn with perpetually blooming flowers, whose sweet fragrance would be an incentive to the Christian seeker to prosecute his journey with greater zeal. Oft-times the greatest advance in the Christian life is made through great trials and tribulations. It is manifest to the humble follower of the Lord Jesus, that he must pass through many thorny roads, and dark valleys, must enter the city through great tribulation. If he would live "Godly in Christ Jesus he *must* suffer persecution." Yet this depression will be an exalting of his soul from earthly objects of time and sense, and cause an immortal longing for his heavenly home,—will bring more fully to his mind that in this world he has no "continuing city but seeks one to come." Being thus stripped of earthly affections he is more willing to be led by his everlasting Guide, and confide more cheerfully in Him who has said: "I will never leave thee nor forsake thee;" and will be brought to realize more fully that "the way of man is not in himself: it is not in man that walketh to direct his steps." It is God that marketh out the way in which he should travel, and if he would make a success in a Divine life must follow the Lamb "whithersoever He goeth."

The inducements to follow the Lord and accept Him as our guide, are many. When we consider His Omniscience, His Omnipresence, His strength, His power, His holiness and His willingness to pilot mankind through a world of sin, when we look at these, and many more attributes of His holy nature, which prove His sufficiency to guide poor frail man, methinks every impulse of our nature would cry out against obstinacy to His law, and of being led by Him. It is *the Lord* who is strong and has said: "Even to your old age I am he; and even to hoary hairs will I carry you: I have made and I will bear; even I will carry, and will deliver you" (Isa. 46: 4). Oh! what a guide we have, what encouragement to faithfulness and greater zeal.—The Psalmist realized the above statement when he said: "For this is our God forever and ever; he will become our guide even unto death" (Ps. 48: 14). God is *willing* to be our guide, which was manifested unto us anciently by His great care of His faithful, His frequent personal visitations to the venerable patriarchs, and giving them careful instructions in the way, that they might not err; by His leading the Israelites by a cloud by day and a pillar of fire by night, that they might be guided safely into port. In "these last days" He speaks to us through His Son and "lifts up a standard for the people," giving us Jesus Christ, His Son, to be our guide from earth to glory. This guide is the light of the world, "and in Him is no darkness at all." He will give us strength in proportion to our need, though we may have a "thorn in the flesh," and may, with Paul, beseech the Lord that it might depart from us. Yet by this are we tried, and though the burden be grievous to us, He declares: "My grace is sufficient for thee;" though we be tempted, He will, with the temptation, make a way whereby we can escape. Well could the Psalmist say: "I will look up unto the hills from whence my help cometh." Such was his experience and explicit confidence in God, and His Word, that he exclaims: "Thy word is a lamp unto my feet, and a light unto my path." The prophet, speaking in reference to the guide the Christian has, very beautifully remarks that the way is so plain that the "wayfaring men though fools shall not err therein."

To successfully follow our guide will require much self-denial from the pleasures of this world, must endure many trials, to be the chosen of God, "behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction." He must work daily if he would be led by this guide. "If any man will come after me, let him deny himself and take up his cross daily and follow me." Though he have fightings without he will have peace within through the Lord Jesus Christ, and in Him we have all needful supplies (Phil. 4: 19) and He will land us safely at our journey's end. "Thou shalt guide me with thy counsel, and afterward receive me to glory" (Ps. 73: 24). Oh, what consolation! what ease of mind to the humble follwer of the Lamb to have such a guide that will never leave nor forsake us, though we be cast into the fiery furnace of affliction He will there appear with us, to give us succor, enabeling us to bear up under any and all circumstances. "The Lord shall *guide* thee continually," a constant guide, a never-failing stream, from whence we can get our supplies to insure success in a divine life,—to assist us in all trouble. If we are willing to be led by the Spirit of God, it will lead us into all truth, and check us if we are inclined to walk in by and forbidden paths. His voice will be heard, "And thine ear shall hear a word behind thee, crying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left" (Isa. 30: 21). Though we have to pass through ways that are hard for us to travel, we have the soul-cheering consolation that we will not be forsaken. "When thou passeth through the waters I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned: neither shall the flames kindle upon thee" (Isa. 43: 2). He will be with us through life, corruption and death.

"Though I walk through the valley of the shadow of death I will fear no evil, thy rod and thy staff shall comfort me." Death, to a Christian, is only a change from a life of sorrow, sickness and death, to one of pleasure, where sickness, pain and death are unknown. If the Lord is our guide, death will be but passing through a beautiful valley. The Psalmist calls death but a shadow, and no shadow need we fear; though it may appear dark, he says we shall *walk through* it, so we can be forever with our everlasting Guide. Kind reader, what hast thou done or what art thou doing to insure for yourself the services of this Guide through life, sickness and death? God's Spirit is striving with man, and it is said His Spirit will guide us into all truth. Have you this guide? then let it lead you into *all* truth. What is truth? The Savior says, in His priestly prayer: "Sanctify them through thy word, thy word is truth." Then *the Word* is truth and must be accepted as your guide from earth to glory. It is written: "Cursed be the man that trusteth in man" for his guide, but "blessed are they that *do* his commandments, that they may have a right to the tree of life, and may enter in through the gates into the city." To insure an entrance we must do what He commands. If we desire Him for our guide we must follow Him through evil as well as through good report. When he says, "repent, believe and be baptized," let us do so though it take us through a watery grave. "Be not conformed to this world," let us be plain, humble and unassuming people, though we have to endure the sneers of a gainsaying world. "Ye ought also to wash one another's feet." Oh! may we willingly perform this duty, this act of humility, though it may seem mortifying to the flesh. "Take up your cross and follow me." Let us work each day for Jesus, though it may deprive us of some earthly gain. When He commands "self-denial," oh, let us flee all lusts of the flesh, and the pride of life, though we lose popular applause and esteem; when He says, "be charitable," let us remember the poor by giving that which will make them comfortable, though *we* be made poorer in this world's goods, "for inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." May God help you, kind reader to accept His Word of truth as your guide through life, that it may be a lamp to light your path through death and enable you to cross the Jordan and land in that heaven with all the blood-washed throng in eternal felicity.

S. T. BOSSERMAN.

Dunkirk, Ohio.

For The Brethren at Work.

PREPARE TO MEET THY GOD.

A PREPARATION to meet God should be the first thought in every mind, as we are told to seek the kingdom of God and His righteousness first. How strange it is, notwithstanding the uncertainty of life and the certainty of death, that this preparation is deferred and put off from time to time, until the pale messenger snatches his victim, and he is gone, where, ah, where? It makes the blood run cold to think where. Ye giddy ones, stop and think; listen to the solemn words, "Prepare to meet thy God." Can you consider these words without a feeling of dread of meeting the One you have so long neglected, so long slighted, so long treated His kind invitations to come to Him and be reconciled with contempt? He is waiting to receive you as His child to take you into His loving embrace and bear you tenderly to the haven of eternal rest. Oh! turn sinner, why will you die without once tasting the delicious sweetness of owning Him as your Father and your God? Accept Him and be guided by His Holy Spirit, and He will lift you far above earthly sorrows and afflictions; drink deeply of the living water that shall be in you a well of water springing up into everlasting life. With this preparation you can pass peacefully into the presence of your Creator and dwell in His shining courts forever. But woe to those that neglect to make this preparation and try to find happiness on earth, they are hedged and disappointed on all occasions; they build upon a sandy foundation and great will be their fall. Let me insist upon you to flee the wrath to come; the last moment will come, and, perhaps sooner than you expect, your earthly friends will surround your dying couch. But what can they do with the dreaded monster? He heeds not the sympathizing tears of friends, he carries you off triumphantly, where, oh! where? Prepare to meet thy God before it is forever too late, accept the offered overtures of mercy, come to Jesus, kneel to Him, beg Him for mercy and He will dwell with you here, and in the last moment He will go with you through the dark valley and shadow, and will land you safely on the other side of the river. Contrast the end of the ungodly with that of the righteous, one sinking into regions of terror and misery, without hope beyond the grave, the other passing peacefully and calmly into the presence of his Maker, with the blissful hope before him of uniting in songs of praise with the redeemed that have gone before.

CHARLOTTE T. BOND.

Great Crossings, Ky.

For The Brethren at Work.

JUSTIFICATION.

"It is God that justifieth"—Rom. 8: 33,

THE lesson we learn by Paul using this language is, that men and women, in their fallen state, are in an unjustified condition, and that the means whereby they could be justified was beyond their power, consequently God, seeing their undone condition, sent His Son into the world and placed a power within the reach of every man and woman that if brought to bear will justify us all. What that power is, and how to use it, are prominent features in our subject. Paul tells us that the Word of God "is the power or God unto salvation to all them that believe." We cannot justify ourselves, and all we know about God's way of justifying, we learn of the Word, and Jesus says: "Not all that say Lord, Lord, shall enter into the kingdom of heaven, but that do the will of my Father which is in heaven." Paul says: "The Law was our schoool-master to bring us to Christ, that we might be justified by faith, but when faith is come we are no more under a school-master;" we have Christ, "the way, the truth and the life, and no man comes to God but by him." We learn that God was in Christ Jesus, reconciling the word unto himself and has committed unto us the words of reconciliation; Christ then declaring that not all that say Lord, Lord, shall enter into heaven, and that He is the way, the truth and the life; and the will which He sealed with His precious blood is the words of reconciliation.—Then the language of Peter, — when Jesus, our Savior, asked the disciples whether they would go away also? Peter asked to whom shall we go? thou hast the words of eternal life. Then, brethren and sisters, can we not take the words of admonition of Paul when he says: "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water." Now it does seem so plain that God has revealed himself to us through His Word; but O! how many do we hear crying, lo, here is Christ, or lo, He is there, O, come and be justified, and if this way don't suit you just any way you wish.

Dear reader, Jesus says: "I came not to judge the world, the word that I have spoken, the same shall judge him in the last day;" and O, what excuse can we offer at the great day of judgment for not being justified, when God has given means that all can reach, and then says: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly of heart; for my yoke is easy, and my burden is light." As the terms are so easy, why cavil at God's plan? Why do men and women meet God and say, this is not essential to justification; can't see that going down in the water, and being baptized, has anything to do with justifying me, can't see that washing one another's feet has anything to do with justifying me, can't see any efficacy in many of God's means of justification. O, when will man cease to raise his puny arm of rebellion against his God; if not now, they certainly will when every knee must bow and every tongue confess that Jesus is Christ, to the honor and glory of God the Father. S. GILBERT.

Arcanum, Ohio.

COME TO JESUS.

SELECTED BY J. H. ELLIS.

NUMBER X.

JESUS is man. This is as true as that He is God. "God so loved the world, that He sent His only begotten Son." And Jesus, though "equal with God, took upon Him the form of a servant, and was made in the likeness of *men*, and was found in fashion as a *man*." He was predicted as a "*man* of sorrows," and frequently styled himself "the Son of *man*." He became man in order to obey the law we had broken, and to suffer the punishment we had merited. Because no one can see God, He lived among us as a man, that from His Spirit and conduct we might have a clear idea of what God is, thus He said: "He that hath seen me hath seen the Father."—And He became a man that, suffering what we suffer, we might feel sure that He can sympathize with us. Thus we read: "In that he has suffered, being tempted, he is able to succor them that are tempted," and, "We have not a high priest which cannot be touched with the feeling of our infirmities, but was in all points tempted as we are."—Then think of Jesus as a *man*. Yonder is a funeral. It is a widow's only son, and she follows the corpse with a broken heart. Who is the man that sees her afar off, pities her, goes up to the dead body, restores it to life, and delivers his mother? That loving but mighty man is Jesus. Who is this, standing amid a crowd of little children, and taking them so kindly in His arms to bless them? It is Jesus. Who is that mourner weeping at the grave of Lazarus? It is Jesus. Who is it that all the sick, and the poor, and the sorrowful run after and who heals and comforts them all, refusing none? It is Jesus. He is still the same; a loving, tender, compassionate *man*.—You need not be afraid of Him; He is a *man*, your *brother*. It is He who says to you, "Come unto me." Listen to Him, sinner, He is the mighty God, and able to save you; but He is also the "man of sorrow," and full of sympathy and love. He knows, feels, and pities all your weakness and frailties and fears. He bids you not to be afraid. As a brother man, He stands with looks of unutterable kindness, and says, "Come unto me; come unto me." O, treat not with indifference so loving a Friend.—Listen to Him. Let your heart be touched by His tenderness. Trust in His promises. Come to Jesus at once. rely on Him as your Savior, and obey Him as your King, and He will be to you the "Friend that sticketh closer than a brother."

Read Isa. 53; Matt. 26 and 27; Luke 7: 11-16; John 3: 16, 17; 14: 9; Phil. 2: 5-11; Heb. 2: 17, 18.

SPEND WISELY.

LOOK most to your spending. No matter what comes in, if more goes out, you will always be poor. The art is not in making money, but in keeping it; little expenses, like mice in a barn, when they are many, make great waste. Hair by hair heads get bald; straw by straw the thatch goes off the cottage;and drop by drop the rain comes into the chamber. A barrel is soon empty, if the top leaks but a drop a minute.—When you mean to save begin with your mouth; there are many thieves down the red lane. The ale jug is a great waste. In all other things keep within compass. Never stretch your legs farther than the blankets will reach, or you will be cold, In clothes, choose suitable and lasting stuff, and not towdry fineries. To be warm is the main thing; never mind the looks. A fool may make money, but it needs a wise man to spend it.

MOSES.

WRITTEN FOR CHILDREN BY GEORGE D. ZOLLERS.

THERE lived in ages long gone by,
A lovely Hebrew child,
Whose beauty charmed each wistful eye,
That on his visage smiled.

Three months the mother him concealed,
To shun the king's command,
Whose cruel edict was revealed
To all of Egypt's land.

At length, methinks, with broken heart,
The little ark was made,
It was the mother's last resort,
To save her darling babe.

She launched it on the river Nile,
But Miriam lingering stood
To watch its movements for a while,
Its destiny ill or good.

Soon Pharaoh's daughter she espied,
Attended by her maids,
Resorting to the river side,
Near where her brother laid.

The ark is seen, she sends her maid,
To know what it contains,
And lo! a babe is in it laid;
She hears its weeping strains.

The royal daughter takes the child,
As her adopted son,
And no doubt oft with gladness smiled,
Upon the lovely one.

The mother, who the ark had made
In all her grief and pain,
Is called to nurse her little babe,
And finds relief again.

In this the hand of God is seen,
His tender, loving care,
While many little ones were slain,
This Moses He would spare!

CORRESPONDENCE.

FROM VINTON, IOWA.

MARCH 28th, 1877.

J. H. MOORE: — Dear Brother: — Some time ago I gave you an account of a series of meetings held at Greene, Butler Co., Iowa. These meetings were conducted by the writer, assisted by the ministers at that place. — This report was not correctly addressed, hence did not reach the office, and as a report has been published, written by others, I will only refer to these meetings, as being very interesting. By the blessing of God, nine souls were made willing to come out on the Lord's side, and were baptized by trine immersion.

Among these, so baptized, was one, who for some years had been a leading Campbellite. This change caused quite a stir in the church which he left. The minister in charge, at once appointed and held a series of meetings in the neighborhood where this took place. — During these meetings he did all he could to show that the doctrine, as taught and practiced by the Brethren, was not Bible doctrine, but the doctrine of men. He said that we had not one word in the Bible to prove Trine Immersion, Feet-Washing, the Holy Kiss. While he was destroying, (as he said) the foundation of "Dunkerism," the Brethren and friends at that place gave us a call, and requested us to pay them another visit of love. This we did, arriving at Greene, Iowa, on March 17, 1877. At Marble Rock we remained and held twelve meetings. These were largely attended, and good order prevailed during the entire time. By request we replied in detail to the remarks made by the above mentioned minister. Three were reclaimed, and others expressed themselves about ready to join in with the children of God.

As to the result of our reply, we have only this to say, — we did the best we could for the cause of our blessed Master, hoping He will bless the effort, thus made, to the edification of His children and conversion of sinners.

The writer's labors have now closed for the present. We have returned home with the intention of remaining there, until rested. Although the labors have been hard on our health, the thought, that we have been blessed in these labors, gives us encouragement. And we would say to those, desiring our humble labors, that, as soon as we have rested a little, we shall again be ready and willing, to take the sword of the Spirit, which is the Word of God, and go forth in the strength of our Master. We wish it understood by all, that we will endeavor to so conduct ourselves, that the church can count us among the "Brethren at Work." Our time belongs to the Lord and the church, and in the future shall, if desired and necessary, give our time to the work before us, — the work of defending the truth as it is in Jesus. Hence, those, wishing the assistance of our humble labors, will please address us at Vinton, Iowa, hoping that God will grant us grace, so that we may become useful in the cause we have chosen.

E. TROXEL.

FROM MAHOMAT, ILL.

J. H. MOORE: — Dear brother and co-laborer in the Lord: Greeting. I have been reading your paper, and seeing so many good things reported from all parts of the brotherhood, I feel like giving a few items from this place. We are now in our new home in Piatt county, enjoying ourselves as well as we can in our present condition. There are many things to do yet, before we will enjoy the comforts of our temporal home.

Soon after we moved here, there was a desire on the part of our neighbors, for some meetings, and we finally concluded to preach for them. We commenced our meetings on the 20th of February, having meetings every night for a week. The attention was good, and much interest manifested. Many penitential tears were shed. I then felt that it was time to deepen the impressions, already made, and, being too weak and imperfect to continue the meetings myself, — I sent for our old and much esteemed brother John Metzger, who came to our assistance immediately, and continued the meetings another week. We think Bro. John did much good, and made many lasting impressions here, that will come to perfection in the Lord's own appointed time. The seed is now planted, we look for the harvest.

These meetings were very interesting to us from the fact that our labors were so well appreciated by the congregation in which we tried to hold forth the Word of eternal life. But our meeting, like too many others, had to close too soon for want of time. Just when the people begin to think seriously, we must quit preaching and go to some new field of labor. This seems to be the experience of our beloved evangelists, John Metzger and Joseph Hendricks, who are brethren of long experience in the service of the missionary work assigned to them.

We hear, that wherever our evangelists have been laboring, they have met with good success. We hope, they will prepare a more extensive plan for missionary work, and present the same to our next District Meeting. And we would further suggest to our brethren and sisters in the Southern District of Illinois, to give this matter some thought, that we may be able to operate more extensively in the future

Brethren, let us labor to adorn our profession, and induce many to come to Christ, our Savior, that they may have life and have it more abundantly. Call and see us, brethren, and help us to build up the waste places of the vineyard of the Lord.

We are well pleased with the BRETHREN AT WORK. We think, it has just the right name, and with our former colaborer at the head of the paper, and the assistance of its corresponding editors, we hope to see the time, when the name and purpose of this periodical, will be truly realized in the great work, it will eventually accomplish. Let us all praise God!

J BARNHART.

FROM WYOMING T'Y.

DEAR BRETHREN: — I embrace the present opportunity to write a few lines, in order to let you know, that there are Brethren in Wyoming Territory in need of help. But we lack not in this world's goods, and what we need most is a minister, some one to stand as watchman on the walls of Zion.

We are living here in a very nice country. This part is known as the Laramie plains. We are living near the Lond Creek, about twelve miles from Red Butts, and eighteen from Laramie City. This is an excellent country for stock; thousands of cattle are out here all the winter, without being fed, and without any shelter. The grass is so plenty here, that cattle live on it all winter.

There are several good places to be taken yet, and we have as good water here, as is found anywhere. All along the creek and river bottoms, good grass grows in abundance, so that plenty of hay can be made. Those, wishing to milk cows all winter, must have hay for them.

We are within 3 or 4 miles of firewood, and about 6 to 8 miles of good building timber. This is also a great tie country, a great many railroad ties being made in this country. The timber consists of several varieties, pine, spruce fir, hemlock, cottonwood, balsam, etc. — We have some very good springs. The timber however, is only along the hillsides and mountains; there is none on the plains. We are about 4 miles from the far-famed Chimney Rock

Bro. Wagner has been here over two years. He says, he never lived in a place, where a man can make a living easier than here, and he says, that to his knowledge there has never been a sermon preached in Wyoming Territory by the Brethren. I was living on the golden shore of California, and was there nearly three years. My parents, brothers and sisters are living there yet. I saw Bro. Wagner's address in the *Pilgrim*, wrote him a letter, and he answered it. The description he gave of the country, suited me, so I came here December 6, last year. I think it is a very good country to make a start.

There are just six members living here. Old Bro. Wagner and his companion, two daughters, one son-in-law, and your unworthy writer. Although we are few now, we hope to some day see a flourishing church, and now perhaps, if some minister, wanting to move West, should see this, and would like to know more about the country, write to me, and I will answer all questions to the best of my ability.

Hoping, that some ministering brother will notice this, I will close for this time. Our love to all the brethren, from your well-wishing brother in Christ,

J. J. ELLYSON,

Red Butts, Wyoming T'y.

FROM THE MAQUOKETA CHURCH.

J. H. MOORE: — Dear Brother in the Lord: — I am happy to inform you and the readers of the BRETHREN AT WORK, that we have had quite a number of meetings in our church district, which resulted in much good.— Five precious souls were made willing to come out on the Lord's side, and were baptized. Several more applications are expected, for the deep impressions made, cannot remain without fruit.

I think the church has been much improved. All seem alive in the Master's cause. May God bless every means of grace for good! May the church spend and be spent for the spread of the Savior's glorious Kingdom, and the strongholds of Satan broken up, and many precious souls be brought home to the Father's house, to be clothed with the best robe of righteousness.

Labor on brethren and sisters and pray for your poor ministers in the work of the Lord. Fight the good fight of faith, for the apostle says, that there is a crown of life laid up for all them, that love the Lord, and are faithful to the end. May God bless your efforts to save souls through the medium of your periodical! I have circulated all my old numbers of your paper on new fields of labor, believing that the Lord will help, if we put our hands to the work in the right spirit.

I. BARTO.

Lost Nation, Ia.

BRO. Miller's Defense of the doctrine of the Brethren, is an excellent work to lend to your neighbors. — Price $1.60.

GLEANINGS, &C.

Matter for this department should be brief, and to the point, written on but one side of the paper, and separate from all other business.

From Abraham Wolf.—We are receiving the BRETHREN AT WORK regularly, and it is certainly a good paper. As fast as I receive the papers and read them, I then start them on a preaching tour where I think they will do the most good. Believing that if all would do so, we would see glorious results. No. 1 has been read by a great many. Bro. John Frits took No. 1 to Sigourney our County Seat, and last week it appeared in the *Sigourney Review*. Dear Brethren stand steadfast in the Word and work of the Lord, for them that trust in the Lord, the Lord will do valiantly.— Pray for us, that we may prove faithful. Yours in the hope of a glorious immortality. *Manhattan, Iowa.*

From D. G. Varner.—The BRETHREN AT WORK makes its weekly visits to our family. It has so much interesting news that every family ought to have it. My children like to read it, and I thank God three of them are members of the church. I thought to help it some by also adding my mite, which is at your disposal. It is worth all our while to serve God. As Christ died to save sinners, then ought we not to love Him who first loved us so as to be willing to lay down our lives for His sake? Do we love Him thus? The apostle says, "love ye one another." Love certainly is abiding in Jesus, and will remain forever. So let us be of the wise virgins that filled their vessels with oil, that when Christ calls for us we may meet Him in peace, that He may not shut the door on us and say, I know you not. *Covington, Miami Co., Ohio, Feb. 16th*, 1877.

From L. E. Pendelton.—DEAR BROTHER MOORE:—Please send me all the books you can for the dollar enclosed, for we have to give away many of them, and money is hard for poor ministers and missionaries to get, and would be much harder were it not for God's love and mercy. The time of trouble is coming on the world, (Dan. 12: 1), so we feel like scattering light with more speed than ever, and Trine Immersion is one of the precious truths dear to my heart. The marriage of the Lamb is soon to come, and the wife will have all her garments and jewelry on, torn off by apostate hands. Scatter the light all you can, for our rest is near and the ungodly will soon be beyond our reach forever. Send as many "Trine Immersion Traced to the Apostles," as you can for the money. I am preaching the Word of Life. If you can, send me Quinter & McConnell's Debate.

[Quinter & McConnell's Debate is out of print, and we know of no copy that can be had.—ED.]

From Allen Ives.—By request I will give you a short introduction to —— who is an Elder in the Missionary Baptist church, having preached for them now thirty years. Of late he has been convinced that Christian baptism requires a threefold immersion, and is also convinced on all of the doctrinal points relative to the church of the Brethren. Should you need any matter for publication he would be willing to contribute on different subjects. We will enclose a couple of poems written by him on Feet-washing some four or five year ago, about which you may use your judgment, and insert if you think proper. *Burr Oak. Kan., March 13th.*

[The poetry did not reach us.—ED.]

From South Barnstead, N. H.—BRO. MOORE: — Being at Farmington, the day before yesterday (by the way I moved from there about one year ago) I was in the Post Office and found a copy of the BRETHREN AT WORK, which must have lain there five or six months, I was very glad to get it and find that there was such a paper printed in the interest of the *truth* in the United State. I am going to subscribe for it, if the Lord wills, and I want the back numbers of it if you can furnish them, as I want to see Bro. J. W. Stein's argument on Trine Immersion commenced in No. 2 as I suppose it to have been. Please inform me whether you can furnish back numbers, and if not, tell me the price of the argument mentioned above if printed in tract form. *Joseph H. Prime, March 22nd*, 1877.

[We cannot furnish back numbers containing Bro. Stein's articles on Baptism. We cannot tell the price, when put in pamphlet form, till it is printed. —ED.]

The BRETHREN AT WORK takes well with the Brethren here, and in all my travels I hear the same news. One brother told me he thought your paper, in a few years would take the lead of all our periodicals, if it continues as it has started. *J. P. Ebersole.*

ANNOUNCEMENTS.

Notices of Love-feasts, District Meetings, etc., should be brief, and written on paper separate from other business

The Lord willing, our Communion in the Big Grove church, Benton Co., Iowa, will be held June 23rd. Bro. Bashor is expected. Meeting to commence on the evening of Thursday, the 21st, and continue till Sunday, the 24th. The usual invitation is given. PETER FORNEY.

Garrison, Benton Co., Iowa.

DIED.

Obituaries should be brief, written on but one side of the paper, and separate from all other business

FITZ.—In the Astoria church, David Perry Fitz, son of Conrad and Susan Fitz, March 6th, 1877; aged 1 year, 2 months and 4 days.— Funeral services by David Miller and A. J. Black from Samuel 12: 23.

SNOWBERGER.—In the Yellow Creek Church, Bedford county, Pa., March 24th, Bro. David Snowberger; aged 79 years and 24 days.— Funeral text Phil. 1: 21

HUFFMAN.—In Page county, Virginia, March 17th, 1877, sister Nancy A. M. Huffman; aged 61 years, 5 months and 29 days, she was the wife of Brother John Huffman

She leaves a husband and seven children to mourn their loss, and a large number of relatives, and friends, and neighbors who will sadly miss her, together with the church, which lost, in her, a faithful sister. But all can rejoice that their loss is her great gain, having gone to receive her reward. She was fully resigned to the will of God. Sister Huffman had, for some time previous to her death, been in bad health. As her end approached she not only became more willing, but also more anxious to depart and be with Christ, and while her death seemed to be that of the righteous, her life seemed be in harmony with her Christian profession. The occasion was improved by brother Samuel Spitler, and others, and the writer, Nathan Spitler, from Rev. 14: 13.

[Primitive Christian please copy.]

THE BRETHREN AT WORK.

A RELIGIOUS WEEKLY,
Edited and Published by J. H. MOORE,
J. T. MEYERS, M. M. ESHELMAN,

Assisted by R. H. Miller, J. W. Stein,
Daniel Vaniman,
D. B. Mentzer, and Mattie A. Lear

THE BRETHREN AT WORK, is an uncompromising advocate of Primitive Christianity in all its ancient purity.

It recognizes the New Testament as the only infallible rule of faith and practice

And maintains that the sovereign, unmerited, unsolicited grace of God, is the only source of pardon, and

That the vicarious sufferings and meritorious works of Christ are the only price of pardon,

That Faith, Repentance and Baptism are conditions of pardon, and hence for the remission of sins.

That Trine Immersion or dipping the candidate three times face-forward is Christian Baptism:

That Feet-Washing, as taught in John 13, is a divine command to be observed in the church:

That the Lord's Supper is a full meal, and, in connection with the Communion, should be taken in the evening, or after the close of the day:

That the Salutation of the Holy Kiss, or Kiss of Charity is binding upon the followers of Christ:

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ:

That a Non-Conformity to the world in dress, customs, daily walk, and conversation essential to true holiness and Christian piety.

It maintains that in public worship, or religious exercises, Christians should appear as directed in 1. Cor. 11: 4, 5.

It also advocates the Scriptural duty of Anointing the sick with oil in the name of the Lord.

In short it is a vindicator of all that Christ and the Apostles have enjoined upon us, and aims, amid the conflicting theories and discords of modern Christendom, to point out ground that all must concede to be infallibly safe.

Price per annum, $1.35. Address:

J. H. MOORE, Lanark, Carroll Co., Ill.

THE BRETHREN AT WORK.

"Behold I bring you good Tidings of great Joy, which shall be unto all People."—LUKE 2, 10.

Vol. II. Lanark, Ill., April 16, 1877. No. 16.

The Brethren at Work.

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BY
J. H. MOORE,
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Subscriptions, communications, etc, should be addressed J. H. MOORE,
Lanark, Carroll Co., Ill.

LANARK, ILL., APRIL 16, 1877.

THE weather here is beautiful, and farmers are commencing spring work in good earnest.

BRO. LEMUEL HILLERY, who has been preaching in Pennsylvania the last few months, is expected home sometime this week.

FROM Bro. HOPE's letter, which will be found on the fourth page of this issue, we infer, that things are being worked up considerably, and the prospects of building up a church in Denmark, seems to be very promising. From present indications, it is more than likely, that the brethren set apart for that purpose, will have to visit Denmark sometime during the present season, and hence at our coming District Meeting this mission should receive considerable attention, and it is hoped that our people will be fully prepared to act upon it.

PEOPLE frequently complain of bad memories, but who ever heard of a man complaining of a bad judgment? Men will acknowledge that they have bad memories, but when it comes to their judgment they think that is not only good, but very good. Judgments, like memories, sometimes are badly mistaken, and need comparing to ascertain whether they are right. "Come let us reason together" is particularly intended for the rectifying and cultivation of our reasoning faculties, developing their powers and improving the judgment.

BRO. MARTIN MEYER requested us to say, to those who expect to attend the District Meeting, to be held in the Milledgeville church, that there will be public worship at the meeting-house on Saturday evening the 28th and Sunday the 29th at 10 A. M. Those who intend to be at the District Meeting, are requested to meet with them at the meetings on Saturday evening and Sunday.

We further remark, that our regular meeting in Lanark, is on Sunday, 29th at 10 A. M., and it is hoped that some of the ministering brethren will stop with us at that time.

ANSWERING a fool according to his folly sometimes comes pretty handy, at least the following illustrates a point in the case: One of our ministers, after preaching an able discourse in defense of the plain old Gospel way, was asked, if he thought nobody would be saved but the Dunkards? "No! and not half of them," was the prompt reply the minister gave. Questions of that kind need about just such an answer, for when one preaches the Gospel, people should seek to obey it, and not endeavor to refute it by asking questions that sustain no relation to the subject whatever.

"Our business is to learn to know
Our great Redeemer's will
And with alacrity to go,
His pleasure to fulfill."

BROTHER J. P. HORNING says: "I have been distributing several copies of No. 10 of your paper, and it gives good satisfaction. I think the article entitled *The German Baptists or Dunkards* should be published in tract form for distribution."

We would like to hear further from our readers regarding the article mentioned by Bro. HORNING, as to whether it should be put in tract form. If the Brethren desire it, the article will be placed in the hands of the Reading Committee for examination.

THERE is in Switzerland a law prohibiting the use of tobacco by boys. This is certainly a step in the right direction, and is also just what is needed in this country. If boys could be prohibited from using tobacco, and not allowed to handle it till they would become men, in less than fifty years we would have very little of the weed used in our land. It is with the rising generation that we must work if we would be successful; take the twig while it is young, cultivate it well, train it up in the way it should go, and when it gets well established it will not depart from it.

We seldom endeavor to persuade old people to quit the use of tobacco, for we know it goes hard with them to do so, since they have been using it so long, but aim to spare neither pains nor arguments with the young and middle aged. They can easily abandon the practice, and then spend many years enjoying the fruits of their reform. Those of our people, who desire to remove the practice from the church, should commence with the rising generation, get the young brethren and boys to put it away—tell them of its evils, properly instruct them regarding the laws of health. Do not scold or abuse them for using it, but reason with them coolly and calmly, and all will certainly come right.

THE ANNUAL MEETING.

THE time of our next Annual Meeting is rapidly approaching, and soon brethren and sisters from all parts of the brotherhood will again meet in a vast assembly to do business in the house of the Lord,—enjoy happy greetings, spend a season of arduous labors together and then return to their regular fields of labor. The approaching Conference should be seriously considered by all who contemplate attending it, and even those who do not intend to be present, need be much concerned about the workings of the meeting and the result of the deliberations there, for the work performed by the A. M. has much more influence over our brotherhood than many careless observers are ready to admit. A great degree of caution should be manifested by all those who either speak or write on this subject, for, pertaining to the wellfare of our people, there is a great deal in it, and much depends upon the work performed at that meeting. We would to God that our people could realize this in its fullest sense, and be made conscious of the importance of the subject.

We have attended several of those meetings, and have been a very close observer of the workings of them, and the manner of doing business among our people there. We have also given the matter considerable thought otherwise, especially the antiquity of councils, the apostolic usages, and practice of the primitive churches generally. This we have done for the purpose of getting at the truth, and learning how churches planted by the apostles themselves looked at this matter We will here remark, that what is usually called *general* councils came into use gradually; but in fact there has never been a *general* council in Christendom. By this we mean there never has been a council held where the whole body was fully represented. The council of Nice, in the year 325 was perhaps as near a general council as is known in history. The first council held by the primitive church was at Jerusalem about A D. 52, or some nineteen years after the death of our Savior. From that time on we have but few councils till near the middle of the second century. Since then they have been very numerous.

There are now in our brotherhood several elements. *First.* Those who want no A. M. of any kind. *Second.* Those who are in favor of calling on the A. M. whenever it is needed. *Third.* Those who desire an A. M. but want to change the manner of holding it. *Fourth.* Those who wish it to continue as it now is: and then there is another class wishing to make a delegated body of it. As to our choice of the above, we remark that we are in favor of the one that will accomplish the most good in our brotherhood—keep the church together, and be of general benefit to the cause of Christianity.

But we are very doubtful whether our people are fully prepared to dispense with the A. M. at the present time, and not materially injure the bond of union between us. We are fearful that such a course would plunge us into congregationalism, and also lay the foundation for numerous divisions among us. Had our people in all things strictly adhered to the fundamental *principles*, as advanced and advocated by our ancient Brethren who were first in the grand reformatory movement in Germany, and also in their first labors in America, we would be much better prepared for action on this subject. They aimed and labored to conform strictly to the apostolic custom, and in all things carry out the order as laid down by the primitive churches during the first centuries of the Christian church, and in a measure they were successful, accomplished much good in the restoration of primitive Christianity.

The apostolic churches did not make councils a *bond of union* between churches, the Gospel was their only bond of union. This they all believed, hence making them one in faith; this they obeyed, making them one in practice. All looked to the Gospel as their only criterion, their infallible rule, and as the only common standard by which to settle all disputes and effect a unanimity of faith and practice among them. Councils among them were regarded as only *auxiliaries* aiding them in accomplishing the work properly belonging to a strict adherence to the Gospel. The Gospel required a unanimity of sentiment—faith and practice, among all the followers of Christ, and in the volume of the Book are contained and embraced all the points and doctrine necessary to effect and perpetuate this union. In their councils the primitive Christians labored to discover, bring out and put into practice all these Gospel principles, and thereby bring the whole church to the same mind and judgment regarding the teachings of the Gospel. They aimed to settle and determine every thing by Divine revelation. Just so long as they strictly adhered to this principle—making the Gospel the only common standard, the only bond of union, and councils as mere auxiliaries, or aids, in carrying out this principle—the churches prospered, and union and general harmony prevailed from one end of Christendom to the other. But when they commenced making councils and their decrees the bonds of union between congregations, as they did in later years, difficulties of the most gigantic form sprung up; troubles and divisions had to be met on every hand; in many places the churches plunged head-long into episcopacy, error abounded, and the consequence is, that Christendom has been torn asunder, and to-day is in nearly a thousand fragments quivering and bleeding at every wound; whereas, under the apostolic government, there were none of these divisions among them, but upon the grand fundamental principles of Gospel union they were perfectly joined together in the same mind and judgment, all speaking the same thing.

This apostolic ground was that on which our ancient Brethren started out. They came together, carefully examined the Scriptures, and believed and practiced it just as they understood it taught in the Word of the Lord, and whenever they found themselves wrong on any point were willing to change. Between them the Gospel was the only bond of union—this they believed and practiced, and hence in faith and practice were one. And when persecution drove them from their native shore, and they found a resting place in the asylum of American liberty, they unfurled the same old Gospel banner under which they had marched amid the raging persecutions in Germany. They settled down in America, advocating the same principles that had been embraced in Germany; making the Bible their only common standard of dispute, the only bond of union, their only infallible rule of faith and practice. If ever a body of people started out upon apostolic grounds, our ancient Brethren did. When they met together in their councils to consider matters pertaining to the wellfare of the little church, they, in every point appealed directly to the Bible, settling things by the Word of the Lord. The Gospel being their only bond of union, councils with them were simply *aids* in bringing out the teachings and putting into practice the requirements therein taught. They did not even write their decisions, most of their business was done verbally Meeting together yearly, consulting with each other, and comparing their views on difficult matters that come before the church then to keep up a unanimity of faith and practice, a feeling of respect and love for each other, a life of true holiness in all things, was an endearing characteristic of our early fathers in the church, that we should ever admire.

Their Annual Meetings were simply auxiliaries in enabling them to more perfectly understand the Gospel and put it into practice. Here they could meet, exchange the happy yearly greetings, spend seasons of prayer together, candidly, coolly and deliberately consult regarding the difficulties that then troubled the churches, and in tears and glowing love for the Master's cause, admonishing each other to faithfulness. They advised each other to the best of their ability, and in all things adhered to the Gospel as they understood it. Their meetings were seasons of joy and refreshments. By them they were much encouraged, and forwarded on their way Zionward. Brethren did not come there, prepared and determined to carry some favorite plan through the council in spite of all opposition, in order to have things all their own way; but came to get advice on this or that; came to see what the mind of the brethren was on this or that perplexing matter before the church; and after getting all the counsel from each other they could, they were then prepared to act in the case. Thus they met, and with joy performed the work assigned them, and then returned to their respective fields of labor. Their meetings were then a blessing to the little brotherhood, for by them the cause was strengthened, the little band of devout saints was kept pure, and the Word of the Lord, the great bond of Christian union, was made still plainer to the seeker after the truth. And it is our candid opinion, that had our people adhered more closely to the order laid down by our ancient Brethren regarding the A. M., we to-day, as a body, would be much better off.

But several changes have been made in our A. M., and it has now become a pretty well established institution among us, and every thing that is done regarding it should be handled with caution, for there are two extremes, into which the different elements of our brotherhood may be unintentionally plunged. To do away with the meeting entirely, I fear will be running a dangerous risk, throwing us into a state of confusion from which it would be impossible to wholly extricate ourselves without serious losses. To make a delegated body of it is approaching too near episcopacy to be safe, and besides this, is contrary to the teachings of Christ and the apostles, as well as the practice of the primitive churches. Our training in church government, and general surroundings, in our estimation, make it extremely difficult to determine what is the best course to be pursued. To dispense with the A. M. will not do, to go forward and make a delegated body of it is running into a fatal error; to fall back to the order first practiced by our ancient Brethren in America we are not fully prepared for, though I am satisfied that it was as near the apostolic custom as can well be had.

At present our brotherhood cannot well get along without an A. M., or something of that nature. They need it to hold them together, and assist in keeping a oneness of faith and practice among our people. In this way the A. M., if properly conducted, may accomplish a great deal of good, and by the brethren adhering to its decisions much trouble and perplexity could be saved. We hope to see those different elements using much forbearance towards each other, labor for each other's good, and the good of the Master's cause. If all cannot see just alike at this time, it may be that if we bear with each other, we will sometime get more light on the subject, and be able to realize that unanimity of sentiment that should characterize the people of God. Let us pray and labor for that oneness of faith and practice that existed among the early Christians, so that when the Master comes to select His jewels we may be prepared to be received by Him.

JESTING UPON SCRIPTURE.

THE evils arising from this practice are greater than they appear at first. It leads in general to irreverence for Scripture. No man would jest with the dying words of his father or mother; yet the words of God are quite as solemn. When we have heard a comic or vulgar tale connected with a text of Scripture, such is the power of association, that we never hear the texts afterwards, without thinking of the jest. The effect of this is obvious. He who is much engaged in this kind of false wit, will come at length, to have a large portion of scripture spotted by his unholy fancy.—*Sel.*

For The Brethren at Work

NIGHT.

BY JAMES Y. HECKLER.

NOW the lamps of God are burning,
And the Queen of night is reigning,
Sitting on her "ebon throne"
Far, in yonder vaulted ceiling,
See her maiden face revealing,
Shines as ever it had shone.

There she sits, "the queen of heaven,"
From her face Old Night is driven,
Dancing to remoter orbs—
With her virgin host attendant,
On the King of day dependant,
None their harmony disturbs.

There the monuments of heaven;
Those Atlanthean sisters seven,
Now unveil their burning eyes.
Of the heavenly train, the sweetest
Shine the Pleiades, the neatest
Glowing tapers of the skies.

Splendid Orion's form gigantic
Rises o'er the broad Atlantic:
Orion leads the starry host
In the Northern sky, Arcturus,
And his comrade Cynosurus,
Still have not their splendor lost

When I gaze on yonder ceiling,
Those unnumbered orbs revealing,
Moving in the mighty train;
I am lost in awe and wonder
Of that mighty Being yonder,
Sitting on His throne to reign.

NON-CONFORMITY
TO THE WORLD.

BY J. W. STEIN.

NUMBER III.

"Be not conformed to this world, but be ye transformed by the renewing of your mind"—Rom. 12. 2.

THE *doctrine of our text, fully exemplified in Christian life and character, forbids identity with worldly organizations.*

Do not judge this proposition rashly before you have examined it. See these two parallel lines! I can extend both as far as susceptible, without making them antagonize, because they are alike, and when brought together, they fit up all the way, and so form at last only one line. So, if there is any institution in the world just like the church of Christ, the pattern of which is exhibited in his last will and testament, I as a professed Christian can consistently give it the right hand of fellowship, bid it God speed and pledge my fidelity to the support of its most sacred interests. I care not where located, under what circumstances it sprung into existence, or by what name men may choose to call it, "Odd Fellowship," "Free-Masonry," "The Grange," or by any of the multitudinous names of religious sectarianism. If it is composed of like material, possesses like qualifications, like principles, life and character; contending for the "faith, once delivered to the saints," and keeping the "ordinances as they were delivered;" moulded in the same mould, and satisfied with nothing more or less than entire submission to the will of God in Christ; when compared with the New Testament church, it will agree with all its parts, and consequently must be a part of the same, for, "things that are equal to each other, are equal to the same thing." They are not only similar, but the same: *one*, not by virtue of a compromise of principle, or by a bargain "to agree to disagree," as sectarian creeds propose a *union* with each other, but *one* by virtue of intrinsic likeness of character. High Churchism, or high secticism has no place in the vocabulary of Jesus. Christ says, "He that is not against us is on our part" (Mark 9: 40), hence, "Of a truth I perceive," with the apostle Peter, "that God is no respecter of persons, but in every nation he that feareth God and worketh righteousness, is accepted with him" (Acts 10; 34, 35)

But here are two lines which are not parallel and when brought in contact, antagonize, so that the one cannot be extended without interference with the other. So, no man can be faithful at the same time to any two institutions, which are contrary in any one of their essential principles or features of existence whatever assurance their adherents may offer applicants for membership to the contrary. If I am faithful to any institution in the world which has one feature contrary to any essential principle or indispensable truth of Christianity, I cannot, at the same time, be faithful to the church, for if faithful to the church I can not be faithful to it. Wherein they antagonize I cannot be faithful to both. "No man can serve two Masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. He cannot serve God and mammon" (Matt. 6: 24). If one, then, has pledged his fidelity by a solemn obligation, to any two institutions which antagonize in any one point of their essential being, nothing is more utterly impossible than that he must be a perjured man, and if he has "done it ignorantly in unbelief," the sooner he repents of his wrong, takes the right side and obtains forgiveness, the better for him.

A Christian's baptism is his *sacramentum*, his oath of allegiance to Christ's government. By that he publicly renounces Satan and his pernicious ways, the sinful pleasures of this world, and covenants with God in Christ Jesus to be faithful unto death. His fidelity is now solemnly plighted to Christ, not merely as the High Priest on whom he relies, but the Prophet whom he must hear and the King whom he has engaged to obey. Christ is now his king and lawgiver.

We wish just here then to note one instance in which the *imperative* authority of Christ and the very first demands of nearly all worldly institutions come in direct antagonism. Christ says: "Ye have heard that it hath been said by them of old times, thou shalt not forswear thyself but shalt perform unto the Lord thy oaths;" *i. e.* Thou not shalt perjure thyself. Notice he is not talking about blasphemies, but about oaths of confirmation, which "to men is the end of all strife" (Heb. 6. 16), "but I say unto you, Swear not at all" (does this mean we can take oaths sometimes?) "neither by heaven; for it is God's throne: nor by the earth; for it is his foot-stool: neither by Jerusalem; for it is the city of the great king. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be yea, yea; nay, nay; for whatsoever is more than these cometh of evil" (Matt. 5: 33-37). The apostle James reiterates the same charge in a most emphatic manner: "But above all things, my brethren, swear not," &c. (Jas. 5: 12). Can anything be plainer? (Surely a good man's word is as reliable as his oath, and I am glad the United States and other governments so regard the statements of "the Brethren;" and a bad man will swear a falsehood) Such, then, is a plain and imperative command of the Christian's Legislator and judge. Is a follower of Christ, then, at liberty to take an oath under any circumstances whatever? But what do these worldly institutions ask of Christ's professed subjects as a condition of membership in their various organizations? Do they not exact *oaths* of initiation? And in doing so, do they not thus in the very introductory step ask them to disobey their sovereign Law-giver who forbids them to swear at all? I know that if half of what has been published in book and tract form and scattered over the world during the last twenty and thirty years respecting the various secret societies (and which such societies have never publicly contradicted), which has been confirmed by the united and unimpeached testimony of many witnesses be true, that some of these worldly institutions, not only impose, on applicants for membership, oaths, but in administering these oaths, make them invoke upon themselves, as a penalty, in case of their violation, the perpetration of the most horrid crimes that ever shocked the human heart to conceive, or ever skulked unwhipped in the darkness of midnight from the open day penalties of civil justice. Perhaps I have said enough here to some day criminate me in the counsels of darkness and cost me my life, as it has others, in the absence of public justice, which, should it occur, may be equally mysterious to my family and friends, but I have said what I have in the fear, not of "them, that kill the body" and are unable to do more, but of "Him who is able to destroy both soul and body in hell" (Matt. 10: 28). who searches the heart and tries the reins of the children of men, and will one day bring into judgment the thoughts, purposes and actions of all who hear me, or may read this humble discourse.

But it is claimed, that many of these are benevolent institutions; but what kind of benevolence? It is the hired benefaction of the publican and sinner who says: "I'll take care of your family if you'll take care of mine." "I'll swear to be faithful to you, if you'll swear to be faithful to me." I've had a little experience in this kind of benevolence. Once, in my neighborhood, when we were making up something for a very poor widow and her fatherless children, understanding that her husband had been a member of a certain order, I approached one of its officials on the subject and said to him: "I understand that this woman's husband was a member of your fraternity." "So he was," he said. "I thought you were under obligations," I said, "to take care of the families of your members when in distress? Why don't you make some provisions for her and her children?"—"Oh," he said, "her husband was an unworthy member." "What," I asked, made him unworthy?" "He didn't pay up his quarterage for the last year or so," he replied. Now I had it. Poor man! in his more prosperous days he had paid his money regularly into their treasury and this was taken from his hard earning for his family, but he became unfortunate, and not being able to spare his quarterage from his daily necessities, he became an unworthy member, in which condition he died and left his poor wife a widow and his poor children orphans, and this *wonderfully* BENEVOLENT institution now could not afford to help his distressed family because the father and husband was too poor to pay his quarterage. Such is the liberality of worldly institutions. It is sordid, selfish and partial. Even agricultural, mercantile and mechanical leagues look to their respective interests against the rest. Is such the benevolence of the Gospel which knows no farmer, no merchant, no mechanic, no race, no color, no country, which knows "no man after the flesh" and "respects no man's person," but knows man in his broadest sense as a brother, to love him, to assist him, to "rejoice with them that do rejoice and weep with them that weep;" to "do good unto *all* men and especially unto them that be of the household of faith?" BENEVOLENT *institutions!!* Think of it! Can benevolence be hired? fettered?—put under compulsion? What? *Benevolence* a *positive*, *free* and *voluntary* principle of Christian virtue, be harnessed? hoodwinked?—led about with a cable-tow around its neck?—with a sharp pointed steel to its naked breast?—enslaved with horrid, iron-clad oaths? O! earth! well may you shrink from such a scene under the sable curtains of night; and O! ye heavens! well may your blushing light refuse to behold the prostitution of so fair a name.

We have nothing to say against our friends out of the church, doing all they can *consistently*, to promote benevolence, temperance, peace and such things. To the extent that they avail themselves of these graces and virtues, they benefit themselves and others, hence, we by no means forbid them, but we mean this: The church of Christ is emphatically a *benevolent* institution, a *temperance* organization, and a *peace* society, insomuch that the church that fails to teach and preach and practice these things, has, to that extent, become an apostate body, and ceases to be a church of Christ, so that there is no good reason for a Christian to belong to any worldly society whatever, not even an insurance company, for Christ's church is a *mutual* insurance company, not by virtue of contract, but by virtue of the holy bond of brotherhood and Christian affection.—"Ah, but," says one, "necessity forces me to such a course, to provide against contingencies which may arise from misfortune and distress. If I should die and leave my wife a poor widow and my little children orphans, who would be a father to the fatherless and a husband to the widow? Who would feed the hungry and clothe the naked? If they had to depend upon the church they might starve to death." Well, beloved, this is "little faith" indeed, and if such conceptions be true they show conclusively the apostate state of the churches.—"Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (1 John 3: 17) as much as to say the love of God can't dwell in him. Godliness has "the promise of life that now is, and that which is to come." Laying aside the extravagances of fashion and pride, and "providing things honest," Christians may not only "walk honestly toward them that are without," but have something in store for the needy. Again, suppose certain principles adopted by worldly institutions, do to some extent harmonize with the temperance and benevolence of Christianity shall the church fellowship them with all their wrong, because they have adopted some of her beautified peculiarities? If the lion becomes tamed and a little lamb-like, is it therefore prudent for the lambs to take up their abode with lions?

Again, is it the part of discretion from a stand-point of Christian economy?—Can we most effectually promote the important end of our Christian mission by increasing our institutional relations? Observation and experience, both, teach us, in all the relations of life, that success in any undertaking depends much upon oneness of purpose, and concentration of effort. The man who undertakes everything never accomplishes anything. The farmer who has a hundred acres don't want that divided into ten ten-acre lots all over the country. The merchant with an ordinary stock of goods could not expect to succeed if he had them scattered over a half-dozen houses in town. The mechanic don't want his tools scattered over a number of workshops, but wants them together where he can use them when needed. So a Christian has only one person's time and talents and means and influence and energies at best when *all* are consecrated to the demands of Christ. Is it therefore reasonable that he can be more successful in the career of a useful and devoted Christian life by dividing himself with worldly institutions? by robbing Christianity of her intrinsic worth, and bestowing her laurels upon institutions of the world?

(*To be Continued.*)

For The Brethren at Work

FACTS ABOUT THE SABBATH.

BY I. J. ROSENBERGER.

WE know of no subject in the Bible whose opposing theories are contended for with more zeal than the subject heading our article; this unhappy state of things is owing to a want of submission to the teaching of the Bible on the subject.

1. *The observance of the Sabbath was a law given to the Jews; to Israel alone.*

For testimony, turn to Exodus 31: 12, 13: "And the Lord spake unto Moses saying, Speak thou unto the children of Israel saying, Verily my Sabbaths ye shall keep: For it is a sign between me and you throughout your generation." Also Ez. 20: 12, "Moreover also I gave them my Sabbath, to be a sign between me and them, that they might know that I am the Lord that sanctify them."

The above texts clearly evidence that the law of the Sabbath was given to the Jews as God's own peculiar people. The law of the Sabbath was also one of the signs which God gave to his people, and by which he hemmed them in, and preserved them a peculiar, a distinct nation. As the Sabbath was given to the Jews as a nation, it was not given to the Gentiles. The strangers within their gates, who were required to observe the Sabbath, Were regarded as Jews; besides then, as now, every man was required "*to rule his own house well.*" The nationality of the Jews having ceased, their laws have likewise ceased; in which the Sabbaths are included.

2. *The law of the Sabbath was included in the ten commandments*, (sometimes called moral laws, they contain moral precepts, but as a code they are not moral), *but the law written on stones was abolished.*

In Matt. 5: 27, 28, Christ says: "Ye have heard that it hath been said by them of old time, Thou shalt not commit adultery: But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." The above phraseology occurs several times during the chapter. When Christ says: "It has been said in olden time," he alludes to the ten commandments. In opposition to these, and hence their authority, He says: "But *I* say unto you," which clearly indicates that His authority is superior, hence able to revise, repeal and abolish. It is true that God was the indirect author of each, Moses and Christ being servants, but Moses' dispensation was only a shadow, while Christ's was the substance, hence its superiority.

"The Son of man is Lord even of the Sabbath day," says Christ, in answer to a criticism that the Pharisees were giving Him for His disciples plucking and eating the ears of corn on the Sabbath day. That which we are Lord of we can control, hence Christ, being Lord of the Sabbath day, He is able to control it and its laws We have shown above that Christ's authority was superior to the authority of Moses; also that Christ, being Lord of the Sabbath, was able to control it. We shall now show that the "*ministration written and engraven on stones was done away,*" which included the Sabbath—Paul writes in 1 Cor. 3: 7-11, 13: "But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; *which glory was to be done away;* How shall not the ministration of the spirit be rather glorious? For if the ministration of condemnation be glorious, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. For if that *which is done away was glorious*, much more is that which remaineth is glorious. * * * Not so Moses which put a veil over his face, that the children of Israel, could not steadfastly look to the end of that *which is abolished.*" Not only in our quotation above, but in the entire chapter, (which we hope the reader will carefully peruse) the apostle is setting forth the superiority of the epistle of Christ, written with the Spirit of the living God, over the epistle written on tables of stone. The former being "of the Spirit which giveth life," and the latter "of the letter which killeth," which, as such, ought to be "done away" or "abolished." The closing clause of the seventh verse quoted above: "*which glory was to be done away,*" evidently alludes to the ministration on stones; the language of the tenth verse adds further clearness to the above thought: "For if that which is done away was glorious, much more that which remaineth is glorious." Here a something glorious is done away, which was the law on stones, and a something more glorious remains, "the law of Christ." At the close of verse thirteen he alludes to "*that which is abolished.*" What is abolished? The matter of the chapter is concerning two epistles, one written on the "fleshy tables of the heart," the other on "tables of stone." Abolish means to make void, to annul, to repeal, hence a law is annulled or repealed, which most conclusively is the law of the ten commandments. The glory done away in the seventh verse is sometimes said to have been the glory of Moses' countenance; that, however, is too small to admit of refutation by way of argument.

The advocates for the ancient Sabbath go to the address of God to Moses for their law; in observing the Sabbath it is necessary to keep it according to that law, which neither the Gospel, civil society nor civil law, would admit of. Think of a congregation stoning to death one of their number for gathering sticks on the Sabbath day! Shocking indeed! (Num. 15: 36).

3. *Christ has sanctified and set apart the first day of the week as a rest day, just*

as God did the Sabbath, hence, made the change.

Paul, in Hebrews 4: 10, says: "For he that has entered into his rest, he also hath ceased from his own works, as God did from his" "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all the work which he had made" (Gen. 2: 2). Christ was resurrected on the first day of the week, thus finished His work; hence, says the apostle above, He that is entered into rest, (which is Christ) he ceased just as God did. God finished His work on the Sabbath and then rested. Christ finished His work on the first day and then also rested. The former became a rest day, a Sabbath, until it was done away, abolished," so now does the latter become our rest day or Sabbath until it is repealed or done away. Therefore, after the resurrection, we do not find Christians observing the Sabbath as a rest day. His first meeting with His disciples, after His resurrection, was on the first day of the week (Jno. 20: 19) The first happy conversion, which resulted in an addition of three thousand, was on the first day of the week (Acts 2). The disciples met together on the first day of the week to break bread (Acts 20: 7). It is true the apostles preached on the ancient Sabbath day; so do we. Paul, for instance, preached in the Jewish synagogues because the Jews assembled on that day; and Paul preached wherever and whenever it was convenient, and he had hearers.

Gilboa, O.

CHRISTIAN INFLUENCE.

NO one can comprehend the result of the human influence. If our influence has Christ in it, then death can never put an end to us. This is the kind of an influence Abel had. In Heb. 11: 4 it is said of him: "And by it he being dead yet speaketh." Death could not annihilate Abel, because his faith and life were stayed on the living God. Christian influence is as lasting in many respects as God Himself. You may bury a man, but you can't keep him in the grave. Just as long as the records of a man are kept in memory, just that long be is really a living man. He may be rotten in the grave, buried in the sea, consumed by the fires, yet he is a living, undying influence in one sense of the word. If there is such a thing as having two immortalities in this world man certainly has, because death puts no end to a man's influence. The memory of the dead is a living, undying voice. The grave is only the sounding board of that voice, while the influence of the man is an ever vibrating echo. Abel has been dead for thousands of years, and yet he speaketh. Physiologically we all die, influentially we are immortal as it were. The influence of John Wesley, Whitfield, Luther is stronger and more powerful since their death than it ever was while they were living men. Just as the death of a tree hardens the wood, just so the death of a man will give power and solidity to his influence. The life of Christ was in the highest exponential of His Divinity, but the world could not feel the power of this Divine influence until after Christ's death The death of the Son of God gave influence and power to His life, which will yet convert the nations into a living attestation of the Divinity of the Messiah. Christianity receives all its stimulus, nourishment and life from the death of the world's Redeemer. The more we assimilate to the character of Christ, the more powerful our influence will be for good after death. Life is historical, and if our lives accord with our profession, then will we indeed wield an influence for the Master's cause. Though dead yet shall we speak. Reader, are you endeavoring to establish an influence for good in the world? Is it your main object in life to establish a character and reputation that will throb in unison with the mission of the adorable Redeemer? Start not at the thought, dear reader, if we tell you that you will continue to swell the tide of life, though you be hid in the dark vault of the grave Your influence for good or evil will be an abiding memento in the hearts of some. Will you not then contemplate the responsibilities of human life? Oh I beg of you to contemplate soberly on the responsibilities of life. Think of yourself, then think of others; think of your own death, then think of the death of others. Contemplate the revolting thought of the doomed in hell, and then solemnly ask yourself the question, Has my influence led any in and toward the same fate? Does your influence tend towards hypocrisy, towards moralism, or towards infidelity? Study well the result of your life. You can't attach too much importance to the result of human influence. Let it be the study of your life to have this epitaph written over your grave: *Died in the Lord* * * * * WORKS SHALL FOLLOW.

J. T MEYERS.

For The Brethren at Work

DO GOOD.

BY SISTER E. R. S.

"She hath done what she could" (Mark 14: 8)

WHILE Jesus was sitting at a meal in the house of Simon a leper, of Bethany, there came a woman having an alabaster box of spikenard ointment, very precious. She brake the box pouring the contents on Jesus' head Some who were present murmured against her extravagance and said: "Why was this waste of the ointment made? for it might have been sold for more than three hundred pence, and given to the poor." Jesus observing their indignation said: "Let her alone; why trouble ye her? she hath wrought a good work on me. For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always." In connection with these remarks Jesus added these words: "She hath done what she could." She had wrought a good, a glorious work on Jesus by doing for Him what she could. More than this He requires of no one. However short and simple this sentence may appear, yet if closely examined, and interogatively applied to ourselves, to each one individually, we must, undoubtedly, all acknowledge that there is a very important thought contained therein, namely, Do we also do for Jesus what we can? Or can Jesus say of us that we are doing all we can for Him? Here we may undoubtedly say, that we have committed many crimes which we should not have done, and left many things unfinished which should have been completed. Though the work of this woman may appear very simple, yet how very important, for she did what she could, which was valued just as much by Jesus as if a great and wealthy king had bestowed a great favor upon Him, for He then said, addressing those who murmured against her: "Verily I say unto you, wheresoever this Gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her"

Dear reader, Jesus is no respecter of persons, neither does He prefer a great and far-famed work of a wealthy or high-minded man, to that of an inferior work of a poor man, as is so frequently the case among men. Before Him nothing will sound creditable, or acceptable but a poor and sincere heart, which will come to Him unblemished, and present its pure and upright contents, be it much or little. Little deeds of kindness performed in the name of Christ, receives as much reward from Him as great ones, for He says: "Whosoever shall give to drink unto one of these little ones, a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." Therefore, none of us need despond or complain that we are too poor or incapable of doing something for Jesus that may be acceptable before Him, but it should rather be encouraging to us to know that we have such a merciful, sin-atoning, sympathizing Savior, who accepts and values our charities and offerings, if they be but a cup of cold water handed to a thirsty one, a word of kindness or sympathy spoken to one of a "broken heart and a contrite spirit," or lending a helping hand to the aged and feeble. Yes such an act performed in the name of Jesus is appreciated and esteemed more in the sight of God than a great offering of the wealthy and high-minded performed, perhaps, merely for a great show before men, more to their honor than to the honor and glory of God. Take heed, dear brethren and sisters, that ye despise and ignore not these little deeds of kindness. God requires no impossibilities of any of His fellow creatures. He does not require of us to attempt to accomplish above we are able to perform, but the most acceptable offering we can render to our Lord, is our most humble and sincere thanks, which is within the reach of the poorest mortal being, and consists in giving our whole heart to Him who said through His servant Solomon: "My son, give me thine heart, and let thine eyes observe my ways" (Prov. 23: 26). Let us individually examine ourselves, and ponder well the subject, to see if we have done, or are *now* doing all for Jesus we can. Do we reverence His great and holy name with all our soul, mind and strength? Do we love Him above all other things, and first of all seek His kingdom and its righteousness as commanded in His Holy Word? If we do, we will endeavor to promote His kingdom, to propogate His Gospel, to spread His glorious truths here as well as in heathen nations, encourage brother Hope in his glorious undertaking, and unfurl the blood-stained banner of King Emanuel to the breeze so that sinners may be compelled to cry out: "Men and brethren, what shall we do?" We will not elevate ourselves above our neighbor or fellow-man, neither will we seek for that which is "highly esteemed among men," but that which is most pleasing to the most high Being saying, "not ours, but Thy will be done."

We quite frequently hear people express themselves something like this: If only they were situated similar to such and such persons, if they could speak like this man, or write like that man, then they would bend every effort to promulgate the cause of Christ, but as they have not been gifted with these qualifications they cannot accomplish anything, for being "slow of speech, and slow of tongue," it is impossible with them to labor in the Lord's vineyard. They form excuses that they are too poor, too awkward, and too ignorant to do any thing in the cause of Christ, just as if we had to be wealthy and possessed with great and gifted talents to advance God's kingdom. If we desire to accomplish good, there will, at any time, opportunities present themselves and we can lend a helping hand assisting the noble work of the cause of Christ, and when done in the name of Jesus, with a sincere heart it will be acceptable to God, be it ever so small. Let us imitate the example of the poor widow who had but two mites in her possession and cast them into the Lord's treasury. Jesus was sitting against the treasury, and observed those who were wealthy casting in of their abundance, and particularly noticed this poor widow. Here was a fine opportunity for Jesus to teach His disciples this all-important lesson by referring them to the liberality of this poor widow. He called their attention and said: "Verily I say unto you, that this poor widow hath cast more in, than all they which have cast into the treasury: for all did cast in of their abundance; but she of her want did cast in all that she had, even all her living." This poor widow has also done what she could by casting two mites into the treasury, for she gave her whole living, more than all the rest, for the wealthy gave only of their great abundance.

Many similar illustrations are given in the Bible to thoroughly convince us, that, in the sight of God, it does not depend on doing much or great deeds, but from the pure motives of our sincere and candid heart, are we to show our love for Jesus. Those possessing such a heart towards their God are also willing to do what they can. Man is so inclined to look upon doing great things, and thinks much of receiving praise and honor from his fellow-man, forgetting that "man looketh on the outward appearance, but the Lord looketh on the heart" (1 Sam. 6: 7). Forget not, dear reader, that the little we are able to do is a thousand times more precious in the sight of God, than to sit down unconcerned, with folded hands, and neglect all because we cannot do exalted deeds. Therefore let us try to be faithful and willingly do that which we are able; for there is for us, individually, a work to do, a labor alloted for us to perform, and if we neglect to do it now, it will be left undone forever.

"Let us, then, be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait."

SERMON DEPARTMENT.

Jews, Greeks, and Christians.

[Synopsis of a discourse delivered by Bro R. H. Miller in the Brethren's meeting-house in Lanark, Sunday 10 A. M. April 1st]

"For the Jews require a sign, and the Greeks seek after wisdom: But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness, But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men" (1 Cor 1: 22-25)

IN this Scripture we have three characters plainly set forth—the Jew, the Greek and the Christian, and also the *effect* of Paul's preaching upon each party, for each one was differently affected, not because Paul preached one thing to one, and something else to the others, but because they viewed, or looked at the preaching from different stand-points. The same Gospel was preached to each of them, but as they were differently circumstanced so the same Gospel produced a different effect in a certain direction. And why? Because to the Jews, who "require a sign," it is a stumbling-block; but to the Greeks, who "seek after wisdom" it is foolishness, while the Christian, whether Jew or Greek, finds in Christ and Him crucified all that the Jews required or the Greeks sought after, that is bringing the beginning and the conclusion together.

God, in His dealings with the Jews, had given them signs which were beyond human comprehension; and they would not believe a sign that did not prove the Divine power. It had to be something that was beyond their comprehension, and if not then they rejected it. But the Greek was different, and looked at things from a different stand-point. He sought after wisdom and ignored signs, whether found in the Old Testament or performed by Jesus Christ. He sought wisdom, and tried every thing by his understanding, believing nothing that he could not unravel. If told of the children of Israel crossing the Red sea, he would say that if the East wind could blow hard and long enough to drive and keep the waters back till the people could cross, all right, but if not he did not believe it. If his own reasoning could not settle it he refused to believe it. If told of the thunders of Sinai and the Lord's presence on the mount, he would look around for traces of a volcano, and if he found them then, all right, but if not then he did not believe it. If he could see and comprehend the cause or reason of the effect then he would believe it. If he could not determine the why and wherefore of matters, he rejected the whole thing. He measured every thing by his own understanding.

The preaching of Christ and him crucified was to the Jews a stumbling-block, because they required a sign, something that indicated Divine or supernatural power, something that they could not comprehend, and all this they found in Christ, for the blind was made to see, the deaf to hear, the lame to walk, and the dead were raised up. These things they saw, and could not deny but that they were performed by Divine power, something to them incomprehensible. They were looking for signs and here they had them in abundance. Nothing can be a stumbling-block to any one before they get to it. The Jews were going forward, looking for signs, and when they came to the miracles of Christ, His resurrection and ascension, and were made to believe that He had Divine power and supernatural ability as a glorious king, but as a crucified Christ they would not recognize Him, but stumbled at Him.

To the Greeks He was not a stumbling-block for they ignored all signs, and sought after wisdom. There are at the present time many who are like the Greeks were eighteen hundred years ago, aiming to find out the will of God by their own learning, setting aside all the words and commands of God which they cannot solve by their own learning. They reject, by the same spirit, everything which they cannot explain. The Greeks will ask What good can baptism do? Can it wash away sins? Show me the philosophy of it, and if you do then I will believe and accept it. They want to know the *reason* for it, and want to know *how* the effect can take place, and that they want to determine and measure by their own wisdom. Hundreds and thousands are standing right here. When they try to unravel it with their own understanding and cannot, they reject the whole thing as foolishness. They try every thing by their own judgment. They set up their own judgment against God and His Word. They put the judgment on the wrong side.

But to the Christian, "Christ and Him crucified" is the "power of God, and the wisdom of God." The Jew required a sign—a Divine manifestation of power. This the Christian finds in the miracles of Christ, for by His signs and wonders He showed that He was from God. The Greek seeks after wisdom. This the Christian has in its fullest sense, for to him Christ is the wisdom of God. In fact the Christian has in Christ all the signs the Jews required, and all the wisdom the Greeks sought after. In Christ and Him crucified the Christian finds the spirit of love and fellowship. In death he wants the aid of a Divine power, in Christ he finds it. He wants not only a Savior that gives signs of His power, but one that gives communion, and brings hopes and enjoyments. The very things that the Jews stumbled at is the power and wisdom of God to the Christian.

Christ crucified is the Christian's wisdom in baptism, in feet-washing or any other requirement of the Lord. His faith is in the power and wisdom of God wherever it may be. There is no mystery in this matter. It is a plain and easy road to all. Let Christ be all your wisdom, all your power without any stumbling, and then salvation is a sure thing to all of you. From Matthew to Revelation is the power, the wisdom of God—in every part of it. The Christians eighteen hundred years ago accepted all the wisdom, all the power in a crucified Christ. To secure the same power, the same wisdom we must accept the same doctrine, the same faith and practice they accepted. In doing so, we are not saved by our own works as some charge us, but by the power and wisdom of a crucified Christ. In my own wisdom I do not ask a man to be baptized, but because God has commanded it. God has asked you to come there; and right there you will find the power of God, and the wisdom of God. All the certainty, all the surety is on the side of the Christian, because God has appointed these things *for* the Christian. One says, "I cannot understand the commands of the Lord. I cannot see *how* they save me?" This is the wisdom of God though it appears foolish to man. God has put wisdom and power in his commands, and your opinions, your judgment must not be set up against the Lord's judgment. If you let your judgment prevail, it would not be certain; but when you follow the Lord's judgment, the Lord's understanding you are safe beyond question. My beloved brethren, accept God's Word, God's Truth just as Christ has given it, and then there is no danger.

Christ the crucified, was baptized; be not afraid. Had the disciples, while in the midst of the storm on the sea began to philosophize and say, How can He make the storm to cease? they would not have felt that power of God when the tempest was hushed by Christ, who said: "It is I, be not afraid." The winds may howl and the sea roar, but Jesus says, "It is I, be not afraid." If you see Jesus in Jerusalem sitting at the table with His disciples instituting the Lord's Supper, do not stop, but go that way too. Christ walked in that good old way, the apostles tried it, the Primitive Christians tried it and you will be safe if you try it, because it is founded on the power of God and wisdom of God.

CORRESPONDENCE.

FROM DENMARK.

West Tommerby, Mar. 19th, '77.

M. M. ESHELMAN:—I have been here, north of Hjorring, with the Baptist preacher you wrote to me about. We have had meetings together for a week at different places, and he is coming nearer and nearer, for he sees that the ground upon which he wanted to unite with us is too unsafe. Severol of his members doubt the validity of their baptism, yet are not fully persuaded on trine immersion. However, the preacher is entirely convinced of the primitive mode of baptism There are eight or ten members of his church that are about ready to unite with us. Besides these there is a sister of our sister in the faith at this place ready to take the last step from the world into the church. Then there is a young man here who contends as earnestly for the faith as if he were an old brother, well established. You remember I wrote you how hard the Baptists tried to persuade our sister to go with them. This young man, a Quaker, being a neighbor of our sister, frequently came to her house. At first he paid but very little attention to her being baptized, and was cautious when I came lest I, like others, would get excited when spoken to on religious matters. But by and by we began to talk to each other, and as our talks were always peaceable, we soon became quite attached to each other. On a certain day I came to a place to appoint meetings, and he being there, I gave him some tracts. Among these was "*Will You be Saved?*" and seeing in it the argument that Paul was not saved by faith alone, nor had remission of sins by faith alone, but had also to pass through baptism, he went home and investigated the matter in the light of the Gospel, and finding it true, read our tracts more carefully. He then purchased a newly printed church history—which, by the way, is a good one, setting forth Primitive Christianity in every particular as the Brethren at present practice—and from that time he became a defender of the truth. He and a Baptist minister had a debate, recently, at his father's house, and among other things set forth the following in a letter to the Baptists:

"The Baptists pity me, claiming that I am on the wrong way. This I cannot understand, for I believe on Jesus as my Redeemer, and know nothing but Christ and Him crucified. His blood was shed for sinners. But I suppose it must be in relation to the commandments, or the work that makes our faith perfect in which the Baptists consider me wrong. I will state my views, so that you may correct me if I am not right; for it must be fearful to be wrong in these things.

In relation to baptism, I believe that according to Matt. 28: 19, a man should be immersed into each name of the Godhead. All church histories which I have examined, give this as the primitive mode.—One author (who is not of the State church) says: 'By this holy act (baptism) the Savior of the world was set apart for His work. After Him the apostles taught those who came after them, and dipped them three times.' (Kirkegaards Oiblikke No 7, p. 9).

And now for Rom. 6: 4. Of course I believe that, but fail to see that it teaches backward action; for the 5th verse clearly states that we have been planted together in the likeness of His death; and John 10: 30 states that Christ on the cross bowed His head and died. I suppose He bowed His head forward, for the cross would not permit Him to bow backward. So, you see, it would not be in the *likeness* of His death to lay the candidate backward.

According to Acts 2: 46 the apostles broke the bread and partook of the meal with joy. You see they had a meal, and did not, as some now do, call a bit of bread and a sip of wine *a supper*. History also states clearly that the Primitive Christians had a full meal—a Love-feast in connection with the communion. I believe that feet-washing is binding on believers according to the command and example of Christ (John 13: 15). Climate and custom cannot excuse us from obeying the Lord in this thing. His Gospel is given to all generations, being as obligatory upon one as the other. I regard the plea of custom and climate just as I regard the plea of sprinklers who claim that climate governs mode of baptism. I look upon war and retaliation as a crime against the Gospel (Matt. 5: 38; 26: 52) Rom. 12: 20; James 5: 12 and Matt. 5: 30, also teach us not to swear at all.

I now give you a chance to come to me and help me if I am wrong; for I am not fully settled in all things, but am seeking truth, and am glad to receive it if it is in harmony with the testimony of the Holy Spirit. But I do not want any of that kind of doctrine your preacher gave me, which in effect was that when Christ told Peter to "stick" the sword in its place, that the place alluded to is the body of man, because a worldly and vain king so commands it. Few indeed obey Christ. And no wonder; for priests and kings unite in this cruel work I have never heard your minister speak against the evils of war; and you all admit that war is cruel. O, we need to raise our voices to God in earnest prayer, beseeching Him to enlighten the people's understanding in things pertaining to peace within and without. N. Chr Nielson.

You can now, dear brethren, consider this state of things, and see whether those who were chosen to come here should not come this summer; for I still believe that the action of the church was in harmony with God's will, and that your coming here will greatly promote the cause of Christ. Those whom I have mentioned shall likely join the church soon. I will yet relate what took place recently in Copenhagen, the account of which appeared in the newspapers under the head of

NIGHT BAPTISM.

"Some gentlemen in our city last night witnessed the immersion of a woman in the military bathing place. There were three men and three women by the waterside when first seen; and then one of the men took one of the women and went out into the water and there baptized her by trine immersion."

Our tracts having been spread all over the country may have produced this. I would like to go to Copenhagen this spring and open up a field, but I cannot do this unless you send me considerable money, as I would be under the necessity of paying board. However by renting a room and boarding myself, the expense would not be so great. Brethren, if success in towns is expected, I need to be provided with means to hire rooms for meetings. Remember it is you that can keep the work moving, I being only an instrument in your hands, and just according as you use your instrument so will the result of your work be. Bro. Hansen's health having failed, he was obliged to quit walking about distributing tracts. He has now located in this part of Denmark, at Bronderslev Station. He is now in the center of the field where our members live. In my absence, they will come together at his place to read, pray and exhort one another. Bro. Hansen is faithful, and patient in suffering, yet hopeful for the future. We are all longing to see some of the Brethren here to strengthen us and help build up the cause. They can then see what is wanted to carry on the work successfully. I am, like Moses, tired and feel unable to bear up under all these responsibilities alone. Not having been set apart to carry on the work to its full extent, I hope the time is near at hand when I can in part be relieved, and let the burden also rest upon other shoulders. Pray for us and our people; and may the good Lord give wisdom to act according to His will. Our united love to you all. C. Hope.

DEATH OF ELDER PETER NEAD.

WE are pained to announce to our readers in this number the departure of our dear old elder and father-in-law, Peter Nead. But it is so. He is no more with us.

The "silver chord" is broken,
The "cistern wheel" gave way,
The words of death were spoken,
And father must obey.

His health, for a man of his age, had been usually good during the winter, and until the coming of the first of last month (March), when he was taken with a severe chill, attended with considerable pains throughout the entire system. Two days after this, he began to complain in his left leg, below the knee, which, upon examination was found to be erysipelas. His leg soon became so painful that it could scarcely be touched or handled, the pains also striking to his head so severely at times that he could hardly endure them. The disease next manifested itself in his throat and mouth, and lastly in his face, after which he lasted but a short time. He suffered much; and having been sick two weeks and one day, he yielded to the stroke on the evening of the 16th, at half-past seven o'clock, when the spirit took its leave from the body, to dwell in the paradise of God.

He had hardly expected to get well when he was first taken sick. He wanted no physician, and said if it was the Lord's will that he should get well, he would get well, and if not, he was willing to go. People of his age, he said, were lingering on the banks of the dark waters, and were ready to step in at any time.

It was only for the sake of those of us who waited on him that he finally consented we might call in even his most favored physician. But he did not like to receive much of his medicine, and we felt that we could not urge it too strongly against his will to take it. Pretty soon after he was taken ill, he told us that in case he should die he wanted us to get a plain coffin for him. He said he wanted no display of pride at his funeral. And when Brother Abraham Flory first came to see him (who then assisted in waiting on him every day to the last), he said to him: "I am resigned to the will of the Lord, should it please Him to call me away; and I told Samuel that I wanted a plain coffin, and I do not want my body to be taken into the meeting-house—I want to be buried first. Why should the dead body be taken into the meeting-house? It can't hear."

His conversation during his illness was principally about the Brethren and the church. His mind, at times, was carried back to some of the old brethren with whom he first became acquainted, and with whom he traveled much from place to place, and from church to church, laboring for the Master's cause when the churches were yet scattered and comparatively few. His frequent desire during his sickness also was that he might go home. But his time on earth is ended, and his labors here have ceased.

On Sunday morning, the 18th, at nine o'clock, the people assembled at the house to convey his remains to the grave. We endeavored to follow his instructions and we buried his body in the grave-yard near by, where it rests by the side of his consort, Mother Nead, who departed some thirteen years ago, after which we resorted to the meeting-house, which is near by, for further improvements upon the occasion. No one was especially *selected* to preach upon the occasion. The brethren of our own district, and the elder brethren of the nearest adjoining churches, were invited to be present and labor in common on the occasion. They addressed us from 2 Tim. 4: 6–8: "For I am now ready to be offered, and the time of my departure is at hand; I have fought a good fight, and I have finished my course; I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day, and not to me only, but unto all them also that love his appearing." The congregation was quite large though it was snowing nearly all the time, and the roads quite muddy, and the weather disagreeable, yet did our large new meeting-house not afford room sufficient to seat all that were present.

Father Nead was born January 7, in the year of our Lord, 1796; died March 10, 1877, aged 81 years, 2 months, and 9 days.

Father Nead, though advanced in years, had yet a strong mind, so far as the doctrine of salvation and church government was concerned. The purity of the Brotherhood, and that the early principles of the church might be more sought after and maintained, was the principal burden of his mind for many years, and hence nearly all the articles that he wrote for the *Vindicator* were headed, "*The Restoration of Primitive Christianity.*" Soon after he took sick, he told us he guessed he could not write for the next number of the *Vindicator*, and he did not. No, he will write no more for us. The readers of the *Vindicator* have read his last piece; his pen moves no more. To us he was a father in counsel and advice, and we will miss him much. His presence in our office will render us no more assistance. Living close by, he usually came to our house several times through the day.—But his frequent foot-fall at our threshold, and his familiar voice in the family circle, are silent in the hush of death, and are heard among us no more. He has gone to reap the reward of his labors on earth. He labored many years for the churches, both in preaching and writing, and we hope his labors were not in vain in the Lord. We will endeavor to remember his counsels, and the great desire which he, in his few last years, had for the welfare of the church, that she be preserved blameless, and deviate not from the old order, and from her first principles of love, humility, and self-denial.—*Samuel Kinsey in the Vindicator.*

FROM PERU, IND.

BRO. MOORE:—Having noticed an editorial in No. 14, Vol 2, of the BRETHREN AT WORK, in which you give a statement of our additions to the church, you say you were informed that we had received 30 in the church—12 that formerly belonged to the Campbellits, etc., and inasmuch as your informant was mistaken in some of the items, and to cut off occasion of our adversaries, we give you a correct statement of our condition so that you could make the necessary corrections. We have had 13 additions to the church since the discussion, and several reclaimed. Among the number there were two that formerly belonged to the Campbellites, one of them a minister. Our church is, we believe, in a flourishing and good condition. The discussion, we believe, did good in this community, and I think that there is a bright future ahead; upon the whole we feel to take courage and work on.

D. P. Shively,
Daniel Bowser,
Abraham Shepler.

April 9th, 1877.

[When any of our brethren find an error in any statement made by us, they will confer a favor by doing like these brethren, give us immediate notice of it and then the correction can be made. There is nothing gained by publishing error; it is the truth that we stand in need of. We are thankful to the brethren for making this correction.—Ed.]

ANNOUNCEMENTS.

Notices of Love-feasts, District Meetings, etc., should be brief, and written on paper separate from other business.

Love-feast at Cherry Grove, Carroll Co., Ill., May 29th and 30th.

Love-feast at Hickory Grove, Carroll Co., Ill., on the 20th and 21st of June.
Geo. D. Zollers.

Communion Meeting in the State Centre congregation, Marshall Co., Iowa, on the 26th and 27th of May. A general invitation is given to all.
D. B. Martin.

The brethren and sister in the Okaw church will hold their Love-feast, the Lord willing, in their meeting-house at La Place, on the 26th and 27th of May. A general invitation is extended to all who desire to be with us.
Lizzie J. Arnold.
La Place, Piatt County, Ill.

Our communion on the 14th of June, as published in No. 13, is too brief and incorrect. It should read 12 miles west of Kokomo, instead of Ronnoke. A hearty invitation is extended to all.—Then in No. 14 it should read, those coming to the District Meeting by R. R., should be at Kokomo on the 18th instead of the 17th. Both meetings are at the same place. Hill Hamilton.
Erwin, Howard Co., Ind.

DISTRICT MEETINGS.

Nothern Illinois and Wisconsin, Milledgeville church, April 5th.

Southern District of Indiana, April 19th, Howard church, 12 miles west of Kokomo.

Northern Iowa and Minnesota, Rock Grove church, May 11th and 12th.

Northern Indiana, April 19th, Blue River church, Noble County.

North Eastern Ohio, May 9th, Beech Grove Meeting-House, Wayne Co., O.

LOVE-FEASTS.

Big Grove Church, Benton Co., Iowa, June 23rd.

South Waterloo, Iowa, June 26th.

DIED.

Obituaries should be brief, written on but one side of the paper, and separate from all other business.

HACKETT.—In Lamotte Prairie, March 3rd, 1877, Duella, wife of John T. Hackett; aged 26 years, leaving 4 small children.

SWINGER.—In Lamotte Prairie church, Noah, infant son of brother Jacob and sister Martha Swinger, aged 11 months. Funeral services by the writer. J. P. Horning.

MARGRAVE.—In the South Keokuk church, Keokuk Co., Iowa, March 18th, 1877, of consumption, friend Ella Margrave; aged 15 years, 6 months and 11 days.

She leaves a mother and step-father, brothers, sisters, and many friends to mourn her loss. She never joined the church, but it was her intention to do so some day. She was universally respected by all that knew her, which was shown by the large attendance at the funeral services The opportunity was improved by Abraham Wolf, from 1st Thess 4: 16, 17
J. S. Fritz.

W. U. R. R. Time Table.

Day passenger train going east leaves Lanark at 12:16 P. M., and arrives in Racine at 6:15 P. M.

Day passenger train going west leaves Lanark at 2:16 P. M., and arrives at Rock Island at 5:01 P. M.

Night passenger trains, going east and west, meet and leave Lanark at 2:21 A. M., arriving in Racine at 9:00 A. M., and at Rock Island at 6:00 A. M.

Freight and Accommodation Trains will run west at 12.30 A. M., and 10:30 A. M., and east at 4:30 P. M., and 11.55 P. M.

Tickets are sold for above trains only.
G. A. Smith, Agent.

The Doctrine of the Brethren Defended.—Is a work of over 400 pages just published It is a defense of the faith and practice of the Brethren and the Divinity of Christ and the Holy Spirit, Immersion and affusion. Trine Immersion, Feet washing, the Lord's Supper, the Holy Kiss, Nonconformity or plainness of dress, and Secret Societies. By R. H. Miller. Price, by mail, $1 60.

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THE BRETHREN AT WORK.

A RELIGIOUS WEEKLY,
Edited and Published by J. H. MOORE,
J. T. MEYERS, M. M. ESHELMAN.

Assisted by B. H. Miller, J. W. Stein,
Daniel Vaniman,
B. B. Mentzer, and Mattie A. Lear.

THE BRETHREN AT WORK, is an uncompromising advocate of Primitive Christianity in all its ancient purity.

It recognizes the New Testament as the only infallible rule of faith and practice.

And maintains that the sovereign, unmerited, unsolicited grace of God, is the only source of pardon, and

That the vicarious sufferings and meritorious works of Christ are the only price of pardon,

That Faith, Repentance and Baptism are conditions of pardon, and hence for the remission of sins.

That Trine Immersion or dipping the candidate three times face-forward is Christian Baptism

That Feet-Washing, as taught in John 13, is a divine command to be observed in the church:

That the Lord's Supper is a full meal, and, in connection with the Communion, should be taken in the evening, or after the close of the day:

That the Salutation of the Holy Kiss, or Kiss of Charity is binding upon the followers of Christ:

That War and Retaliation are contrary to the spirit and self denying principles of the religion of Jesus Christ:

That a Non-Conformity to the world in dress, customs, daily walk, and conversation essential to true holiness and Christian piety.

It maintains that in public worship, or religious exercises, Christians should appear as directed in 1 Cor 11: 4 5.

It also advocates the Scriptural duty of Anointing the sick with oil in the name of the Lord.

In short it is a vindicator of all that Christ and the Apostles have enjoined upon us, and aims, amid the conflicting theories and discords of modern Christendom, to point out ground that all must concede to be infallibly safe.

Price per annum, $1 35. Address:

J. H Moore, Lanark, Carroll Co., Ill.

THE BRETHREN AT WORK.

"*Behold I bring you good Tidings of great Joy, which shall be unto all People.*"—LUKE 2, 10.

Vol. II. Lanark, Ill., April 23, 1877. No. 17.

The Brethren at Work.

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BY
J. H. MOORE,
J. T. MEYERS, M. M. ESHELMAN.

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"The Brethren at Work," will be sent post-paid, to any address in the United States or Canada, for $1 35 per annum. Those sending eight names and $10 80, will receive an extra copy free of charge. For all over this number the agent will be allowed 15 cents for each additional name, which amount can be deducted from the money, before sending it to us.

Money Orders, Drafts, and Registered Letters may be sent at our risk. They should be made payable to J. H. Moore

Subscriptions, communications, etc., should be addressed: J. H. MOORE,
Lanark, Carroll Co., Ill

LANARK, ILL., APRIL 23, 1877.

IF the brother who wants the address of his paper changed from Wakelee, Mich., to Lagrange, Mich., will send us his name we can attend to his wants.

THE address of Bro. JESSE CROSSWHITE is changed from Jonesboro, Tenn. to Louisville, Blount Co., Tenn. His correspondents will please take notice.

SEVERAL of our readers have been carefully reading the epistles of Paul to ascertain how often baptism is mentioned, and are sending in the result of their investigations. We publish one this week and will give place for others soon.

How do our readers like the type used on this page this week? When we enlarge we expect to use this size type on a couple of pages, it being good for old people who cannot read finer print well. It is also the size type we shall use in the books and pamphlets we contemplate publishing.

WE sometimes receive pamphlets, sent us by mail, that have on them twice as much postage as the law requires. The Postal law requires, on pamphlets and books, but one cent for each two ounces or fraction thereof. This statement is given for the benefit of our readers that they may not hereafter be imposed upon.

WE have been writing several lengthy articles for the *Carroll Co. Gazette* in reply to Eld. ROWE, a Campbellite minister who assailed our doctrine through that paper. Those wishing to have the paper containing our last reply to the Eld. can obtain it by sending us their address and six cents. Writing those articles has taken some of our time away from our own editorial department, and thus accounts for our neglecting to answer several queries sent us. All will come right in time.

BE KIND TO THE YOUNG.

THE future wellfare and prosperity of the brotherhood depends largely upon the training and culture that is given the present generation of young people, for soon our aged fathers and mothers will be gone, and their places be filled by those who are now young. The rising generation must succeed that which now is, and the government of the church must eventually fall into other hands.

Seeing these things, it becomes us that we pause and consider what is the best course to be pursued by our people, for our present labors have much to do with the future condition of the church. If the young are permitted to grow up, unprepared for the important duties of taking charge of the church, untrained in church government, unskilled in handling the Word of the Lord, the future prosperity of the church will not be so promising as if the young had been better prepared for the performances of their various duties. No one need expect to be skilled in either handling the Word, or in church government without considerable practice.

Young people need to be taught the Scriptures as well as anything else. They cannot learn them all at once, neither will they be able to fully comprehend many parts of the Word. When teaching the Scriptures to young people, great care should be taken that we teach nothing that is wrong, and that we impose nothing on them that cannot be sustained by good sound reasoning. Should they be disposed to reject certain things, use forbearance towards them, treat them kindly, never scold them, and in this way you may win them over to the path of duty, fully resigned to the Master's will. If you find a young member in fault do not scold him for it; do not abuse him about it, especially before others, but approach him kindly and gently, reason with him coolly, do not run to extremes, and nine times out of ten you will win him. If rightly approached, young people are much easier governed than older ones, and if properly cared for, may generally be retained.

By approaching young people kindly, two points are gained: 1st, You teach them to treat you and others kindly, and 2nd, you generally succeed in winning them from the error of their way. If you treat them abruptly, scold and abuse them, you teach them to scold others, and thus the evil habits may go from generation to generation. Special efforts should be made to prepare them for future usefulness, for the good of the cause and the honor of the church. The Waldenses paid special attention to the culture of their young members. Young men were trained for the ministry by traveling with experienced preachers, who performed their ministerial labors and spent much time teaching the young brother besides, and when the old minister became too feeble to travel and preach, the young man was fully prepared to take his place. Something of this kind would be well among the Brethren. It is my impression that if each congregation would train up one or two young brethren for usefulness in the church it might be the means of supplying the church with many able servants. I do not mean to send them to college, but I mean for the church to elect them to the ministry while young, that they may have time to improve their talents in that direction, and be fully prepared to take the place of older ones who are passing away. These young brethren should be of steady habits, fully in the Gospel order, and possessing the Gospel qualifications required of a minister. And then if properly instructed in the way of the Lord —trained for the work set before them, they would be able to accomplish a vast amount of good, and be useful to the church.

In fact, every young member should be made a worker in the vineyard of the Lord. They are particularly useful in singing and can here perform a useful part of the worship. They should be encouraged to sing, especially at meeting. I one time held a series of meetings where the young members took the lead in singing, and the singing was excellent. They had been trained for the work by their parents, not only trained in singing, but in the order of the church, and the Gospel principles generally. They took an interest in the wellfare of the church, and labored to build it up. You want to get young members interested in the cause, get them to talk about it, converse with them regarding the interest and wellfare of the church, give them opportunities of learning: preach occasional sermons for their especial benefit.

They should have good reading matter, for it is as natural for people to read as it is for them to eat, and hence they should have good reading matter set before them that they may not desire the bad. Good books have a wonderful influence over young people. It is difficult to keep young members from reading novels and other injurious things if you do not set good reading before them. When I become acquainted with young members among the first things I want to know is, what they read. If they tell how often they have read the Bible through, how they delight to read this or that good book, and how carefully they read this or that good religious paper, then I feel that they are preparing themselves for usefulness. But if they seldom read the Bible, spend the most of their time with novels or secular papers &c., then I know there is danger ahead.

As before remarked, if young members fall in with things that are wrong, do not scold or abuse them, but gently entreat them,—instructing them in the way of the Lord more perfectly. My long experience as a young member in the church, convinces me that much can be accomplished with young members, by treating them kindly, using forbearance and Christian courtesy.

LOOK UP.

LOOK up to Jesus. See Him as He was, is, and will be. He *was* a crucified Christ; He *is* a faithful Mediator; and He *will* be a glorious King when He comes to gather His elect from the four winds.

If you want to look up to Jesus, *keep your eyes open.* You cannot see Him with your eyes shut, nor can you see Him well through other men's glasses. You can gain nothing by looking to Jesus through Calvin, or Luther, or Campbell, or any other man, nor neither can you lose anything by looking up to Him through His "Word of truth." There you will see Him in His power and goodness, and you will be sure to see Him right. You will see Him as His Word represents Him. There you will not find, "Is it right to obey Thee?" but you will cry unto the Lord, and beseech Him to help you to please Him in all things. You will not see Him as a haughty potentate, but as a kind and merciful Savior. You will see Him "full of grace and and truth," praying that men everywhere might turn unto Him and live. And then when He comes with great glory and power, you will not see Him taking vengeance on them that know His Father and have obeyed that form of doctrine delivered unto them. These are they that have been kept by the power of His Word.

But there is another point we want to look at. Look up to your minister,—not as your Savior, not as your sure guide, but as an attentive listener. You will hear none the worse by looking up. You may lose a great deal by looking down. Do not hang down your head as if you were ashamed of his preaching. Do not look down as if *you* could do the work better; but *look up*, and give him encouragement. No difference if his remarks are "broken" and disconnected, look up! lest your downward looks grind his broken pieces to powder. If your minister needs to be more thoroughly instructed, teach him privately. You can't teach him well by turning your face from him. He wants to preach to your hearts, and to reach your heart, you must give him your face. Look at him, and encourage him to talk right at you, and then when you go home you will be filled with good thoughts. You will lose no charity by looking up: you may lose much by looking down.

And right here I want to talk a little to the minister also. You want to encourage your hearers to look up. It is your duty to "study to show yourself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth." Your manner of speaking should be such as to induce your hearers to look up. You need to look up to God, and keep your eyes there, and then your hearers can't help looking up to you. Do not scold your hearers. Do not look cross at them, do not treat them as *subjects*, but as *equals.* This will make you feel for their wants. Ever consider *yourself* as the servant, and your hearers as the served, and you'll not get far from "rightly dividing the Word of Truth." Remember among your hearers are some who can only use "milk," while others require "bread," and still others "meat." Place this variety of food before them in a manner acceptable to all. Don't beat the air with your fists, and thus drive the eyes of your hearers away from you. Be calm: be cool. Tell the whole truth, and drive it to the heart with a gentle voice and smiling countenance. Do not tire your hearers with repetitions. Keep them hungry, by "sound words" which make wise unto salvation. Let all look up to God, and in the first resurrection He will *bring* us up to glory and immortality.

E.

To think kindly of each other is good, but to act kindly toward one another is best of all, for time and eternity.

A MIDNIGHT WISH.

IF I should die to-night,
My friends would look upon my quiet face
Before they laid it in its resting-place,
And deem that death had left it almost fair;
And laying snow-white flowers against my hair,
Would smooth it down with tearful tenderness,
And fold my hands with lingering caress,
Poor hands, so empty and so cold to-night!

If I should die to-night,
My friends would call to mind, with loving thought,
Some kindly deed the icy hand had wrought;
Some gentle word the frozen lips had said;
Errands on which the willing feet had sped,
The memory of my selfishness and pride,
My hasty words would all be put aside,
And so I would be loved and mourned to-night.

If I should die to-night,
Even hearts estranged would turn once more to me,
Recalling other days remorsefully
The eyes that chide me with averted glance
Would look upon me as of yore, perchance,
And soften, in the old, familiar way,
For who could war with dumb, unconscious clay?
So I might rest, forgiven of all, to-night!

Oh, friends, I pray to-night,
Keep not your kisses for my dead, cold brow.
The way is lonely, let me feel them now
Think kindly of me, I am travel-worn;
My faltering feet are pierced with many a thorn.
Forgive, oh, hearts estranged, forgive, I plead!
When dreamless rest is mine I shall not need
The tenderness for which I long to-night.

NON-CONFORMITY
TO THE WORLD.

BY J. W. STEIN

NUMBER IV.

"Be not conformed to this world, but be ye transformed by the renewing of your mind."—Rom. 12: 2

"BUT," asks one, "*if Christians are not to be identified with worldly institutions, what relation do they sustain to civil government?*" I answer: In one sense Christians bear a similar relation to all earthly governments that a citizen of one temporal kingdom bears to another, in which he is temporarily sojourning. If a subject of the British crown sojourns with the United States for a number of years, representing some special claim or interest of that kingdom, in amicable relations to this government, there are several points in which he and the United State's government stands related to each other, which may serve to illustrate the peculiar relations which the saints and all civil governments sustain to each other in the world. I do not mean to say, that there are no points of dissimilarity as well as similarity in this figure as you will find in *all* figures. I use it to illustrate merely the idea of these relations.

1. Such a sojourner would be expected to be "*subject to*" the United States' civil laws while here. As a friend to the government he would desire to see its laws well regulated, well managed and properly enforced, not merely on account of his own temporary interests while here, but because, if a good man, of the sympathy which he feels for the interests of all the people. As far as his moral and social influence affects the government, it should be in favor of all its true interests, hence is careful not to betray its rights, nor interfere with its operations. He behaves himself wisely according to its statutes. He pays his honest money for whatever property he holds while here; pays "tribute to whom tribute is due; custom, to whom custom; fear to whom fear; honor, to whom honor." He is not here to live on the industries and income of United States' citizens, but conducts himself kindly and honestly to all, yet he is *only a stranger, a foreigner, a sojourner, the* SUBJECT OF ANOTHER GOVERNMENT. (Thus you perceive that to be "subject to" and to be "a subject of" an institution are two things, and involve very different relations and consequences). This being the case, the United States' laws were not enacted for his sake, but for the sake of its own citizens. Yet should he prove himself an enemy to the government, interferes with the law and do evil, then it would be the privilege of the government to punish him, because in such a case he would transgress the laws of his own government as well as the laws of the country where he sojourns. So I remark: "Fellow citizens with the saints and of the household of God," are "pilgrims and strangers" in all the governments of the earth. They are subjects of Christ's kingdom which is "not of this world." They are citizens of "a better country" and have "a city that hath foundations, whose builder and maker is God." They are friends of civil government everywhere and abide by its laws. They pray for rulers, "pay tribute to whom tribute is due; custom, to whom custom; fear, to whom fear; and honor to whom honor." They are "subject to the powers that be" though *not subjects of them.* Their citizenship is in the divine government—Their lives, in obedience to their King (Christ) are already purer and holier and more honest and just and upright than even any earthly civil law requires. Hence "the powers that be," were not enacted for the regulation of their lives, but "for the punishment of evil doers and the praise of them that do well." True Christians never suffer as evil doers, unless falsely accused and condemned, therefore, when any one does evil who professes Christianity, it is proper that civil governments should punish such an one because ceasing to abide in the doctrine of Christ he has become a transgressor of the law. True Christians are not merely subjects of the divine government, but are the *children* of the Most High, and instead of being the subjects of temporal governments, they are, when Christ comes to judge the world, to be judges with him (Dan. 7: 22, Cor. 6: 2), and to sway the scepter of its destiny during its sabbatical thousand years (Ps. 99; 14, Matt. 19: 28, Rev. 2: 26, 3: 21, 20: 4, 6).

2. *He neither attempts to control the government in which he sojourns, nor to defend its difficulties and quarrels.*

Though he may feel a solicitude about its welfare, his business and engagements are of another character. As a foreigner he would not be expected to exercise the privilege of suffrage, nor to bear arms in its quarrels and conquests. So I maintain that Christians have no suitable part in the political and revolutionary contests by which parties and nations are ever seeking each other's destruction Their resource to help whatever needs their sympathy and assistance, is an appeal to the divine throne in prayers, and the persuasive moral power that attends their principles, characters and lives. To the extent that municipal authorities will imitate their principles, virtues and integrity, so far will they be blessed in proving their excellency; but it is not the office of God's spiritual children to measure physical strength, or use compulsory measures with the world on any question, but to exercise toward all, whether friend or foe, the great law of Christian benevolence.

3. *It is the duty of any government to protect the life, property and interests of a sojourning citizen of another government from insult and outrage on the part of its own citizens, while in the peaceable pursuit of his respective duties, just as any polite and well-bred family will see that its own members do not offer insult to respectable visitors.*

This obligation arises (*a*) from a moral consideration of his unoffending condition, as a pilgrim and stranger; (*b*) from its respect for his government and, (*c*) from its relations and obligation to the same So should every civil government forbid its subject to disturb the life, property, social and religious interests of Christ's peaceable and unoffending people. This obligation arises (*a*) from *their* innocent and harmless character and condition; (*b*) from its respect for the claims of God; (*c*) from its responsibility to God, who will hold all responsible for their deeds.

4. *No government has a proper right to command a foreign subject to disobey his own government, while peaceably sojourning in its borders, and should it do so, or address him in such a condition, his final appeal is to his own government for protection.*

So, should civil governments abuse their authority, in commanding the servants of God to disobey Him, they are not to "return evil for evil, nor railing for railing," but to "obey God rather than man," and "commit themselves to Him who judges righteously." Their final appeal is to "the King of kings and Lord of lords" who will judge the nations in righteousness, and mete out justice to them in proportion as they have protected or despised his humblest servants (Matt. 25: 40, 45. 10: 42).

(*To be Continued.*)

THE HOLY KISS.

"Greet all the brethren with a holy kiss. I charge you by the Lord, that this epistle be read to all the holy brethren."—1st Thess. 5: 26, 27.

IN reading the history of the life and character of the apostle Paul, I confess that my sympathies have oft-times been very much excited, even to the shedding of tears, and especially while contemplating his afflictions, trials and persecutions which he had to endure for the name of Jesus, and for the promulgation of the Gospel. But then, when I reflect again, how we are made the beneficiaries of his sufferings and trials, I am even glad that it was so. There are many blessed promises contained in the writings of the apostle, which makes the heart of every Christian thrill with joy, and happy anticipation of their ultimate realization; such, for instance, as the following:

"For we know that, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." "For if we believe that Jesus died and rose again, then them also which sleep in Jesus will God bring with him; For the trumpet shall sound, and the dead shall be raised up incorruptible. Then we which are alive and remain, shall not prevent those which are asleep, but we shall be caught up together to meet the Lord in the air, and so shall we ever be with the Lord. Then shall be brought to pass the saying: Death is swallowed up of victory, O grave where is thy victory? O death where is thy sting? Thanks be to God who giveth us the victory through our Lord Jesus Christ." These, and many more such glorious promises, are soul-cheering to the weary, care-worn pilgrim, as he plods his toilsome journey through this waste, this wilderness of woe and temptation, towards that "city, which hath foundation, whose builder and maker is God," and oft-times cause him to break forth in exultation in singing the following soul-cheering song:

"There's a city of God 'mid the stars we are told,
Where they know not a sorrow or care,
And the gates are of pearl, and the streets are of gold,
And the building, exceedingly fair.
Let us pray for each other,
Nor faint by the way
In this sad world of sorrow and care,
For that home is so bright,
And is almost in sight,
And I trust in my heart you'll go there

Brother, dear, never fear, you shall triumph at last,
If you trust in the word he has given;
When your trials and toils and your weepings are past,
You shall meet in that home up in heaven.
Let us pray for each other, &c.

Sister, dear, never fear, for the Savior is near,
With His hand He will lead you along,
And the way that is dark Christ will graciously clear,
And mourning be turned into song.
Let us pray for each other," &c.
[Music in the Starry Crown].

Many of these glorious promises which are revealed to us through the writings of the apostle Paul, would, perhaps, never have come down to us in this nineteenth century had it not been for his apprehension and imprisonment. Paul, after his conversion to Christianity, visited different parts of the Country and established churches, where he continued to preach to them Jesus Christ crucified, and the glorious promises of the Gospel. But in process of time he was apprehended and put in prison, and hence, he could no longer preach to them orally, or in person, but was forced to the expedient of preaching to them of their duty by epistles. This was evidently the case with the apostle Paul in comforting and instructing the Christians at Thessalonica, when he writes those two epistles while at Athens, and probably while waiting for an opportunity to visit those brethren in person, and that he might the more forcibly impress them with its importance, he says: "I charge you by the Lord Jesus Christ, that this epistle be read to all the holy brethren." As has already been stated, it is quite probable that many of these encouraging and consoling promises which are found in the writings of the apostle Paul, would never have come down to us, had it not been for the fact of his apprehensions and imprisionment, so that for this cause I am glad that it was so. But it is equally probable, that there are many important duties which we would have failed to be instructed in, had it not been for the same events. But here in these epistorlary sermons we have the apostle telling us, as well as the Thessalonians to "greet all the brethren with a holy kiss."

It is true he gives the same instructions in three of his other epistles, and it is also true that the apostle Peter enjoins the same in one of his epistles, but the apostle Paul has, in this particular instance, seemed to lay greater stress upon the importance of the observance of the commands than elsewhere, by the solemn charge: "*I charge you by the Lord Jesus, that this epistle be read to all the holy brethren.*" I am one of those who believe and contend that every Christian duty has its embodiment in the teaching and practices of Christ, the great head of the church.—The teaching and practice of Christ, as recorded in the four Evangelists, Matthew, Mark, Luke and John, is the embodiment of the great Christian constitution, and upon which is to be based all law which shall ever be originated for the government of the church througout all time. Every ecclesiastical body, which has ever convened together, or shall ever hereafter so meet, and which shall pass or frame any law or ordinance which does not have a predicate in the teaching and practice of Jesus Christ, is an unconstitutional act, a usurpation of power, and an innovation upon legal usages of the church. And every such ecclesiastical body, which ever has or ever may hereafter so meet and frame for itself a constitution, which does not incorporate within it all things which Jesus Christ hath taught and practiced, is a usurper of power, and not the church of Christ. But it may be asked: Where and when did Christ teach his disciples to greet one another with a holy kiss? I answer, that he did it at the same time that he taught them that other great lesson of Christian humility—*to wash one another's feet.* The Master said: "A new commandment I give unto you that ye love one another. By this shall all men know that you are my disciples, if ye have love one for another." Here, then, was some visible act which they were commanded to perform to one another as a sign to the world that they were Christ's disciples. The sign by which Christ was betrayed to His enemies, was a hypocritical kiss. The sign by which His disciples make themselves known to the world and to each other, is by that of a *holy* kiss, a kiss of charity. There is no act of the human creature of which the mind can conceive, which more forcibly impresses us with the idea of love than that of a kiss, hence the apostles admonish us to have fervent love or charity among ourselves.

I know that it is often argued, that it is optional with us whether we observe this command of the apostle or not, as it is not a command of the Lord, but to all such I would say, that none, I presume, will deny that the apostle Paul has written it, and he says: "Is there any among you which are spiritual let him acknowledge that the things which I write are the commandments of the Lord." "I charge you by the Lord, that this epistle be read to all the holy brethren." JESSE CROSSWHITE.

For The Brethren at Work

SCRIPTURAL TESTS OF CONDUCT.

BY JAMES STONE

I PURPOSE to suggest a few evident principles in Christian casuistry, which may assist us in determining when any course of action or system of amusement, or recreation becomes sinful, though not strictly prohibited in the Word of God. The Bible is our only guide, and from it we may derive rules of conduct applicable to all the affairs of life. To its light our conscience must be brought that it may be properly fitted to decide upon our actions and unerring guide in all our intercourse with the world.

The first rule to which we would refer is, that an action becomes sinful when it unfits us for the performance of religious duty. God has assigned to us various tests of obedience which are evidence of the presence of His Spirit and the fruits of faith in His Son. And it is our duty at all times, to cherish that frame of mind that shall fit us for the discharge of those religious obligations, nor are we at liberty to engage in any act on which we may not ask God's blessing, or in which it would be inappropriate to seek His guidance and direction. Then it is the duty of the Christian to cherish always the Spirit of prayer, to cultivate that disposition which shall fit him to approach the mercy-seat, and which shall give him a relish for communion with his Maker. Whatever unfits him for this, and makes it distasteful to him, whatever inevitably and certainly tends to draw his thoughts and desires away from God, makes him a stranger to his closet, and interferes with his seasons of secret devotion, is an enemy to his best interests, and if continued and indulged becomes itself a sin. It was this truth which our Savior taught us when He said: "If thy right hand offend thee cut it off and cast it from thee." Whatever interferes with our duty to God, and to our own souls is to be parted with, though it be the dearest idol of our hearts. Here, then, is the first test to which we may bring our pursuits and pleasures. If we find ourselves under their power and influence, loving less and less the service of God, if they interfere with our attendance upon the sanctuary and the ordinary means of grace, if they step in between us and the place of prayer, if they hinder us from reading the Word of God, if they are stealing our hearts away from the society of our brethren, and disposing us to converse none on heavenly and Divine things, and insensibly draw off our affections from Christ, and entertained by us, they are a snare and thus a sin, and our own Christian instinct will lead us to abandon such pleasures, though they may have the semblance of innocence and be unrebuked in the Word of God as of themselves sinful. Whatever leads us into secret or open sin, if indulged, becomes itself sinful. We are commanded to pray, "Lead us not into temptation," and what we incorporate with our petitions we must carry into practice. We have no right, wantonly, to place ourselves in situations, where we may be led into sin either in thought, word or action. The man who is in danger of relapsing into habits of intemperance, after having been in fact reformed, may, by a single taste of the wine cup, or even a visit to his old haunts, awaken his slumbering appetite, which may again overpower and master him. While, therefore, in itself there is no sin in taking wine, and while many a one passes with impunity, through the place where strong drink is sold, the man who should do this in the full knowledge of its results upon him, would be guilty of sin in thus voluntarily placing himself in the reach of temptation.

It may be safe for me to indulge in the daily use of wine at my table. I may, perhaps, be free from all danger of acquiring any undue love of strong drink thereby, but I should hesitate long ere I indulge in such practice, when I remember that the eyes of children are upon me, who, encouraged by my example, might think themselves free to follow it, and thus be led peradventure to a life of vice,—a drunkard's grave. Now, should I voluntarily engage in any other course of conduct which would lead others into sin? The fact that it becomes to them a temptation is enough to stamp upon what, in other circumstances might be harmless, a guilty character that should lead me to avoid it as offensive in the sight of God. The Christian is guilty of an undue and sinful conformity to the world, when he engages in those scenes of pleasure and amusement, which the world has appropriated exclusively to itself, and regards as a test of conformity thereto. There are scenes in which pleasure is the great and only object, where God is forgotten, and where every professor who enters the circle might well hear the whisper of his own conscience, "What doest thou here in these scenes?" No difference can be discerned between him that serveth God, and him that serveth Him not, and over their portal the world has inscribed, "All who enter here are part of us." When one who professes to be the disciple of Christ is united to their assemblies, he is at once regarded as having left the ranks of his Master's friends, and for the time, at least, forgotten his vows and obligations, and laid aside his pilgrim's staff and sandals, and consented to be numbered with the children of the world.

It is evident that he sins who forgets the great command of his Savior: "Be not conformed to this world," and who becomes so connected with it as to present no evidence that he has ever professed to have been separated therefrom. Thus he brings reproach upon that sacred name with which he is called, and leads an ungodly and gainsaying world to pour contempt upon the blessed principles by which he professes to be guided. He breaks over the last barrier, which the world has itself placed between it and the church,— between religion and worldly pleasures, between holiness and sin.

These simple rules in Christian casuistry, while they may be open to the cavils of those who are governed by principles of worldly policy, are nevertheless such as must commend themselves to all who regard the word of God as the only rule of faith and practice. They are in entire accordance with the teachings of the Holy Scriptures. Every act of life may safely be brought to these tests — Will it unfit me for duty? Will it lead me to sin? May it lead others to sin? Is it a recognized badge of conformity to the world? And if we submit to these rules, many of the amusements and pleasures, which the world calls harmless, shall we not find them to be sins when indulged in by the professed child of God? Can they bear the scrutiny of conscience enlightened by the Word and Spirit of God? Are they promotive of personal piety? and can one go from them to his closet and enjoy sweet and intimate communion with God? or to the table of the Lord and feel no sense of inappropriateness in his position as he looks up therefrom and sees, amid the spectators of that solemn ordinance, his companions with whom he but lately figured at the opera or the theatre, or whose partner he was at the dance, or the card table? Are not such scenes often the sure incentives to sin, both in ourselves and others, and are they not recognized as a badge of conformity to the world in its maxims and customs? I am not deciding what may be plainly forbidden in the Scriptures. I do not seek to call this custom or that pleasure innocent or sinful; I would but leave it with the conscience of the reader to settle the matter, in view of the great principles of the Gospel and in the light of God's Word. Let him subject his pleasures and recreations to these simple tests, and if he finds that they will meet them, let him freely engage therein, or if otherwise, he is assured that when so weighed they are found wanting, let him honestly and cheerfully renounce them as offensive to God and injurious to his own highest interests.

Burnett Station, Mo.

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For The Brethren at Work.

BAPTISM.

BROTHER J. H. MOORE:—In the BRETHREN AT WORK of the second of this month, April, I read an article, from Mrs. Moody, in which she says: "In your paper, the "BRETHREN AT WORK, we see, under the heading of 'Moody's Blunder,' an article criticising him for saying that the subject of baptism was spoken of in the New Testament only thirteen times." Then, in the editorial remarks you say: "Had we time we should read Paul's epistles through and see just how often it is mentioned." — Now, since I have written out and composed a German Concordance of the New Testament, which is now ready for the press, I think I can tell you how often baptism is mentioned in every chapter of the New Testament. It is as follows:

Matthew, Chap. 3, 7 times; Chap. 21, once; Chap. 28, once	9
Mark, Chap. 1, 6 times; Chap. 10, 5 times; Chap. 11, once; Chap. 16, once	13
Luke, Chap. 3, 5 times; Chap. 7 2 times; Chap. 12, 2 times; Chap. 20, once.	10
John, Chap. 1, 3 times; Chap. 3, 3 times; Chap. 4, twice.	8
Acts, Chap. once; Chap. 2, twice; Chap. 8, 3 times; Chap. 9, once, Chap. 10, twice; Chap. 11, twice; Chap. 16, twice; Chap. 18, once; Chap. 19, 5 times; Chap. 22, once.	20
Romans, Chap. 6, 3 times.	3
1 Cor. Chap. 1, 6 times; Chap. 10, once; Chap. 12, once; Chap. 15, twice.	10
Galatians, Chap, 3, once.	1
Ephesians, Chap. 4, once.	1
Colossians, Chap. 2, once.	1
1 Peter, Chap. 3, once.	1
Hebrews, Chap. 6, once, Chap. 9, once.	2
Total	70

J. E. PFOUTZ.

SERMON DEPARTMENT.

[A synopsis of a sermon delivered by R. H. Miller, in Lanark, April 2nd 7 P. M. Reported by M. M. ESHELMAN.]

THE WAY.

"And a highway shall be there, and a way, and it shall be called The way of holiness, the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein" (Isaiah 35: 8).

THE way shall be there, and the wayfaring man, though a fool shall not err therein. The prophet has reference to the establishing of Christ's kingdom, His authority upon earth. In opening up the way, He proves His power and authority by making the blind to see, the lame to walk, and the deaf to hear. And the prophet declares there "an highway shall be, and a way" which "shall be called the way of holiness;" the way being so plain that "the wayfaring men, though fools, shall not err therein."

We want to come to our point, and preach it to you so plain that you can all see it; for the prophet says that it is so plain that "wayfaring men, though fools, shall not err therein," a very plain way indeed.

A way is a road along which people can travel, can walk in it, no hindrance being there, nothing to turn them out of the way if they stay in it. And our text says it is plain enough even for fools. Who are wayfaring men? They are those who travel, those who are going somewhere. But this way spoken of by the prophet is a plain way, can't well miss it if we try. The old prophet has told the truth in this matter. He has told us that it is *so plain* that none of us need to stumble, none need fail, all can walk in that way. One says, "I cannot find the way, this plain way, this sure way, I have been looking at this matter for years and I cannot understand it, cannot find the way so plain." Ah my friend, there is a veil over your eyes. You want to get that away, and then you can see the way that is so plain. "Yes, but *you* say I shall accept the Gospel, and obey it. Another one says, the Bible is not true, and that infidelity is true. I look at you two and do not know which to believe." Stop, my friend: do not look at us; look to God, see what He says; don't depend on what the preacher says.

Look at the infidel and ask him, "What am I going to receive by accepting your doctrine? What will I gain by accepting your doctrine? What can you give that is better than what I now have?" He can't offer you anything better than you have got. Has he anything but woe to offer you? Do you gain anything by accepting his doctrine? Do you lose anything by refusing his doctrine? You may fight him all your life, and you are just as well off as if you accept his theory. If you accept his teachings, and live by it fifty years, will it do you any good?

But take the other side. Suppose you trample the Savior's precepts under foot, look at the awful doom! If you accept Christ's doctrine, see what you gain. If it is true, you gain everything; if it is not, you can lose nothing. You have all the real good there is in the world if you accept "the way;" if it is not true you have lost nothing, and are just as well off. The Word of God has lifted man from a slavish position, has put him up on the way of holiness, made him a useful member of society, and filled his heart with love and honor to God. If the infidel is right, we are happy if we reject his theory; if he is wrong, we are happy anyhow. You see "*the way*" is so plain that a fool cannot err therein. That is the difference between infidelity and Christianity.

"Well, you have not hit me, have not helped me, because I am not an infidel," says one. "Some men say that all men will be saved anyhow, and how shall I tell what is right. I am in doubt and trouble." Stop, kind sir, you have been trying to find a plain way in the dark. You have been looking at the preachers and they have got you in the dark. When Sawyer, Ballou or Williamson come up and tell you that all men will be saved whether they obey the Gospel or not, what will you gain if you follow them, if you believe their doctrine? Will it benefit you? If they have told you the truth what are you going to gain by it? If you can be saved by disobedience, what is the use of believing here? If Williamson's theory be true, can you lose any thing by rejecting it? Has he any thing to offer that will do you any good? Suppose you take his doctrine and it is false, has it made you wiser in any respect? It can give you nothing whether true or false.

But suppose you reject his doctrine, can you lose anything by it? Not a thing! If the Gospel be true, if the commands of God are true, look where you stand. But if the Gospel be not true, can you lose anything by believing and obeying it? You lose nothing by obeying or disobeying it, if Williamson's theory be true. You are safe whether you obey the Gospel or not, if Williamson's doctrine be true; but if he is not true, then you lose everything if you obey not the Gospel of the Lord Jesus Christ.

"But you still have not come to me," says another; "I am no infidel, no Universalist, but I believe in the doctrine of election." Let us look at that doctrine a little. The scholars of Calvin tell us we can be saved by election, can do nothing if we are elected. We can not "work out our soul's salvation with fear and trembling" as directed by Paul, but must stand here and wait to be either damned or saved. Calvin or Spurgeon may elect you, but God never did. Suppose you reject the commands of God, claiming to be one of the elect, are you not showing a bad light by staying back? Now if their theory be true, you can lose nothing by obeying the Gospel; but if it be not true, look where you stand. You lose heaven and eternal happiness. You are God's if you obey, if you do not, you lose all. Suppose you are a reprobate, and come to Jesus, obey Him, follow Him, can you lose anything? Come, then, like the publican; come as you are and be cleansed and become a child of God. Can you be led to ruin by coming to Jesus? Can you lose anything by accepting God's plain way? The way is clear and so plain that wayfaring men cannot err therein. The darkness does not come from the plain way. Then come, oh come to this plain way, of the Lord and be saved!

But here is another who says, "I am not troubled about election, or infidelity, or Universalism, but that preacher over yonder says I can be saved without baptism." Now you are looking at the preachers again. Don't do that. He and I may get up a terrible dust, but that don't make any good, don't give you safe ground. You must look to Jesus who has made the way plain, just so plain that even fools shall not err therein. But let us look at this matter of baptism. We find it in the Book, and since it is in God's Book, it is safe to look at, safe to be baptized. If you can be saved without baptism, can you lose anything by being baptized? Have you gained anything by accepting the theory that you can be saved without baptism? Suppose you have been baptized, have you lost anything? Jesus was baptized in Jordan, will you not be safe in following Him? Here you see it is safe to take the side of Jesus.

"Well I feel all right," says some one, "about being baptized, but smarter men than you, say I can be saved by sprinkling and pouring" Stop, and don't look at the preachers; you are looking at the wrong place. Ask yourself the question, "What more can I gain by sprinkling or pouring than by baptism? Suppose sprinkling and pouring water be true, what do you gain? Suppose they are not true, see what you lose. You may gain a little convenience, but you risk that without the authority of God. But look at Jesus! See Him going down into the water and there being baptized. Look at the bowl of water and then at the river, and see which Jesus patronized, see which is the plain way, the safe way. There is no darkness on the side of Jesus; for He don't say that you can be saved by sprinkling or pouring a little water on your head. I want you to see that the way is *so plain* that you cannot err therein. Philip and the eunuch went down into the water, in the plain way, and obeyed the Lord there. Do not let some preacher lead you in this matter but let some inspired man tell you how baptism was performed. You can lose nothing by doing as Jesus did. There are no doubts about that. All men are agreed that the man who goes down into the water and is baptized as Jesus was, is safe as far as his baptism is concerned. He can gain nothing by being sprinkled or poured with water; but he can gain all by being baptized. This is the plain way, the good old way wherein we shall walk and be safe.

But here comes still another man who says, "I believe just as you have stated it, all these things are plain to me, but I can be saved by being dipped but once instead of three times as you teach." O my friends quit looking at the preachers: look to Jesus; He tells you how to be baptized; take His counsel, His mode, and you will lose nothing. He says: "Go teach all nations baptizing them in the name of the Father and of the Son and of the Holy Ghost." This is the plain way, God's way. *This* is the way to look at.

Suppose Jesus were here, and He would send two men down into the water to baptize. There they are in the water ready to do as the Lord commands. Jesus says, "Baptize them in the name of the Father," A. dips the person in his hands, but B. stands there with his arms folded: Has not A. baptized the person in the name of the Father? Certainly he has: it is so plain you can all see it. Has B. baptized the person in his care in the name of the Father? Not at all; can't see that he has done anything: he just stood there, and never moved. Jesus says, "and of the Son," A. dips the person, does precisely what the Lord told him, while B. stands there as before, perfectly quiet, don't dip the person at all. A's action is plain, all can see it,—can see that he has now dipped the person in the name of the Father and in the name of the Son, while B. has done nothing yet. You can see which is plain, which is the safe way. But Jesus continues, "and of the Holy Ghost," and both A. and B. dip the persons. Now you have seen that the person that A. baptized is baptized into the name of the Father, and of the Son, and of the Holy Ghost,—not a particle of doubt about that. You saw, too that B. did not baptize the person in his hands, into the name of the Father and of the Son, but baptized him into the name of the Holy Ghost. The person that A. baptized will pass as a baptized person in any part of Christendom, but not so with the one which was baptized by B. That way is not a plain way; there are doubts about it. It is with this like the other things we have been looking at, you can lose nothing by accepting the plain way. Supposing I were to say: "I will write my name in the book of Matthew, and of Mark, and of Luke," and you would look through the books and find my name in none but the book of Luke, would you not conclude that I had failed to do what I said I would? Well that is just like the man who dipped his candidate but once. He is commanded to baptize in the name of the Father, and of the Son, and of the Holy Ghost, but baptizes for the latter name only. But if I write my name in all three of the books then I am like the man who baptizes at the mentioning of each name of the Trinity. Neither can you gain anything by going the other way. That way can give you no advantage over the plain way of Jesus. But if B's way be not true, see what you lose. You can lose nothing by rejecting it, you can gain nothing by accepting it, while you can gain all by accepting the good old plain way.

But there is still another who says, "This learned man teaches that I can be saved without following Jesus in the matter of feet-washing." O my friend when will you quit looking at the preachers! Look to the Word of the Lord,— it is a sure guide, always gives good definitions. Can the man who teaches you not to wash the feet of your brethren as Jesus did, promise you more than Jesus promised? Jesus says, "Happy are ye if ye do these things," "and if I your Lord and Master have washed your feet, ye also ought to wash one another's feet." This is the plain way, the way Jesus went, and you can lose nothing by going that way. Can you gain anything by not walking where Jesus walked? You may lose much by going some other way; you may never find Jesus, if you listen to the preacher, but you can find Him if you take the plain way, the way of holiness. "No lion shall be there; the redeemed shall walk there." Then come and walk on that way: Jesus stands ready to receive and help you on that way. It is a safe way, for Jesus walked there. Time forbids my noticing many other things on that plain way. But let all of us try to get on that way and stay there, for it is a sure way, a tried way, a plain way, and a way that leads right up to heaven.

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THE DESOLATION OF THE SANCTUARY.

[From Frank Leslie's Sunday Magazine.]

THERE are few events in history, that impress the mind with such an overwhelming power, as the final profanation of the Holy of Holies, and utter destruction of the Holy Temple and City. The Ark of the Covenant, preserved so religiously from the days of Moses, over which Providence had extended its protecting hand in the former reverses that had befallen the Holy City, was now to disappear for ever. In vain did Titus order the Temple to be preserved. Its doom had come; the hand of God was withdrawn — the Roman soldiers burst with idle curiosity and contempt into the sacred precincts that divine vengeance had so long guarded. The ark, whose touch had brought down death on unhallowed hands, was now crushed beneath the ax of the lawless invader, who sought but the glittering plates that lined it. The golden candlestick was seized, to be borne to Rome in triumph, be figured on a triumphal arch, and be lost forever in the yellow Tiber. The Mosaic worship ended. Never again was the high priest, sprung from Aaron's loins, to offer to the Most High, the sacrifices prescribed by the law.

The doom, which Christ pronounced weeping over the city which He loved, has been fulfilled to the letter. The Temple, which excited the admirations of His disciples, perished, leaving not a stone upon a stone, although tradition has preserved the site, and the descendents of Jacob still go to the wall, and pray at the site of their once glorious sanctuary.

* * *

A soul without prayer is like a solitary sheep without the shepherd. The tempter sees it, and lures it away into his snare.

IN MEMORIUM.

Dear Editors.—

BROTHER Jocob Moore was born in Dauphin county, Pa., March 27th, 1821, and died March 21st, 1877, aged 55 years, 11 months, and 22 days. In the year 1856, moved to Green county, Wis. Was at this time a member of the German Lutheran church. In 1864 moved to Waterloo, Iowa. At this place he united with the Brethren church of which he lived a faithful member until death. In the fall of 1865, he was taken with a pain in his right hip, which, after twelve years of pain and suffering, caused death. He was at the A. M. in 1870, at that time a cripple.—When he died, he had a hymn book that Bro. Quinter gave him at the A. M.—Also one in German that Bro. Wm. Ikenberry gave him, all of which he prized very highly.

The brethren at Waterloo sent him, in company with Henry C. Gouchnour and Peter Hoff, to York county, Neb., to his son's with whom he lived until the time of his death. For four years he was helpless, so that he had to be fed, two years blind of one eye, and his jaws set, and yet, amidst all this pain and suffering, he "meekly bore it all," and just before his departure he called his weeping family to him and bid them a last farewell, saying: "*Weep not for me, but for yourselves.*" O, my dear young friends let these words sink deep into your hearts. Remember they are the dying words of your father who will never speak words of counsel again.—Treasure them up in good and honest hearts; try to so live that when called to go, you can say, like father, I am ready to go, I am glad that my departure is at hand. Bro. Moore selected the 607th hymn which reads

"Farewell vain world I'm going home," &c.

Also the 7th and 8th verses of the 14th chapter of Rom. to be used for his funeral services, which was to be preached by the writer, and the request was complied with March 23rd, to a large congregation of sympathizing friends and neighbors, assisted by Bro. B. T. Stump. Bro. Moore leaves a companion, a sister, and several children to mourn their loss, but they mourn not as those that have no hope,

D. T. VAN BUREN.

Carleton, Neb.

NOTICE TO BRETHREN COMING TO THE ANNUAL MEETING.

THE Annual Meeting will be held in Yellow Creek congregation, Bedford county, Pa. The plan adopted by the A. M. of 1866 will be adhered to as closely as possible, viz: to make no preparation to feed a mixed multitude.

As this is strictly to be a meeting for business and not for preaching, no preparations will be made to entertain any but members and members' children, and such others as have business at the meeting. No arrangements will be made to entertain any at the place of meeting before Monday, May 21st.

There will be no preaching on the ground where the A. M. is to be held.

HOW TO GET TO THE PLACE.

Those residing in western Maryland and the eastern part of West Virginia will come by Cumberland to Bridgeport, thence by the Bedford and Bridgeport R. R. to Mt. Dallas or Hopewell, the former station is 13 and the latter 9 miles from the place of meeting. All others will come by the Pennsylvania Central R. R. to Altoona, then take the Hollidaysburg branch to Curry station, which is about 8 miles from the place of meeting. All who intend to stop at Mt. Dallas, by dropping a card to Bro. Henry Harshberger, Everett, Bedford Co., Pa., will find conveyance to place of meeting, and all those who will come to Hopewell, by informing Elder Jacob Steel, Yellow Creek, Bedford county, Pa., will also meet with conveyances.—Arrangements will be made, if possible, that all that come to Curry Station, who wish, can obtain conveyance to place of meeting. The brethren of the Standing Committee and the delegates will be met at the station on Saturday, and cared for over Sunday, and conveyed to the place of meeting on Monday morning

All letters and telegrams to those in attendance at the A. M. must be addressed, the former to New Enterprise, Bedford Co., Pa., and the latter to Martinsburg, Blair Co., Pa., in care of the undersigned. If any further information is desired, it can be obtained by addressing the undersigned.

By order of the Committee of Arrangements.

DANIEL SNOWBERGER,
Clerk and Corresponding Secretary.

RAILROAD ARRANGEMENTS.

LA FAYETTE, Ind., April 13th, 1877.

J. W. METZGER, Edna Mills, Ind., DEAR SIR:—In reply to your favor in regard to German Baptist Convention at Curry, Pa., we will ticket your people from the line of our road to Pittsburg and return at the following rates, and will do everything in our power to make the trip a pleasant one. Tickets will be on sale from May 10th to 21st and will be good to return until May 31st:

From Bloomington, Ill.,		$22.00
" Gibson,	"	20.70
" Paxton,	"	20.20
" La Fayette, Ind.,		17.45
" Frankfort,	"	16 45
" Tipton,	"	15.50

Yours truly,
A. B. SOUTHARD,
Traffic Manager.

[The above was sent us by Bro. J. W. Metzger, showing the arrangements he has made on the La Fayette, Muncie & Bloomington R. R. for those who wish to attend the A. M. The tickets will be sold at the stations mentioned at the above rates. Since writing the following has come to hand.—ED.]

EDNA MILLS, Ind.,
April 14th, 1877.

BRO. MOORE:—Say to the Brethren, through the BRETHREN AT WORK, that we have made arrangements with the Penna. R. R. for excursion tickets, from Pittsburg, Pa., to place of the A. M., at about two cents per mile. Those going over above R. R. must bear in mind that they must have an order before they get to Pittsburg. I will furnish orders for brethren in Indiana and Illinois if called for in time, by addressing me at Edna Mills, Ind., with stamp enclosed for return by mail. J. W. METZGER.

A ONE CENT PROPOSITION.

[Copied from the Primitive Christian by request.]

WE noticed in the P. C., of the loss of brother Bashoar by having $5,000 in government bonds stolen from him, and the editor suggests the idea to other brethren that may have bonds or surplus money lying around that they had better take stock in the Huntingdon school building, where thieves could not carry it away, which we think would be a very good investment. We also suggest that money invested in building meeting-houses which are so much needed, could not be carried away by thieves either, and as we are so much in need of, and are trying to raise means to build a house for worship, here in Mont'y Co., Iowa, and as we are only forty-one in number, and nearly all in limited circumstances, we therefore ask the brethren and sisters to lend us a helping hand. We can build a good house for one-fifth of what brother Bashoar had stolen.—We therefore make a proposition to the members, that each brother and sister donate one penny for the purpose of building us a church house, and we think every member can pay that small amount and never miss it. And what a vast amount of good, dear brethren and sisters, your small mites thus thrown together might do. Now in order that each and every member may have an opportunity to give their penny, let each elder or house-keeper appoint a committee of two or three energetic brethren and sisters or both, to see every member of the arm of their church and the work will soon be done, and members thus appointed will be glad to work for the Master in this way, and we also believe that each brother and sister will be anxious to help in so noble a cause by giving their penny, and when each one has given their mite, let the whole be put together and sent by brethren appointed to receive the same and who will receipt, for all funds received, through our papers, if desired. Now, dear brethren and sisters, the success of this little enterprise depends entirely upon the interest taken in it, and, it seems to us, that the small amount asked for from each member, that it would be a pleasure to each one to have the privilege of helping us who need help so much. Our school-houses are very poorly arranged for holding meetings in. Often they are dirty and sometimes we are locked out. Brethren please give this your immediate attention. All money to be sent to Bro. Silas Marton, and N. C. Workman, Sciola, Montgomery county, Iowa.

References: Elder C. Long, Adel, Iowa; A. G. Black, Macomb, Ill.; S. A. Garber. Leon, Iowa; C. Harader, Newtonia, Mo. Yours fraternally,

N. C. WORKMAN.

Sciola, Iowa, March 13th, 1877.

CHURCH NEWS.

From Hutsonville, Ill.—*Brother Moore.*—I have just got home from the river where we witnessed the death, burial and resurrection of a young Sister, and we hope she has risen to walk in a newness of life. So one more soul is added to the little flock here. A large congregation was present to-day, and for some time now, considerable interest has been manifested among those outside of the fold We greatly desire some ministerial help, for we believe there are several precious souls counting the cost. Yours fraternally, *H. R. King, April 15th*, 1877.

From Welsh Run District.—As church news is acceptable, I thought I would give you a few lines for your kind paper. The Brethren in the west end of our district have built a new meeting-house; we had the first meeting on Friday night. Saturday and Sunday Bro. Jacob Steel, from Hopewell, and Bro. Jacob Snider, from Antietam, were present and preached for us. After preaching on Sunday, we baptized one. The congregations were large and great interest manifested. So we see that the good work is still going on, and may the time be not far distant when all shall know the Lord, from the least to the greatest, is the prayer of your unworthy brother. *G. W. Bricker.*

From Arnold's Grove.—*J. H. Moore:*—Dear Brother. The good work still goes on, the church rejoices and is much encouraged. Angels rejoice in the presence of God. Precious souls are coming back to the Father's house. Last Sunday, the 8th, four young sisters were gathered into the fold, after a good confession in the presence of many witnesses. Everything seemed favorable to the occasion. We resorted to "where there was much water" flowing through the city (Mt. Carroll) and they were buried with Christ in baptism, and arose, we trust, to walk in newness of life. To-day, two more embraced a "like precious faith," these are also young sisters. They all have entered into the work nobly, with a marked coolness and decision well befitting those of riper years. Dear young soldiers of the cross, you have now but entered into the work. Remember that you will be tried; gird on the whole armor of God; fight the good fight of faith; be strong in the Lord, be humble, closely walking in the footsteps of Jesus, and surely the benefit is yours now, and will be hereafter, while to the Lord be all the glory. *J. J. Emmert, Mt. Carroll, Ill., April 15th*, 1877.

From West Lima, Wis.—In a letter to George E. Studebaker, Bro. Caleb Fogle says: I have been very anxious to hear from some of you, thinking when I got a letter that there would be news regarding some of the brethren coming out to preach for us; but was disappointed. People are asking me every now and then when the brethren are coming out here again. There was a man here to see me last week, who came about twenty miles, having a desire to unite with the church, and wants the brethren to come out there and preach. When they come, they should give me notice sufficient time before hand, so that I can give out the word.

When I look around and see the popular religion of the world, running after the lusts of the world—professors of religion, but I fear not possessors, I am almost made to weep, and not almost, but altogether, to think that we cannot have more of the brethren here to labor for us, and preach the plain teachings of "Christ and Him crucified," and teach the Word in its purity as it was once delivered to the saints.

As you very well know, we have no speaker here, but we do not forget to hold meeting regularly. We had meeting last Lord's day, and a very good one. I felt that the presence of the Lord was with us, and am made to believe that others did the same, by the falling tears. I believe that there can be good meetings held even if there is no speaker, if there is an interest manifested by the members. The church is all in love and harmony so far as I know. This is from your weak brother in Christ. I would ask you to remember me in your prayers. *Caleb Fogle.*

From Lick Creek, Ohio.—We wish to say to the readers of this paper that we are under favorable circumstances, blessed both spiritually and temporally. We have had a series of meetings in our church which commenced on Friday, the 23rd of March, and closed on Sunday, the 1st of April. Jeremiah Gump, from Allen county, Ind., Pleasant Hill church, and Harris Elson, from Little Joseph church, Dekalb county, Indiana, were with us and presented the Gospel in its purity, for which we are truly thankful to our Father in heaven, because we think they desired to know nothing among us but Christ and Him crucified. We had quite a season of rejoicing as there have been twenty-eight souls added to the fold of Christ. The most of them were within a circuit of two miles from the meeting-house; among them were six out of one family. We hope the words that were spoken may be as "bread cast upon the waters" that may be seen many days hence. *Daniel Bollinger, April 2nd*, 1877.

From Nebraska.—*Bro. Moore:*—Not having seen anything in the BRETHREN AT WORK from this arm of the church, I inform your readers that the Lord is evidently at work here. Eleven souls have been added to our number since Christmas, by trine immersion.—And we trust their names have been written in the Lamb's Book of Life. May they continue faithful till death, is my prayer. Two of the above number (husband and wife) were deaf and dumb; they were convicted by reading some of the brethren's writings. Others are also convicted, and no doubt are "counting the cost." Brethren, we ask your prayers in our behalf, that we faint not.—*Lewis Hofferd, Carleton, April 11th,* 1877.

GLEANINGS, &C.

Matter for this department should be brief and to the point, written on but one side of the paper, and separate from all other business

From D. R. Brubaker.—*Dear Brother:*—The brethern here, so far as we have learned, like your paper very well. We hope you will continue it as you have been and live up to your resolutions concerning it, and especially keep out all controversies which would bring about contentions and divisions. I remain your weak, but well-wishing brother in Christ. *Salem, Roanoke Co., Va., April 13th*, 1877.

From S. H. Bashor.—*Bro. Moore:*—My address is now at Meyersdale, Somerset Co., Pa., where I am resting and doctoring up. My health broke down in Va., and I returned here to rest. Having exposed myself in the last meetings I held, my throat and lungs became diseased. I am growing better now and will be able to labor again in a few weeks. The BRETHREN AT WORK is gaining favor here in Pa. Success to it and you. *April 16th*, 1877.

From Henry Landis.—The Ark of the Lord is moving along slowly here. There was one baptized to-day, making between thirty and forty in the last year. Health is tolerably good at this time, although we have had several deaths among the aged in the last year. Your weak brother in Christ. *Bringhurst, Carroll Co., Ind., April 15th,* '77.

From W. C. Teeter.—*Dear Bro.:* In No. 14 of the BRETHREN AT WORK, in Bro. Stein's article, he refers to "Sexual Organism," and I see there is a mistake in the spelling of the author's name and residence. It should be J. C. Jackson, M. D., "Our Home," Dansville, Livingston Co., New York. Please correct and oblige. I send you circulars. *Dunkirk, O., April 12th*, 1877.

From C. F. Detweiler.—*Bro. E.:*—I write this at Bro. Hertzler's. Bro. Molsby came here from Jefferson county, distant about 75 miles, and I went to hear him preach. We want pamphlets for free distribution, being fully persuaded that we can do good with them here. I therefore cheerfully comply with your request as set forth in No. 8. Our plan is for Bro. Hertzler and I to distribute them in our neighborhood. There are persons here who will read them carefully, and I am very hopeful that they will sow seed that will grow and bear fruit. "Cast your bread upon the waters and thou shalt reap it after many days.—*Beaver Ridge, Tenn.*

ANNOUNCEMENTS.

Notices of Love-feasts, District Meetings, etc., should be brief, and written on paper separate from other business

The Lord willing, the brethren of the Lamotte Prairie church will hold their Love-feast on the 26th of May, at the residence of Bro. Daniel Stoner, four miles south of Hutsonville, Crawford Co., Ill. Brethren are cordially invited to be with us.

The Lord willing, our Communion meeting in the Bachelor's Run church, Carroll Co., Ind., will be held May 29th 1877, at 2o'clock P. M. The usual invitation is given.

H. LANDIS.

DISTRICT MEETINGS.

Northern Illinois and Wisconsin, Milledgeville church, April 30th.

Northern Iowa and Minnesota, Rock Grove church, May 11th and 12th.

North Eastern Ohio, May 9th, Beech Grove Meeting-House, Wayne Co., O.

LOVE-FEASTS.

Big Grove Church, Benton Co, Iowa, June 23rd.

South Waterloo, Iowa, June 26th.

Cherry Grove, Carroll Co., Ill., May 29th and 30th.

Hickory Grove, Carroll Co., Ill., June 20th and 21st.

State Center, Marshall Co., Iowa, May 26th and 27th.

Okaw church, La Place, Piatt Co., Ill., May 26th and 27th.

Howard church, 12 miles west of Kokomo, Ind., June 14th.

DIED.

Obituaries should be brief, written on but one side of the paper, and separate from all other business

BLOUGH.—In Middle Creek congregation, Somerset Co, Pa, April the 5th, 1877, CLARA BLOUGH, daughter of brother Valentine and sister Blough. Age 4 years, 1 months and 28 days.

Funeral occasion improved by Josiah Berkly and John Schreck from Mark 10: 14.

J. BERKLEY.

W. U. R. R. Time Table.

Day passenger train going east leaves Lanark at 12 16 P. M., and arrives in Racine at 6 35 P. M.

Day passenger train going west leaves Lanark at 2.16 P. M., and arrives at Rock Island at 5.55 P. M.

Night passenger trains, going east and west, meet and leave Lanark at 2:21 A. M., arriving in Racine at 9 00 A. M., and at Rock Island at 6 00 A. M.

Freight and Accommodation Trains will run west at 12:10 A. M., and 10.30 A. M., and east at 4:50 P. M., and 11 35 P. M.

Tickets are sold for above trains only.

G. A. SMITH, Agent.

One Baptism.—A dialogue showing that trine immersion is the only ground of union, that can be conscientiously occupied by the leading denominations of Christendom. By J. H. Moore. One copy, 15 cents; 10 copies $1 00; 25 copies $2 00

J. H. MOORE, Lanark, Carroll Co., Ill.

THE BRETHREN AT WORK.

"Behold I bring you good Tidings of great Joy, which shall be unto all People."—LUKE 2, 10.

Vol. II. Lanark, Ill., April 30, 1877. No. 18.

The Brethren at Work.

EDITED AND PUBLISHED WEEKLY,
BY
J. H. MOORE,
J. T. MEYERS, M. M. ESHELMAN.

ASSOCIATE EDITORS.
R. H. Miller, ... *Ladoga, Ind.*
J W. Stein, ... *Newtonia, Mo.*
D. Vaniman, ... *Virden, Ill.*
D. B. Mentzer, . . . *Waynesboro, Pa.*

ASSOCIATE EDITRESS.
Mattie A. Lear, ... *Urbana, Ill.*

"The Brethren at Work," will be sent post-paid, to any address in the United States or Canada, for $1 35 per annum. Those sending eight names and $10 80, will receive an extra copy free of charge. For all over this number the agent will be allowed 15 cents for each additional name, which amount can be deducted from the money, before sending it to us.

Money Orders, Drafts, and Registered Letters may be sent at our risk. They should be made payable to J. H. Moore.

Subscriptions, communications, etc., should be addressed: J. H. MOORE,
Lanark, Carroll Co., Ill.

LANARK, ILL., APRIL 30, 1877.

THE money list has been crowded out for several weeks, will try and make place for it next week.

WE call attention to the hymn found on second page. It is well composed, and is quite suitable for singing on proper occasions.

LAST Sunday, April 22nd, a young sister was baptized in the Shannon church. Thus we see the good work is moving on among them.

WE have now on hand a new supply of the one dollar Hymn Books, and have filled all orders; but the seventy-five cent book has not arrived, and hence we cannot fill orders for them at present.

BROTHER HOPE, in his last letter states, that there were two more applicants for baptism in Denmark, and the prospects were very encouraging. He is very anxious that the brethren who have been set apart for that purpose come over this season. We are now of the impression that a great deal of good can be done there, and our people should stand up to the brethren and help push the work along.

THE article, giving an account of our people has been published in *Ligonier Banner*, Noble Co , Ind., and also in *The Sigourney Review*, Keokuk Co, Iowa. As the time of the A. M. is near at hand, and various papers usually give accounts of our people about that time, it would be well to have the article published in some of the leading papers in the vicinity of the meeting, and thus keep newspaper reporters from misrepresenting us.

SISTER L. K. says: "The book, Josephus, was received, and I am very much pleased with it. My sister being at home was also well pleased with it, and expessed a desire to have it, and said I could get another. I came to the conclusion to write you and see if you have any more of the same kind."

We still have some copies of the work on hand, and can supply as many copies as may be wanted. The book is well bound with good leather and will be sent post paid for $ 3.50.

LAST Tuesday afternoon, April 24th, quite a number of brethren and sisters assembled at Bro. DAVID PUTERBAUGH'S, a short distance Northwest of Lanark, had a little season of worship, then retired to the water where there were four baptized. This was a joyful little meeting, as some were there received into the church who had been quite favorable to our people, and then others, who seem to have been lately awakened to their duty. We feel that there are many others who are very near the kingdom, and it is hoped that they will soon consent to cast their lots with the people of God and journey with them Zionward.

THE approaching District Meeting in Northern Ill., will likely be one of considerable importance, especially regarding missionary work. The Danish mission concerns the entire brotherhood, and thousands are looking forward to it with much anxiety, and many prayers have gone up to heaven in its behalf. The present prospects, in Denmark, seem quite promising, and this is to us very encouraging, and now we would like to see a couple of brethren go over soon to assist Bro. HOPE in the work. To this many hearts will respond gladly, but then on the other hand, word reaches us that war between Russia and Turkey is inevitable, and there are prospects of all Europe becoming involved in war, thus rendering things, at this time, extremely critical.

ACCORDING to late reports, the armies of Russia and Turkey are arranging themselves for war. The friends of peace were entertaining strong hopes that the peacable attitude of the leading powers of Europe would avert war, but the independent conduct of Turkey toward Russia will doubtless cause the latter to declare war against her; and it is also feared that all Europe will thereby be led into one of the bloodiest struggles of modern times. O may the Lord, in His goodness and power stay the hand of strife! that we may have on earth peace and good will toward men.

Since writing the above we learn that war has been declared, and hostilities between two powerful nations will at once be commenced.

WHEN any of our contributors send us an article, designed for a special occasion, they should insert a little note separate from the other matter, stating the special object of the article. For instance, a few weeks before Easter we received an article headed "The Resurrection of Christ." The subject we thought to be a good one, and the article was placed in the manuscript drawer till we would get time to look over it, for we have certain days set apart for that business, looking over and correcting copy for the next issue. When we came to look over the article alluded to, we discovered that it was intended to be published just before Easter, calling the reader's attention to the time of Christ's resurrection. Being that Easter is now past the article does not come in place this season, and we will therefore have to lay it over, regretting that it was not published in time. The brother who sent the article will please pardon this mistake of ours.

A BROTHER informs us that the feelings of some friends were hurt in consequence of the non-appearance of an obituary notice sent us some time last Winter. We very much regret that the feelings of any were hurt, for we endeavor to do right and fair by all our friends, and will not intentionally wrong any one.

The notice was very long, would have taken up about one and a half columns, and besides this, contained a good deal of matter that would not have been interesting to the general reader. The article was laid aside and then finally forgotten till too late. It was so composed that it would have been difficult to have shortened it without rewriting, and being so crowded with work we seldom get time to attend to such things as they ought to be seen to. We would still shorten and publish the notice if it were here but it is not. We aim to do the best with such things we can, and may, when much crowded with work, occasionally neglect some things. Our readers are opposed to publishing long obituaries, for when very long they are not generally read by the majority of readers.

THE next number of the BRETHREN AT WORK will likely reach the most of our subscribers a few days later than usual, as we intend to print and send out two numbers at once, and will not issue any more until we return from the A. M., hence our readers will be a few weeks without a paper. But we shall make up for all of it by sending out another double size number immediately after the meeting. This will give all an opportunity of seeing the size of our paper when enlarged.

Our intention is to give an account of our trip, to and from the meeting, and also a synopsis of the most interesting parts of the meeting. We shall use care regarding what is good for the public and what is not, and place it before our readers in a way that will be quite interesting and instructive to them, but shall not give a *full* report for we do not believe in it, and are no advocates of it, but want to assist our readers in knowing a considerable about the most interesting parts of the meeting. This we shall endeavor to give in the large number to be published on our return from the meeting.

PROFESSORS uniting with secret societies has become so common that our people, in order to maintain their distinctive plea, should keep a careful watch over the matter, and see that this error makes no inroads upon our church. We are not now talking about outsiders joining secret societies, but members—those who promised to stand aloof from all such evils, and unless we keep careful watch over the movement danger and trouble will one day result from it, and place our church in the hands, and under the influence of those who belong to some secret order.

If one half that has been written regarding the secrets of Masonry and Oddfellowship be true, it is no suitable place for our people to attend, and participate in some things carried on in the Lodge. They have things, if Bernard be true, that are unlawful for Christians to engage in, and besides this, in the Lodge we must become unequally yoked together with unbelievers; spend money for a cause that is injurious to the doctrine of our people, and place our church just where some modern churches are, in the hands of men who belong to and are influenced by secret orders. Every congregation in our brotherhood should act on this matter, and see to it that not one of her members belong to any secret order, and if they do find such, it becomes her duty to purge herself from every evil work of the kind, and stand aloof from those who will hear neither the church nor the Gospel.

WE are informed that in certain parts the Brethren's Hymn Book has been laid aside and the Moody and Sankey substituted instead. We have not one particle of objection to the Moody and Sankey book, for there are some excellent hymns in it, and altogether it may be a good work, but to throw away the book that our own Brethren have compiled, and substitute another instead, does not look as well as we would like to see things appear. To us it seems like a disrespect to the brotherhood. Moody and Sankey are considered pretty fast men—in some things much faster than either Christ or the apostles, refusing to preach the whole Gospel, and we are not in favor of introducing and using their book instead of our own. Out of respect for the general brotherhood, we hope that none of our congregations will pursue such an unwise course, for it is likely to lead into trouble. We are not in favor of *compelling* churches to use the Brethren's Hymn Book, nor do we claim it to be perfect, but still any congregation should respect the general brotherhood too much to throw it away and introduce the Moody and Sankey instead.

It is proper that there should be a uniformity of books among the different congregations, thus making the singing more uniform. This is being pretty well attained by using the New Hymn Book, and now to lay that aside, attempting to destroy this uniformity, go over to another denomination and get a book not adapted to the use of the general brotherhood is getting along a little too fast, and we hope our people will not do any thing of that kind.

A FRIENDLY TALK WITH YOUNG BRETHREN AND SISTERS.

OF course this article is not intended for old people, but for the young; and being for the young, they will read it. You know there is no crime, no disgrace in being young. You know too, that you have your difficulties, your trials as well as older people. To know in advance some of the trials, is to be forearmed, which is quite an advantage to the Christian. You want therefore to be prepared, so that you may run your race with patience, with honor to your Father and your Savior.

You are not standing all the day idle with folded arms in the vineyard of the Lord, but are diligently at work with God's tools. You are not leaning against a post, set up by this or that man, but you are doing something to help along the salvation of precious souls. In doing what God commands, in believing what He teaches, you will be tempted by the enemy of souls just as you were before you came to Jesus.—If you yield to the temptations, you displease your Father; if you overcome them, God will reward. If you go where you have no business, you endanger your "liberty in Christ." If you keep your "pearl" unspotted, heaven smiles.

If your heart yearns for gay apparel, the devil grins; if you put on "modest apparel," God will uphold and bless. If you study your Bible a great deal, envy and malice will impugn your motives; if you study it but little, your love is cold. The better way is, to study it much, talk much about it, pay no attention to unjust criticisms, and your Mediator will stand by you.

Should you speak or pray in public, some one will think evil of you: Don't mind that; don't let that turn your feet out of the "way." If you present an idea, new to others, some will feel grateful, while a few may turn away with a heart full of suspicion towards you; if you have no new ideas to keep before the public, some may conclude you are too ancient. Of course you will not pay any attention to these things. You know, it is good to be "ancient." Back there you will find Jesus, and His noble band of disciples gathered around Him. These are worth looking at; these are not too ancient for you; you can lose nothing by following them — walking where they walked. You cannot afford to stop and fight petty jealousies, and upstart envies. There is too much ahead *to do* and *to receive* for you to stop whenever a diseased mind calls out. As you pass by, turn on the balm of Gilead so that it may heal as you pass on about your Father's business. If fire should break out in the heart of your opponent, turn on the waters of charity and save him. If you are very active in your Father's house, you will learn that some want you to creep where you should walk. When you walk, some will insist that you should run. In such cases, move as Jesus commands, and you will be perfectly safe.

Others will insist that your moderation indicates want of firmness. Be careful that this is not true, and go on in the plain path of duty. Don't stop on the way to demolish children's play-houses, but go on where there are no "childish things." Stick close to the Bible in all controversies, and the Lord will stand by you. See that the Word of Truth is always at the top, bottom and middle of your conversation. Work where you are qualified to work, and be content; and when the Lord wants you to do other work He will find it for you. Never speak rudely either to old or young, and especially treat those of "like precious faith" with "brotherly kindness." The brother that cannot appreciate gentleness and kindness is not good in addition; for the apostle Peter gives us an excellent lesson in addition in his second epistle, first chapter. Should any one scold or rebuke you, whether deserved or undeserved, be calm and show your forbearance. In all things, under all circumstances exercise wisdom, patience and moderation. Do right and you will be right. E.

THE BRETHREN AT WORK.

A RELIGIOUS WEEKLY,
Edited and Published by J. H. MOORE,
J. T. MEYERS, M. M. ESHELMAN.

Assisted by R. H. Miller, J. W. Stein,
Daniel Vaniman,
D. B. Mentzer, and Mattie A. Lear.

THE BRETHREN AT WORK, is an uncompromising advocate of Primitive Christianity in all its ancient purity.

It recognizes the New Testament as the only infallible rule of faith and practice.

And maintains that the sovereign, unmerited, unsolicited grace of God, is the only source of pardon, and

That the vicarious sufferings and meritorious works of Christ are the only price of pardon.

That Faith, Repentance and Baptism are conditions of pardon, and hence for the remission of sins.

That Trine Immersion or dipping the candidate three times face-forward is Christian Baptism:

That Feet-Washing, as taught in John 13, is a divine command to be observed in the church:

That the Lord's Supper is a full meal, and, in connection with the Communion, should be taken in the evening, or after the close of the day:

That the Salutation of the Holy Kiss, or Kiss of Charity is binding upon the followers of Christ:

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ:

That a Non-Conformity to the world in dress, customs, daily walk, and conversation essential to true holiness and Christian piety.

It maintains that in public worship, or religious exercises, Christians should appear as directed in 1. Cor. 11: 4 6.

It also advocates the Scriptural duty of Anointing the sick with oil in the name of the Lord.

In short it is a vindicator of all that Christ and the Apostles have enjoined upon us, and aims, amid the conflicting theories and discords of modern Christendom, to point out ground that all must concede to be infallibly safe.

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J. H. MOORE, Lanark, Carroll Co., Ill

FEET-WASHING.

BY G. W. BENTON.

S. M.

The Lord of Heaven has laid
  His glorious garments by,
And on the cruel cross was nailed
  To bleed and groan and die!

But ere he was betrayed,
  Upon that dreadful night,
He showed that which angels could
  Have wondered at the sight.

He laid His mantle by,
  Then gave into our trust
Love's symbol of humility,
  As low He bowed in dust.

He bathed His children's feet,
  Although their Master Lord,
His blest example we obey
  And thus fulfill His word.

By this we mutual pledge
  Our sympathy and love,
And thus to serve each other till
  We meet in heaven above.

Lord, by thy grace divine,
  Subdue our hearts to thee,
Take selfish, jealous pride, and give
  Us deep humility.

NON-CONFORMITY

TO THE WORLD.

BY J. W. STEIN.

NUMBER IV.

"Be not conformed to this world; but be ye transformed by the renewing of your mind."—Rom. 12: 2.

THE *doctrine of our text fully exemplified in Christian life and character, forbids the use of vain and empty literature.*

There are thousands of newspapers, and tens of thousands of books to-day not fit to be dropped upon the threshold of any man or woman, who wishes to retain a pure, moral, social atmosphere around their families. They should be treated as one would a deadly serpent.—Our thoroughfares are flooded with a literature that is a shame to the nation. The world is full of comic and obscene books, which tend only to develop the baser and more degraded propensities of the carnal mind, and whose effects upon the rising generation, unless counteracted, must be emptiness of all that is ennobling, elevating and purifying, and fullness of all that is debasing, degrading and corrupting. The purpose, character and life will most assuredly correspond with the habitual state of mind.—I have nothing to say against *metaphorical, allegorical* and *parabolic* literature calculated to instruct and edify. With such teachings the *literal precepts* of the Scriptures are often illustrated and impressed. Such works as "The Wandering Soul," "The Pilgrim's Progress," "The Holy War," "The Pillar of Fire," "The Throne of David," "Headley's Sacred Mountains," "Our Father's House," "Home life in the Bible," "Night Scenes of the Bible," "The Homes and Walks of Jesus," etc, whose stories are truths, and whose lineaments of character are drawn from the purest sources of physical, moral and spiritual life, and sentiment, will not only entertain their readers, but bring them in contact with a high ideal of character and exhibit the attractions of true purpose and life, contrasted with the hateful deformities of vice and immorality.

(*To be Continued.*)

For The Brethren at Work.

BE WISE.

BY C. FORNEY.

"The wise shall inherit glory.—Prov. 3: 35.

TO be wise is to be in possession of high mental attainments—to have wisdom—power to judge and decide as to the best course to pursue and safest ground to occupy, whether in matters pertaining to this life or life eternal.

We shall consider the term wise as biblically defined and accepted as an essential characteristic of the Christian or heir of glory. Heavenly wisdom—God's relation to humanity—the highest attainments possible for man to be in possession of. "The wisdom from above is pure" (James), and is calculated to unite man with God, the creature with his Creator again. To be heavenly wise is to accept God and take Him at His word, believe His promises and employ His means unmixed with man's devices. To become acquainted with God is to learn to know His will and do it.

The wise man built his house upon the rock (Luke 6: 47). This rock is Christ Jesus. Paul says: "For other foundation can no man lay than that is laid, which is Jesus Christ" (1 Cor. 3: 11). Paul, in laying the foundation, preached Christ and him crucified, "unto the Jews a stumbling block unto the Greeks foolishness: but unto them which are called both, Jews and Greeks, Christ the power of God and the wisdom of God" (1 Cor. 1: 23, 24). All the apostles preached the same doctrine, which is the will of the Father transmitted unto us by His Son, the Emanuel, God with us. To know God and Jesus Christ, whom He has sent, is eternal life,—the essential condition of the wise who shall inherit Glory,—the natural sphere of man's primeval existence. The mission of the chosen twelve was to preach and teach what Christ taught them, Matt. 25: "Teaching them to observe all things whatsoever I have commanded you."

Peter, on the day of Pentecost, in answer to those penitent Jews who inquired: "Men and brethren what shall we do?" said: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Ghost, for the promise is to you and to your children and to all those afar off even as many as the Lord our God shall call." This is the first imperative language employed by any of the apostles after the resurrection of Jesus Christ, and this He uttered just after He was endowed with power from on high; filled with the Holy Spirit, speaking only as the Spirit gave him utterance. He is now heavenly wise; His language upon this action is the reply of heaven's own choice. Peter, then, must be accepted as authority infalliby safe, and he says repent, reform," Godly sorrow worketh repentance unto salvation that needeth not to be repented of (2 Cor. 7).

Godly sorrow produced by a knowledge of having violated God's law is the essential means to bring about evangelical repentance, or reformation;—without repentance there is no promise of salvation, but repentance alone is not sufficient to win for us salvation. Peter also says; "Be baptized" and tells us how to be baptized, of which we may at some future time say something about. At this time will yet say, let us all study to be wise that we may be among that number who shall inherit glory.

Falls City, Neb.

FOLLOW ME.

BY JOHN FORNEY, SEN.

"Be ye therefore followers of God, as dear children."—Eph. 5: 1.

THUS the apostle Paul addressed himself to his brethren, and what was good and necessary for them to do is also good and necessary for us; let us, therefore, look carefully into this matter that we may fully understand the apostle when he tells us to be followers of God, as dear children. What did God do that you and I can, and shall follow him, as dear children?

1st. He so loved the world that He gave His only begotten Son, that whosoever believeth in Him shall have everlasting life (Jno. 3: 15). This is truly a great sacrifice, and we think God could make no greater, for God had nothing greater or endearing than His only Son. And this God did out of the purest motives of love to his children and to the world. Here we can clearly see what we are to do to become followers of God, as dear children. Sacrifice for the salvation of the world, and for our brethren, the greatest and dearest gift we may have in possession, even unto the offering of our own lives, and be Christ, and Paul-like.

2nd. God, for Christ's sake, hath forgiven our sins. God was in Christ, reconciling the world unto himself, not imputing their tresspasses unto them, here showing to us again how we shall be followers of God, as dear children.—Hence Paul tells us, Eph. 4: 32, "And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." Also chapter 5: 2, "And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour.

3rd. We learn from the Bible that God is merciful and longsuffering toward us not willing, that any should perish but that all should come to repentance.

I have now set forth three leading principles of God, in which we all would do well to become followers of God, as dear children, I will at this time confine myself to the above three points only. How is it with you and me my dear reader? let us ask ourselves the following questions: 1st. Do you and I love the world? do we love it as God loved it? 2nd. What sacrifice have we, or ever did we make, that it might be saved? Did we set before the world the life and doctrine of Christ as God did? Do we reprove the works of darkness? Are we a light to the world? 3rd. Or do we conform to the world in dress, in jesting and laughter and festivals and its politics? &c., &c. 4th. Do we seek the welfare of the church? do we give ourselves for it, and see to it that it is (sanctified) set apart a holy church? do we love all its members? do we go and seek the lost and erring ones? do we weep and pray for oneness? are we followers of God, as dear children, in these things? 5th. Or do we despise one of these little ones, and take our own way in these matters, and try to fight our way through in a carnal way like some of the Corinthians did? as we learn in 1 Cor. 6, when they went to law one with another and that before unbelievers? Paul told them "there is utterly a fault among you," and he had to shame them, for they did neither follow God nor Paul as dear children. In short is that true love of God shed abroad in our hearts by the Holy Ghost, the prompting of our actions in our life and dealing with our brethren and sisters? Have we that brotherly love and affection for one another that becomes the followers of God? Do we forgive one another as God, for Christ's sake, forgave us? If we do not forgive from the heart others, neither will our heavenly Father forgive us. Are we of those that lend to our neighbor? When he wants to borrow of us do we turn away? When we are smitten on the one cheek do we turn the other also? Do we bless when we are cursed? Do we pray for them that hate us and despitefully use us? Do we feed our enemies when they hunger? do we exhibit to the world in all these things that we are the followers, as dear children? Paul saith: "If any man has not the Spirit of Christ he is none of his." 2 John 8, "Look to yourselves that we lose not those things which we have wrought, but receive a full reward." 1 John 2: 3, 4, "Hereby do we know that we know him, if we keep his commandments. He that saith, I know him and keepeth not his commandments, is a liar, and the truth is not in him."

Then, we who are followers of God, as dear children, let us be very careful that we are in possession of that Divine nature, and always remember what spirit we are of; for it is not yet appeared what we shall be, but we know when He shall appear we shall be like Him, for we shall see Him as He is, and so be ever with the Lord, Amen.

Falls City, Neb., March 22nd, 1877.

THE TRUE FOUNDATION.

THE idea of church division is of an early date. It made its first appearance in the church at Corinth.—There and then the professed followers of our blessed Lord already began to classify and arrange themselves under different heads and names, and to assume such distinctions in the apostolic church as would greatly mar the peace and unanimity of the then organized and established church. One would say: "I am of Paul;" another, "I am of Apollos;" "I am of Cephas;" and thus the combat of human distinction began to develop itself. But the apostle strongly discountenanced such a course of procedure where he says: "For ye are yet carnal; for whereas there is among you envying and strife, and divisions, are ye not carnal, and walk as men?" Now the apostle, as may be seen from the above language, evinces the carnality of the Corinthian brethren in thus contending and giving away to schismatical tendencies. He gives them plainly to understand the consequent evils resulting from such a procedure, and also that the apostolic mission is not to sow the seeds of strife and confusion, but rather to harmonize these conflicting elements. He would have them to understand that they, as the apostles of the Lord, preach the same Gospel, are not divided and opposed to each other; that there is but one true and saving foundation to religion: "For other foundation," says he, "can no man lay than that is laid, which is Jesus Christ." Let us briefly notice Christ as a foundation. The term is strictly architectural in its idea, and refers to that part of a structure which underlies a building, the lowest part, the foundation. The term, however, is often used to denote the essential principle of a thing. In the sense in which the apostle uses the word it may be applicable in two ways: First, as regards the church as a body; and, secondly, as regards the saytem of doctrines to be taught in said church. The church is a spiritual edifice, and Christ is the only foundation. Thus the apostle would argue: "For other foundation can no man lay."

Redemption is a dispensation of grace and mercy from God; of that Christ is the foundation. "The law came by Moses, but grace and truth came by Jesus Christ," says the apostle. Christianity is also a system of morals and truth. Christ is both the essential principle and centre of it. Church organism, oneness of faith, oneness of doctrine, oneness of practice—all centre in Christ. "God is not the author of confusion." The various constituents of the church at large must yet resolve themselves into the great fundamental of organic union.

Christ is as much the foundation of organic union in the church as He is the Author of faith in the church. Just as the ears, eyes, toes and feet are the natural constituents of the human body, though but members or branches of the body, yet acting in harmony with each other, so also the church, however few or many be its divisions, or sub-divisions, should act in ful harmony with each other. The little finger does not order control the body, neither does it act independent of the body; the *body* is the power of action. Thus it should be in the church. Brethren and sisters, let us labor and pray for more union in the church. Christ prayed that the "church might be one, even as He and the Father are one." Unto this end let us all labor in faith and hope, that we *all* may be ONE J. T. MEYERS.

LETTER FROM A FRIEND.

AS a man, Paul was honest; he lived in all good conscience before God, and man. He was fearless throughout his whole life. Whether rebuking a sinner, preaching before Jews, Gentiles, kings, or emperors, he maintained the same character. Paul was frank and open hearted, no deception in his nature. He had renounced the hidden things of dishonesty, and was crucified to the world and the world to him. Christ was his all. No fat salary stopped the utterance of truth. He knew nothing but Jesus and *Him* crucified, and gloried in nothing but the cross of Christ, and the business of his life was to do his Master's will. It was he that shook the foundations of Felix's security to their center, and almost persuaded him to be a Christian. He received not the Gospel by man—sought not the wisdom of this world, which is foolishness with God, but sought that wisdom that cometh from above, which was able to make him wise unto salvation.

The Spirit that searcheth the deep things of God was his leader, and he was thereby a workman that needeth not to be ashamed. I would to God we had men in this our great time of need that would let their light shine, and stand up boldly and shun not to declare the whole counsel of God; but the majority of professed Christians are putting their lights under bushels, carrying with them and hugging the delusive charms of the world, trailing the cross in the dust, and have fallen upon the worshiping of God by machinery, thus refusing to become obedient to the commands of our Divine Father. Instead of contending earnestly for the faith as it is in Christ Jesus, many are contending earnestly for those innovations that are a curse to the church, and the result is, that many are being let down the broad and unfruitful plains of sin and folly into eternal ruin.

Parlor dancing is advocated and defended by those who should know nothing but Christ Jesus and Him crucified. Elders in the church, with lay members, attend with their little ones, festivals, which is nothing less than low grades of gambling, and all such wicked and degrading places, when they should be employed in teaching that there is no communion between light and darkness. Our Father in Thy infinite mercy and goodness give the old fathers and mothers in Israel, who are serving, Thee, grace heavenly wisdom, and moral courage to hold up the Word of life by word and example, that others may look and enter into the ark of safety and live. Brethren grow not weary in well doing. Brother Nead, one of the Lord's old veterans has recently been called to his reward. There are others yet on this side of the cold and chilly waters of the Jordan of death that are waiting the summons. "We shall all appear before the judgment seat of Christ, that every one may receive the things done in the body according to that he hath done whether it be good or bad." Oh may we all be ready when the call comes to meet the Judge in peace. May the Lord help us all through and by the influence of His Word and Spirit, do His will and battle faithfully for "The truth as it is in Jesus."

Yours in hope of blessed immortality beyond the grave. Not a member, though an earnest seeker after

THE OLD PATH.

LIVING WATER FREELY GIVEN.

BY E. R. S.

"Whosoever will, let him take the water of life freely" (Rev. 22: 17).

MORE than eighteen hundred years have elapsed since Christ, the blessed Son of God, extended this glorious, sin-pardoning invitation. Duration of time has not made the invitation null and void. To-day the blessed Savior stands, the same as when He first uttered these glorious words, and says: "Take freely." He asks not for payment or preparation. He seeks no recommendation from our virtuous emotions. He invites you to come just as you are. If you have not the proper feelings, if you are but willing, the invitation is extended to you; therefore come. If you have no belief in His precious promises, no repentance of your former wickedness, Christ will *give* you a believing and repenting heart. Come then, just as you are, to His fountain of living water and take "freely" without money and without price. He gave Himself to the needy sinner.

The temporal drinking fountains at the street corners or by the highways, are valuable institutions; and we can scarcely imagine that any one would be so foolish as to feel for his porte-monnaie as he stands before one of them and exclaims; "I cannot partake of the contents of this fountain because I neglected to put a large sum in my pocket." However poor or degraded the man is, whatever be his occupation in life, be he sinner or Christian, there is the fountain and he is at liberty to partake of its contents. Thirsty travelers, as they go by, be they high or low, wealthy or poverty stricken, do not look for any warrant for drinking; its being there is the standard warrant that they may drink of its contents freely. The liberality of some good, Christian hearted friends have put the refreshing font there, and we partake of it to cool our parched tongues, asking no questions, when, why or wherefore was it placed there? There is really no necessity of any one going thirsty by these drinking fountains, unless it should be those fine ladies and gentlemen in their elegant barouches. They are very thirsty yet they cannot think of stooping to such vulgarity, as they might term it, to emerge from their beautiful vehicles and slake their thirst at this street fountain. It would degrade their finer feelings, they think, to drink at a common drinking fountain, so they ride by with parched lips. The poor way-faring pauper has partaken of the water of this fountain, and they wish not to be brought on equality with the poor of this world.

Oh, how many of the inhabitants of this subservient globe, who, to-day are rich, yes wealthy in their own good works and cannot, therefore, come to Christ. A lady of nobility was once heard to remark: "Can it really be possible that the wealthy class of this world will be obliged to sit with the poor class in heaven?" "I will not be saved" they say "in the same way as the harlot, the profane man, or he who has partaken of intoxicating drink. What! go to heaven in the same way as a poor, degraded chimney sweep? Is there no path to the glorious regions above the starry heavens but the path that led the thief there?" They exclaim "I will not be saved that way, I am sure there is a nearer road to that blest abode on high!" Such proud boasters must remain without the living water, have no hope but to be carried through life on this world's pleasures. But poor, grief-stricken sinner there is a precious promise for you. Prostrate yourself at the feet of your crucified Redeemer, tell Him you wish to be freed from sin and iniquity, and while you acknowledge your sin in penitential grief, He will give you a full supply of this living stream, this Gospel fountain. But sinner, I warn you not to delay your coming, for, "Procrastination is the thief of time." And at your least expectation the pale messenger of death may call you forth, and just imagine your fatal condition, to be hurled into the august presence of an avenging God. To-day the invitation is given, to-morrow may be too late. "The Spirit and the bride say, come. And let him that heareth say, come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

PURITY OF HEART.

BY C. T. BOND.

"Blessed are the pure in heart: for they shall see God."—Matt. 5 : 8.

THERE is in the word purity, when rightly considered, something that fills the heart with noble aims, noble purposes, and good actions, and stimulates us to rise above earthly desires and pleasures, and when our hearts become purified and a fit temple for the Holy Spirit, the predominating feeling within us is to do all to the honor and glory of God. We do not believe that there has ever lived a person, with a sound rational mind, who has not at times had a craving and longing for a pure heart; but the deceitfulness of riches and the desire of the world's pleasures; having no root in themselves they cannot endure the afflictions and persecutions that arise in the world. It is he that endureth to the end that shall receive the reward. Purity of heart makes itself manifest in works for, "by their fruits shall ye know them," and out of the good treasure of the heart is brought forth good things. Our Divine Master set forth a glowing example of good works; His pure life was spent in administering to the necessities of suffering humanity: is not that a convincing proof that this is the main duty of His followers? And the pure in heart feel that the servant is not greater than his Lord. What his Lord was willing to condescend to do he can cheerfully do also. Would it have been necessary for Him to spend weeks, months and years in this lowly vale of tears, had there not been a purpose? And there has been preserved a record of His life and acts while here below, for almost nineteen hundred years. Has this all been done to no purpose? It appears to be the prevailing idea among professing Christians, in this day, that a purity of heart is not necessary; we can join the church and live just as we please. God requires the whole heart, and it must be pure, and then the glorious promise is, we shall see God. Consider, dear reader, who made that promise,—the one to whom all power in heaven and on earth is given, the one that is truth itself. Can any thing be more encouraging? Should we not endeavor to keep our hearts pure by abstaining from every fleshly lust, and keep ourselves unspotted from the world, and by giving full evidence that we are daily practicing pure and undefiled religion, draw others into the fold of Christ.

The hope that we shall see His face should constantly be kept before us, to buoy us up in our trials, and strengthen us against temptation; calling to mind all the precious promises to our aid in affliction, breathing a constant prayer of thanksgiving to God for His loving kindness and enduring mercies. We are told His servants shall serve Him, and they shall see His face, and we shall see Him as He is. His countenance will beam upon us as a kind and tender parent upon a loving dutiful child, although He is powerful and great, yet He is full of compassion and of tender mercy to those who love Him and keep His commandments, to those who purify their hearts, and make His Word their constant study. He that had compassion on the multitude that hungered in the desert places, shall He not much more have compassion on His servants who are craving to look upon His face? Who desire nothing so much as to dwell with Him after their earthly pilgrimage comes to a close? The words so often repeated by the Psalmist, "Trust in the Lord and do good" should ever be before us. He requires us to trust Him, that He will do all He promises, and remember what He requires of us is to do good, to be constantly employed in His service. When we are doing for those that surround us, we are serving Him, for He says; "In as much as ye have done it unto one of the least of these My brethren ye have done it unto Me" Thus it is plain that we can, by doing good for those by whom we are surrounded, not only add to their comfort, but we are laying up for ourselves treasures in heaven. Let us, therefore, cultivate a pure heart, that we may be so unspeakably happy in the end, not only to see God, but to dwell with Him forever and forever.

Great Crossings, Ky.

SERMON DEPARTMENT.

[Outlines of a discourse delivered in the Brethren's meeting-house in Lanark by R. H. Miller, Tuesday evening April 3rd. Reported by M. M. Eshelman.]

THE CHRISTIAN RELIGION

"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."—James 1 : 27.

YOUR attention is called to the Christian religion, for the purpose of getting the truth concerning this subject as revealed unto us The word *religion* is a compound, derived from the two Latin words, *re* and *ligo*. The idea conveyed by the Latin *re* is the same as in the English, and means to repeat, and *ligo* means to *bind*, *unite*; hence *religion*, to rebind, to unite again. The Christian religion carries with it this beautiful idea —to unite us with God.

But the word *religion*, as now used, does not always convey the idea of binding to God, for it is also used to convey the idea of binding to something else. I point out the Mormon religion. Open your dictionary and see what it means. Now you have not all the definition there; if you want a true definition of the Mormon religion you must go where it is practiced, watch the lives of those who profess it, and then you will have a correct definition. Look at the Mohammedan religion; find it defined in your dictionary. But then you have not all the definition; and if you should read the Koran, then you would still not have a correct idea of the Mohammedan religion. To get a true definition, you must go where it is practiced, where the fruits of that religion can be seen.

All the books of the Pope's religion would not give you a full definition of the Catholic religion. There may be a failure in reporting those religions, even if men have written all about them. To more clearly illustrate my idea here advanced, supposing you were to receive a pamphlet setting forth the use and advantages of a reaper. In the pamphlet you could read all about the reaper, its workings &c., but you cannot get a full definition of it till you go into the field where it is at work. Here you would get a definition which you could not get by reading the pamphlet, a definition that will fool no one. Just so, if you want to know all about the Mormon religion you must go where it is practiced. If you want a true definition of the Mohammedan religion, go to Turkey or Arabia.

Our subject in particular is the Christian religion. Shall I tell you to go to Westminster for a true definition of the Christian religion? Shall I point you to the Nicene creed? Shall I come back to Philadelphia and tell you to accept that? Shall I put them all together and tell you to accept them as a full definition of the Christian religion? These would offer you quite a number of religions, yet are they true? Certainly there is some doubt, for some say one thing and some another. Do not think I am condemning any body. Can two religions be true when they are directly opposite to each other? You see we want to know which religion is true; we want a true definition of the Christian religion, for its theory and practice are in harmony. If God sent a religion into the world, that religion is true; and if there is a religion which He did not give, that religion is not true. He gave the best one, not the worst. God who created the eye also created the light for it. He who created the ear, also created the air upon which vibrates the music of the earth. He who created the mind, made every truth upon which it can dwell.

We look at the Pagan religion, and behold men sacrificing their children under the wheels of Juggernaut: the mother casts her first born into the Nile, that she may live out her religion. Why does she do this? Does it bring her happiness? Not at all! She has no hope, no prospect of happiness, nothing to soothe her sorrows in the world to come. You know that kind of religion is false—is from Satan. But there is a religion which can soothe. Take that same mother, and educate and bring her up in the Christian religion, and when her child departs, it soothes the aching heart. "Come here" says Jesus, "and I'll save." With the Pagan religion this is not so; it cannot soothe, brings no hopes of eternal rest with Jesus.

We know that the Christian religion is true; there is no *may be* about it. It meets all our wants; the mother knows that when her child dies, it shall rise again. The doctrine of the resurrection comes in the Gospel to bring you the hope of a glorious life. It comes to meet our wants, and help us overcome the world. It came to lift you up from your sorrows, and save from storms and trials of life. Behold Paul in prison, forsaken by all but God, who stood by him and strengthened him.

The Christian religion is the truth of God. We want to look at the true definitions of the Christian religion. Lay aside all your prejudices, think not of your churches, and let us see whether we can get a true, a full definition of the Christian religion. Do not mix up things, but look at the religion of Jesus just as it is. We all go where we can get a correct definition—one that God has given. Let us all go together,—all take the Gospel as it was given more than eighteen hundred years ago. Go back where we all find a church which believed and practiced the Christian religion as delivered by Christ. See it in its living power, and look whether it is a true definition,—one that the Holy Spirit has given. We see Jesus going into the Jordan,—the apostles doing the same. This is the kind of a definition of a part of the Christian religion we want, for it is true. It cannot be false, for Jesus gave it, and He never gave anything that is not truth. We all want to be called Christians, and some peculiarly so. We can all be called Christians if we take God's definition of a Christian. We must leave God define it, and then there is no chance of getting the wrong definition. Let Jesus tell you what it is, and then you get a perfect definition,—one that is good both in time and eternity.

Then go back to the days of the apostles, stand there and see what they did. You see Jesus coming in the evening with His disciples, girds Himself, with a towel and washes His disciple's feet. You see them then all sitting around the table and there partaking of the Lord's Supper. Go over to Ephesus and see the elders fall upon Paul's neck kissing him. See them anointing the sick with oil in the name of the Lord, and walking steadfastly in all the commands of the Lord blameless. This is the way to get a true definition of the Christian religion, one that we all can understand, and one we know to be correct.

BIBLICAL QUESTIONS ANSWERED.

ANAKIMS was by the Israelites destroyed with fire and sword (Joshua 11 : 21–23)

Bartemius was a man whose sight was lost, but which the Lord restored. (Mark 10. 46–52).

Caleb was a faithful Israelite who took a giant's city. (Joshua 15: 13, 14).

Dorcas was "full of almsdeeds," and for the poor had pity. (Acts 9: 36).

Enoch was taken up to heaven in garments white as snow. (Genesis 5 : 24).

Festus thought that Paul was innocent, and would have let him go. (Acts 25: 24, 25).

Goliath was by a stripling slain, while boasting of his power. (1 Sam. 17: 48–51).

Hebron was captured by the Jews, though strong with fort and tower. (Jos. 15: 13).

Ishmael became an orphan as soon as he was born. (Genesis 16: 15, 16 and 21: 9, 10).

Job was by affliction compelled to grieve and mourn. (Job 2: 1–13).

Kish was a man who had a son than whom there were few higher. 1 Sam. 9: 1, 2).

Lot with his family escaped from a dreadful death by fire. (Genesis 19: 15, 16)

Mordical was by a king advanced to honor, power and might. (Esther 10: 1–3).

Naboth of his vineyard was despoiled, though precious in his sight. (1 Kings 21: 5–14).

Othneil took a heathen city, and thereby won a wife. (Jos. 15: 16, 17 and Jud. 1: 12-14).

Pharaoh was a king whose heart was hard, and thereby lost his life (Ex. 14 : 26–31)

Quails were what the Israelites did in the desert eat. (Numbers 11: 31).

Rebekah compelled her son some food before his sire to set. (Genesis 27: 6–17)

Sapphira met with speedy death for having falsly spoken (Acts 5: 1–10).

Thomas would not his friends believe until he saw a token. [St. John 20: 24–28].

Uzzah for having touched the ark, immediately was slain [2 Samuel 6: 6, 7].

Vashti a queen of whose fair face her royal spouse was vain. [Esther 1: 10, 11].

Water being very scarce the people mourned again. [Exodus 17: 1, 2].

Zipp was where King David stayed, and his six hundred men. [1 Sam 23: 13, 14].

W. W. BULA.

BAPTISM.

BROTHER MOORE:—I have read the epistles of Paul through from the first of Romans to the end of Hebrews, and below give you a list of how often I found the word baptism or baptize:

Romans 6 : 3, baptized	2
" " 4, baptism	1
First Cor. 1 : 13, baptized	1
" " " 14, "	1
" " " 15, "	1
" " " 16, "	2
" " " 17, baptize	1
" " 10: 12, baptized	1
" " 12: 13, "	1
" " 15: 29, "	2
Galatians 3: 27, "	1
Eph. 4: 5, baptism	1
Col. 2: 13, "	1
Hebrew 6: 2, baptisms	1
	17

I did this to comply with your request.

WM. NOFFSINGER.

OCCUPATION.

WHAT a glorious thing it is for the human heart! Those who work hard seldom yield to fancied or real sorrow. When grief sits down, folds its hands, and mournfully feeds upon its own tears, waving the dim shadows that a little exertion might sweep away into a funeral pall, the strong spirit is shorn of its might, and sorrow becomes our master. When trouble flows upon you dark and heavy, toil not with the waves, and wrestle not with the waves, and wrestle not with torrent; rather seek by occupation to divert the dark waters that threaten to overwhelm you with a thousand channels, which the duties of life always present. Before you dream of it those waters will fertilize the present and give birth to fresh flowers, that will become pure and holy in the sunshine which penetrates to the path of duty in spite of every obstacle. Grief after all, is but a selfish feeling, and most selfish is the man who yields himself indulgence to any passion which brings no joy to his fellow-man.

LISTENING TO EVIL REPORTS.

[From Iowa State Journal.]

"THE longer I live the more I feel the importance of adhereing to the rules which I have laid down for myself, in relation to such matters: First, to hear as little as possible of what is to the prejudice of others. Second, to believe nothing of the kind till I am forced to it. Third, never to think in the spirit of one who circulates an ill report. Fourth, always to moderate, so far as I can, the unkindness which is expressed towards others. Fifth, always to believe that, if the other side were heard, a very different account would be given of the matter. I consider love as wealth, and as I would resist a man who should come to my house, so I would a man who would weaken my regard for any human being. I consider, too, that persons are cast into different moulds; and that to ask myself, "What should I do in that person's situation?" is not a just mode of judging. I must not expect a man naturally cold and reserved to act as one who is naturally warm and affectionate; and I think it a great evil that people do not make more allowance for each other in this particular.

THE "SEVEN SNARES."

THE following have been called the "seven snares," which entangle multitudes, and lead them to dissipate uselessly hours, days, weeks, and years:

1. An unnecessary amount of sleep. 2. Indolent habits. 3. Too much recreation. 4. Want of system. 5. Useless calls and useless visits. 6. Unprofitable reading. 7. Foolish talking and busy idleness,—that is, saying or doing things not worth saying and doing.

TRUE COURAGE.

IT is not so much by one great act of heroism, or one great secrifice that we manifest the genuineness of our love to Christ, and our faith in Him, as it is by bearing patiently the daily crosses, disappointments, afflictions, and petty vexations of life. They who can bear these perfectly unmoved, and with an entirely submissive spirit, have taken a high degree in the school of Christ, and have entered deeply into the spirit of His instructions.—*Mattie A. Lear.*

THE WONDERS OF PRAYER.—Abraham's servant prays—Rebekah appears. Jacob wrestles and prays, and prevails with Christ—Esau's mind is wonderfully turned from the revengeful purpose he had harbored for twenty years. Moses prays—Amalek is discomfited. Joshua prays—Achan is discovered. Hannah prays—Samuel is born. Asa prays—a victory is gained. Jehosaphat cries unto God—God turns away his foes. Daniel prays—the lions are muzzled. Daniel prays—the seventy weeks are revealed. Mordecai and Esther fast—Haman is hanged on his own gallows in three days. Ezra prays at Ahava—God answers. Nehemiah darts a prayer—the king's heart is softened in a minute. Elijah prays—a drouth of three years succeeds. Elijah prays—rain descends apace.—Elisha prays—Jordan is divided. Elisha prays—a child's soul comes back; for prayer reaches eternity. The church prays ardently—Peter is delivered by an angel.—*J. Ryland.*

CORRESPONDENCE.

FROM COLORADO.

GREELEY, Colo., April 14th, 1877.

BRO. MOORE:—By way of giving you a few items concerning our prospects and doings in Colo., I will say that on the 31st of March I set out on a visit to the brethren in Boulder Co. April 1st had two meetings. Spent most of the week in the mountains in the mines; had one meeting at Sunshine. Saturday, the 7th, in company with friend Daniel and sister Mahan come down out of the "Hill Country" into the plain or valley below, and at the house of J. H. Ullery met a general turn out of the members in a church meeting capacity. Met for the first time Bro. Samuel C. Bashore and his wife, Lucy and child, who had arrived the day previous from Mo. They have come with the expectation of making Colorado their home, at least for some years — Feeling the need of a more general organization of the church, or a full corps of officers, a choice was held for two deacons. The lot fell on Bro. J. H. Ullery and Bro. T. A. Turner. Next day had two meetings with one addition by baptism and good prospects for more soon.

We can now say to those brethren and sisters, who have had in view the idea of locating in Colorado, that we would be glad to see you come. We have now better inducements to offer in way of church privileges, believing that through the blessing of God a good congregation of brethren and sisters will be built up in Boulder county. It is a good farming community, land reasonable in price, close to the mines where there is always a good market for farm and dairy products, water for irrigation abundant, good school-houses and schools, mills, stores, railroads, and towns convenient, plenty of timber in the mountains not far off, stone and stone coal in abundance, and last, but not least, one of the healthiest localities probably to be found. As to the mountain scenery it is grand beyond description. With all the above we want it to be understood there are some things to be considered on the other side. Whilst apples and peaches may be raised here, we don't consider Colorado a good country, other than for small fruits, which grow without much trouble in large quantities and of excellent quality, and the mountains abound with wild fruit. We have some cold, stormy weather in winter, yet much of the winter weather is fine and pleasant. Grasshoppers abound here at least three years out of five, yet frequently large crops are raised, especially early crops, of which wheat and oats are the main. Stock raising, mining and the hay business offer inducements to make money regardless of the grasshoppers, as their devastations do not affect those interests, so that should farm crops fail, there are yet chances to make a good living which cannot be said of some other western states, where the failure of a crop is virtually a failure of a living for the time being. Immense crops of grain have been sown here and the prospects are good for abundant crops. The Spring was early, and late rains have been a great blessing in bringing on the grass and other crops.

Bro. A. E. Troyer and family, from Nebraska, are now tarrying a few days with us; they are on their way with team for Marion county, Oregon. He reports times dull in Nebraska, and great fears are entertained of a failure of crops on account of the grasshoppers. Should such be the case, much suffering must be the result, but "sufficient for the day is the evil thereof," so we hope for the best. Truly yours.

J. S. FLORY

THE LAW OF OFFENSES.

BRO. MOORE:—I have just read your views upon the course to be taken in dealing with private offenses, and at the same time do so according to the Scriptures. We grant that your views are near what our own are, and we think quite correct, so far as they go. We think the law for the disposal of offenses goes further; and also think that our people have a much clearer view of the manner in which the 18th of Matthew should be obeyed, than they show forth in their manner of action.

We hold that Matt. 18th lays down a principle of truth that should be followed in all cases where offense is taken at our brethren, either as individuals or as bodies. We think one great reason why the Master required the offended party to take the first step toward a settlement was this: That perhaps no offense had been intended or really given, and in that case it could be easily healed. If it *was* intended, it is hardly common to human nature for the offender to come and confess it, at least not till the offender knows it. The command is altogether reasonable, and I think we all approve of it, whether we follow it or not. But why not take the same step when a CHURCH is thought to be wrong, or to do wrong? Why not go and tell them the wrong and try to entreat them as a body to come back, for it is easier to persuade a thousand than it is to persuade one. This, as many are aware, has not been our practice as a people, for if one branch of Brethren practice in anything different from others, or take any new step, be it right or wrong, some one at once lays it up for District and Annual Meetings and the result is, there is much talking over it, when a few words at the right time and in the right place and with the right spirit, would have set all right, and that, too, without any expense, loss of time, or bad feelings; and last but not least, without advertising the trouble, whether real or imaginary, all over the Brotherhood. We think "there has utterly been a fault among us," which we can for the future easily remove if we will. Pardon our great length.

LANDON WEST.

REMARKS.

Brother West alludes to a very important subject, one that needs to be well studied and handled with great care, with a view of doing good to all parties. Churches are just as liable to get out of order as private members, and need the care and watchfulness of other congregations, not because one congregation has authority over another, but for the mutual good that may be done. A careful study of Paul's manner of dealing with the churches at Corinth would doubtless give all of us considerable light on this point of church government, for it is evident that he who was a chosen apostle of the Lord, duly inspired and guided by the Holy Spirit, would pursue the proper course. The way in which the Lord proceeded with the seven churches of Asia is deserving of our attention. He plainly and kindly pointed out their error to them, and then gave them time to repent, lest punishment would be inflicted upon them for disobedience.

If a congregation gets out of order, departs from the apostolic order and practice, it is the duty of those who are spiritual to restore them in the spirit of meekness. This should, in my opinion, be done by surrounding congregations. One congregation should not meddle with the business of another, nor interfere with the rights of a sister church, yet it is her duty, when she sees an adjoining congregation out of order to go to that congregation and reason with her and if possible get things in order. If this is accomplished, well and good; but if not, then two or more congregations should lend their assistance—labor in love, kindness and meekness for the good of the church and cause of Christ. In this way we believe much good could be accomplished, and a great deal of trouble saved. Ministers of adjoining congregations ought to visit more among the neighboring churches, and in this way keep up friendly feelings. We are too much inclined to visit those churches that are in order, and neglect those that are not. This does not seem to be the proper course, and will not likely result in good. This visiting adjoining congregations should not be confined to ministers only, but the laity should do likewise, and labor for the health of the weak and disordered sister church.

If one of you have a sister who is weakly you do not avoid her company, but visit her frequently, endeavoring to strengthen her. Is not a sister church of as much value as a sister in the flesh? Certainly it is; then do not neglect her. We have in our brotherhood many weak congregations that should be visited and cared for, encouraged and built up in the Gospel order; and unless carefully watched, some of them will not be able to resist the temptation surrounding them. Then brethren and sisters do not neglect the adjoining congregations. I do not mean to meddle in their business, but visit them, preach with them, pray, talk and reason with them—be an example to them. Get them to visit your congregation and see how you keep house in the church of God, and in this way we believe much good can be accomplished.—ED.

FROM BURR OAK KANSAS.

DEAR BROTHER:—We have some here who would like to take the BRETHREN AT WORK if it was printed in German, so I write to know if you can supply such. I will enclose the poem on Feet-washing, by Bro. Benton. I forgot it before.

The grain here looks well, both winter and spring; and the young grasshoppers also look well and thriving; whether they will take the crops remains to be proven, but the farmers are burning some of them when situated so that they can. We sincerely hope our crops will not be taken again.

All seem to like the BRETHREN AT WORK, may its editors ever seek to keep it unspotted from the world—a religious weekly, not a secular paper, one that shall be calculated to build us all up in our most holy faith, and that in spirit and in truth show forth its title in its productions and fruits. May it be crowned with success and be blessed in its weekly visits to both saint and sinner.

Fraternally your brother in Christ.

HENRY P. BRINKWORTH.

April 14th, 1877.

REMARKS.

We could not afford to print the BRETHREN AT WORK in the German language unless we had a pretty large subscription; and it is not likely that we have enough German readers among our people to support a German weekly. We are publishing a German monthly, called *Der Bruederbote*, containing considerable of the matter published in the BRETHREN AT WORK, and hope the members will send for specimen copies and introduce the paper wherever they can.

FROM ALEXANDRIA, MO.

BROTHER MOORE:—I am well pleased with the BRETHREN AT WORK and the books that I have received. I can hardly wait for the paper to come; it affords me great pleasure. I wish some kind brother would come here and preach to the people, for the harvest is great and the laborers are few. There were so many deaths here in the last year, not a week passed without one or two, and some of them, I fear, without hope in Christ. May God hasten the time when all shall know the truth. If some brother would come here, we would do all we could for him. There are no members of the church here, but there are some seven or eight that hold to the faith, and I think there are more. I hope and pray that I may have the privilege of enjoying the true religion of our Lord and Master; this has been my desire ever since I knew what religion was. We had a letter from one brother that said he could come next winter and preach for us. We will be thankful for him, and hope that some one will come before then, if not, will do the best we can. Yours in Christ,

MARY E. ROSE.

GLEANINGS, &C.

Matter for this department should be brief, and to the point, written on but one side of the paper, and separate from all other business.

From Falls City, Neb.—*Dear Brethren at Work:*—I have just returned from Turkey Creek, Johnson Co., this state, twelve miles northwest of Pawnee City, where I had three meetings at the Maple Grove school-house, five were added by baptism. I think it would be nearest for the Beatrice brethren and the Turkey Creek brethren to go and preach for them in turn. I will do my part if God spares me. Henry Norcross and Sam. Shultz are the new brethren. *Jno. Forney, Sen., April 19th*, 1877.

From C. F. Detweiler.—*Dear Brother Moore and Brethren at Work:*—Your tracts were received and I will endeavor to keep them at work. I have good reasons to believe that they will do good, that there will be some who are not so walled in that they will not do like those at Berea—search the Scriptures. *Beaver Ridge, April 21st*, 1877.

From Isaac Barto.—The brethren of the Maquoketa church, Lost Nation, Clinton county, Iowa, desire that a German minister would move into this District and preach for us and the German people. Should some one conclude to do so, please let us know. We think that much good might be done. Will some one fill the call? We would be much pleased if those of the English tongue would also come, for our district is large and laborers few. I would say that we have a good country. By order of the church. *Primitive Christian please copy. Lost Nation, April 14th*, 1877.

From C. C. Root.—By the aid of our tracts and your good paper, and our feeble efforts to defend those truths they disseminate, keeping up our weekly appointments here and there, the good work is still moving on. And we, here, are sometimes flattered with better prospects of a gathering in of souls than at any time for years, and hope soon to have better things to write you. Then, dear brethren, labor on with renewed courage eternity only can tell the result of; and eternity only can reward for the untiring services in the ripe harvest of the Lord's vineyard. *Mirabile, Mo., April* 1, 1877.

From Eld. Samuel Murray.—*Brother Moore:*—I want you to say to the brethren and sisters and friends in general, through the BRETHREN AT WORK, that I am still much afflicted with rheumatism, so that I am not able to travel. I feel very lonely to be thus confined, as I have not been used to it. I try to bear it with patience and say the Lord's will be done and not mine.—Brethren and sisters remember me in your prayers. *Burnett's Creek, Ind., April 18th*, 1877.

One thousand hostile Indians surrendered to Gen. Crook on the 14th inst., thus putting a stop to the Indian war. Their main leader, or chief, has gone to British America.

DIED.

Obituaries should be brief, written on but one side of the paper, and separate from all other business.

FUNK.—In the Black River district, Van Buren County Michigan, April 15th, 1877, sister Sarah, wife of brother Mahlon Funk, aged 37 years and 7 months.

The deceased was a daughter of old brother Jacob Thomas. She leaves a husband and four children. She had been a member of the church nineteen years, and appeared to be universally respected. Funeral services by the Brethren the 17th, at which there were said to be over three hundred present.

CLARA WALLICK.

NORRIS.—In Seneca County, Ohio, Feb. 14th, 1877, Martha Estella, wife of John E. Norris and daughter of brother S. A. Walker; aged 26 years, 4 months and 1 day.

She leaves a little daughter, a bereaved husband and a large circle of friends to mourn their loss. Funeral by the brethren and a minister of the Free-will Baptists, of which she was a member. We loved Estella, yet we were only one among many others who loved her. But the love of friends are of no avail when the sad messenger comes.

MEYERS.—In the Meadow Branch church, Carroll Co. Md., March 24th, 1877, sister Mary Ann, daughter of brother John and sister Alley Meyers; aged 26 years 8 months and 11 days. Disease, consumption.

She bore her suffering with Christian fortitude, longed to depart, &c.

We have laid them away with deep sadness,
Yet not without hope in our breast,
For again they will join us in gladness
And enter the heavenly rest.

KATE MACK.

BUFFORD.—Near Cerro Gordo, Ill., on the 24th of March, 1877, of Scarlet Fever, Sallie Bufford, aged 10 years, 6 months and 12 days.

BLICKENSTAFF.—In the same neighborhood of the same disease, March 25th, 1877, Joseph, son of brother David and sister Hannah Blickenstaff, aged 1 year, 9 months and 6 days.

Little Josie was their only child, it was therefore with sorrow that they separated from him. The above were both taken to the meeting-house on the 27th, where the funeral was preached by the brethren. Afterwards they were conveyed to the graveyard near by, and were buried at the same time.

R. W. HUFFORD.

ANNOUNCEMENTS.

Notices of Love-feasts, District Meetings, etc., should be brief, and written on paper separate from other business.

Communion meeting in the Middle District, 14 miles North of Dayton, O., the 29th of May, commencing at 2 o'clock, P. M.

O. F. YOUNT.

The brethren of Winona county intend holding their Spring Love-feast 2½ miles Southeast of Lewistown, Minn., on the first Saturday and Sunday in June, next. A general invitation is extended to the brethren and sisters. Preaching may be continued a few days, if laborers will be with us and willing to do so.

C. F. WIRT.

The Lord willing, the brethren of the Maquoketa Church will hold a Communion meeting at Lost Nation, Clinton Co., Iowa, June 28 and 29. A general invitation to all brethren and sisters of Northern Ill. Please remember us as usual on that occasion. By order of the church.

ISAAC BARTO.

[*Primitive Christian please copy.*]

Love-feast on the 12th of May, in the Maple Grove Church, Ashland Co., Ohio, at our meeting-house four miles North of Ashland Station, situated on the line of the Atlantic and Great Western R. R. We extend a hearty invitation to all who may have a desire to be with us. We would be glad to have some of our Western brethren going to A. M., stop with us at that time. They will be met at the station and cared for by notifying the undersigned.

A. M. DICKEY.

Ashland, O.

The Love-feast in the Mulberry Grove church, the 30th and 31st of May.—Meet at 5 o'clock on the 30th, in the evening. A hearty invitation to all.—Brethren coming by railroad should stop at Mulberry Grove, on the St. Louis, Terre Haute & Vandalia R. R.

Also on the 2nd day of June, the Hurricane Creek church has appointed to meet to have a Love-feast meeting, commencing at 10 o'clock in the morning, and also meeting on the 3rd. A hearty invitation to the brethren and sisters. Laboring brethren don't forget us on that occasion, we need help.—Brethren coming from the East should stop off at Mulberry Grove on the St. Louis, Terre Haute & Vandalia R. R., and those coming from the West at Greenville on the road above named.—By order of the church.

HENRY JONES.

DISTRICT MEETINGS.

Northern Illinois and Wisconsin, Milledgeville church, April 30th.

Northern Iowa and Minnesota, Rock Grove church, May 11th and 12th.

North Eastern Ohio, May 9th Beech Grove Meeting-House, Wayne Co., O.

LOVE-FEASTS.

Big Grove Church, Benton Co., Iowa, June 23rd.

South Waterloo, Iowa, June 26th.

Cherry Grove, Carroll Co., Ill., May 29th and 30th.

Hickory Grove, Carroll Co., Ill., June 20th and 21st.

State Center, Marshall Co., Iowa, May 26th and 27th.

Okaw church, La Place, Piatt Co., Ill., May 26th and 27th.

Howard church, 12 miles west of Kokomo, Ind., June 14th.

The 26th of May, at the residence of Bro Daniel Stoner, four miles South of Hutsonville, Crawford Co., Ill.

Bachelor's Run church, Carroll Co., Ind. May 20th 1877, at 2 o'clock P. M.

W. U. R. R. Time Table.

Day passenger train going east leaves Lanark at 12:16 P. M., and arrives in Racine at 6.35 P. M.

Day passenger train going west leaves Lanark at 2:16 P. M., and arrives at Rock Island at 5:55 P. M.

Night passenger trains, going east and west, meet and leave Lanark at 2:21 A. M., arriving in Racine at 9.00 A. M., and at Rock Island at 6.00 A. M.

Freight and Accommodation Trains will run west at 12:40 A. M., and 10:30 A. M., and east at 4.50 P. M., and 11:35 P. M.

Tickets are sold for above trains only.

G. A. SMITH, Agent

THE BRETHREN AT WORK.

"Behold I bring you good Tidings of great Joy, which shall be unto all People."—Luke 2, 10.

Vol. II. Lanark, Ill., May 7, 1877. Nos. 19 & 20.

HE LOVETH ME.

All that thou hast to do,
Do with thy might,
Earnestly, faithfully—
Rest comes with night.
What though the day be long,
God's grace can make thee strong;
This be thy joyful song,
"He loveth me."

Though dark the way appear,
Keep near His side,
What'er thy wants may be,
He will provide.
Each great and little thing
Home to His footstools bring,
Learning by faith to sing,
"He loveth me."

Say, hast thou ever sought
God's help in vain,
E'en when it was His hand it was
That gave thee pain?
Ask thy broken heart
Trembling from conscience' smart,
If with this truth 'twould part—
"He loveth me."

Yet to the promise sweet,
We shut our eyes,
And in adversity,
Hard thoughts arise,
Then, by His power and love,
God seeks some soul to move
Out of the depths, to prove
"He loveth me."

Dread not alone to walk
Death's chilling shade,
Light comes at eventide,
Do not afraid.
He who was crucified,
Thee walketh close beside—
Jesus shall be thy guide,
He loveth thee.

STELLA.

◆

GLEANINGS.

—Make few promises.

—Always speak the truth.

—Keep good company or none.

—Live up to your engagements.

—Drink no intoxicating liquors.

—Never speak lightly of religion.

—Be just before you are generous.

—Wranglers never want words.

—We rise in glory as we sink in pride.

—Kindness is stronger than the sword.

—Oil and truth will get uppermost at the last.

—Men willingly believe what they wish to be true.

—There is nothing so fearful as a bad conscience.

—He that speaks ill of other men burns his own tongue.

—In prosperity we need moderation; in adversity, patience.

—Obedience is the precious step to blessings for the Lord's children.

—Charity is frequently best displayed in helping others to help themselves.

—An apt quotation is like a lamp which flings its light over the whole sentence.

—Never think that which you do for religion is time or money misspent.

—Prefer loss to unjust gain, for that brings grief but once, this forever.

—If any one speak evil of you let your life be so virtuous that no one will believe him.

—Those men are worthy to be remembered who have left the world better than they found it.

—Little drops of rain brighten the meadows, and little acts of kindness brighten the world.

—The praying Christian never gives way to despair. God strengthens him, and encourages his heart.

—If you have been tempted to do evil, fly from it; it is not falling into the water, but lying in it, that drowns.

—Christ wept over Jerusalem—God's chosen people; so do good men weep over the follies of professed Christians to-day.

—A cheerful heart gets on quickly, but a sullen, fretful look must limp.

—Warm your affections with God's holy love, rather than your temper at Satan's fire.

—It would not do for God's people to have smooth sailing all the time. The ordeal of trial purifies them.

—A man should no more make his honesty a boast than a woman her virtue. To speak too much of either renders them questionable.

—The English revisers of the Old Testament have completed their work as far as the middle of the Book of Second Kings.

—There is too much of the legal and too little of the filial spirit among believers. Many act more as servants than as adopted children.

—As a needle in the compass trembles till it settles in the north point, so the heart of a sinner can have no rest but in Christ.

—Many who find the day too long, think life too short; but short as life is, some find it long enough to outlive their characters, their constitutions and their estates.

—Kind words do not cost much. They never blister the tongue or lips, and we never heard of any mental trouble arising therefrom.

—The smallest and slightest impediments are the most annoying, and as little letters most tire the eyes, so do little affairs most disturb us.

—The opposition of sinners is infinitely less harmful to the cause of Christ, than is the mean, sneaking, cowardly, hypocritical conduct of some who wear the garb of Christianity!

—Sanctified afflictions are an evidence of our adoption; we do not prune dead trees to make them fruitful, nor those which are planted in the desert, but such as belong to the garden and possess life.

—A gentleman in Lafayette, Ind., the other day on being asked to take a drink, said he preferred if agreeable, to take a loaf of bread, a ten cent loaf was brought and given to him, and the gentleman sent it immediately to a needy family. Let others do likwise.

—The best way to treat disagreeable people is to be very agreeable to them; then it may be as when the sun touches the clouds, they are scattered and borne far away, the harsh elements of these characters will be melted in the warm influence of our kindness.

—"God hath tempered the body together," let no man try to pull it apart.

—It is better to speak soft words than hard words, to speak words that heal than words that wound.

—God promises you good things for telling your own faults, but none for telling the faults of your brethren and sisters.

—It becomes a Christian to step lightly in the house of worship. It is especially Christain-like to do so if he enters the house while some one is speaking.

—Those who aim to speak first on every subject under consideration, more frequently fail in convincing their hearers than those who take time for thought and judgment. "The more haste the less speed," is no less true in public speaking than in many other things.

—Careful, thoughtful suggestions to the church will go far towards helping it to act wisely. Labored arguments are not so much needed in our councils as plain statements and wise suggestions. He who pursues such a course can do much towards securing harmony and oneness in the church.

—Spring brings with it many smiles which gladden the hearts of men. Just now there is a great resurrection in the vegetable world. O what a lesson for the Christian!

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GOING TO ANNUAL MEETING.

SOON many kind and loving brethren and sisters will be on their way to the General Conference. They will be kind and loving while on the way; and not only kind and loving on the way, but also kind and loving when there. No one will go there to act or speak unkindly to any one; but each one will go there with a heart filled with love, a forbearing heart, a heart by grace renewed, made flexible by the genial rays of God's love. No one will go there to scold; neither will any one go there to deserve a scolding. All will go there to work in harmony, to have an eye single to the glory of God. Should any one have concluded to go there with any other motive than to honor God and His holy religion, would it not be better for such an one to reconsider his conclusions and resolve otherwise? God will not smile upon him who will go there with coldness, with selfish desires, and bitterness in his heart. God does not tell him to go that way; God has given a better way, and the better way will triumph because God is in it.

At the meeting, the state of each heart, the motives and desires will be manifested. All may have left home with pure motives, with an earnest, prayerful feeling to do good and act kindly, but when brought to the test may not be strongly fortified with God's love. Here the trial will come; here is where the good intentions must be carried out, and to carry them out you need God's grace, God's help.

If good work would be done, a good spirit must be in it. If God's name shall be honored there, God's manner of doing it must be observed. Now in making up the items which we wish to take along, please let us not forget the items, "Spirit of Christ," "Brotherly kindness," "Charity," and "Good will toward men." And withal, let it be remembered, that God has tempered the body together, and no man is empowered of God to pull it apart. If our lives are "hid with Christ in God," we'll work as God directs, and with God's directions pervading and controlling the body, mighty works can be done—works approved of God, rich in fruits of righteousness.

E.

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WHAT THE LORD REQUIRES.

BY DANIEL VANIMAN.

"He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, to love mercy, and to walk humbly with thy God?"—Micah vi: 8.

THE Lord, who made man and knows him even to his thoughts, knows just what is good for him. He has never, in any age of the world, required anything of any man that was not good for him. In the above text are three things required of each individual, in direct proportion to the ability given to each to comprehend and comply with.

1st. Each individual is required "to do justly," 2nd. "to love mercy," 3rd "to walk humbly with God."

"TO DO JUSTLY"

implies honest dealing in all business transactions. Has any one a cow or a horse to sell, it requires that he speak just as much of the bad as of the good qualities of the animal. Has he a lot of grain to sell by sample, it requires that he do not select a sample that is a little better than the pile in order to get a few cents per bushel more than its real value. Is any one engaged in mercantile business, it requires of him that he represents every article of goods just as it is, and asks only a fair living price for it. Does any one buy on credit, promising to pay at a specified time, it requires a prompt fulfillment of promise. So in every department of business life; it implies promptness, truthfulness, and honesty; and the reason the Lord requires this of man is because it is for his good, prosperity and happiness.

ITS WORK IN THE FAMILY.

The requirement of doing justly is applicable to husband and wife in all their dealings with each other in the sacred relationship, which each sustains toward the other in all the affairs of family life, and for each to respect the feelings and preferences of the other as highly as their own; and always under all circumstances to deal lovingly and kindly with each other, is of the highest importance. This therefore the Lord requires for their good: "Let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband" (Eph. v: 33). This is the Lord's requirement for the good of the race, and because men and women disregard it thousands of husbands and wives are annually divorced in the United States.

If divorces will continue to increase in the future as rapidly as they have in the last twenty years, it is hard to tell what will finally become of the American people. Hearts once united in love and holy wedlock have been torn asunder; families of respectable children become disgraced, and an amount of real misery produced that is beyond all description, simply because husbands and wives do not deal justly and kindly with each other as the Lord required. Much of this is from the want of proper knowledge of the laws of love. God has wisely ordered that his creatures cannot violate the laws governing their being without suffering the consequences. The same process employed, and the same laws that regulate love-making during courtship, if persisted in, will retain that love all through life. Should these lines fall under the notice of any husbands or wives, whose tender feelings have become alienated from each other, let them stop and reflect whether the course first pursued in winning the affection of each other during early life has not been changed and a different course of dealing with each other has been pursued? If so, get back to the Lord's requirements for your good. If a husband think he has not the best wife in the world, let him remember that he is perhaps not the best husband in the world. If the wife think she has not the best husband in the world, let her remember that perhaps she is not the best wife in the world, and let them both bear in mind that to each it belongs to cultivate and improve the other, by first cultivating and improving self. It is, to my mind, evident that if this subject was understood, as it has been unfolded by O. S. Fowler in one of his works, there would be far less divorces and troubles generally. Regarding divorce and uniting with other parties there is evidently much misunderstanding even among the professors of the Christian religion. Neither the press, nor the pulpit, holds up to public view the wrong practice of both individuals and churches that fellowship parties, who according to Scriptures are living in open adultery, under the mistaken idea that a divorce obtained from a civil court for any cause, frees the parties so that they can marry other partners without committing sin.

The facts are, that it is written, in the highest law of the universe, by which all men will finally be judged; "That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced committeth adultery" (Math. v: 34). Again, "whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery, and whoso marrieth her which is put away doth commit adultery" (Math. xix: 9). The above being the language of the Creator of the universe, it stands paramount to all other law. This permits divorce for one cause only, while civil courts grant them for a number of causes. Therefore be it understood, that if you would obtain as many divorces as you could carry home from civil courts, except it be for fornication, and should marry another you commit adultery; "and whosoever shall marry her that is put away committeth adultery." There is, therefore, but one way for husband and wife to do and that is, "do justly" as the Lord requires.

The phrase "doing justly," further applies to parents in their dealings with their children, and it applies to the children in their conduct toward each other and toward their parents. It also applies to each member of the church of Christ in his department toward his brethren and sisters, and where will it not apply?

(*To be continued.*)

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HUSBAND AND WIFE.

LET the husband be the true and pure guardian of his family, laboring always to adorn himself with the god-like gems of wisdom, virtue and honor; let him bear himself in relation to his wife with gracious kindness toward her faults, with grateful recognition of her merits, with a steady sympathy for her trials, with hearty aid for her better aspirations, and she must be of a vile stock if she does not reverence him, and minister unto him with all the graces and sweetness of her nature.

Let a wife in her whole intercourse with her husband, try the efficacy of gentleness, purity, sincerity, scrupulous truth, and meek and patient forbearance and invariable tone and manner of deference, and if he is not a brute he cannot help respecting and treating her kindly; and in nearly all instances he will end by loving her and living happily with her.

The blessed antidotes that sweeten and enrich domestic life are refinements, tempers, forbearance from all unnecessary commands or dictation, and generous allowance of mutual freedom. Love makes obedience lighter than liberty. Man wears a noble allegiance, not as a collar, but as a garland. The graces are never so lovely as when they thus dwell together; they make an heavenly home.—*Selected.*

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DON'T SCOLD.

FOR the sake of your children don't do it. It is a great misfortune to have children reared in the presence and under the influence of a scold. The effect of the everlasting complaining and fault-finding of such persons is to make the young who hear it unamiable, malicious, callous-hearted; and they often learn to take pleasure in doing the very things for which they receive such tongue-lashings. As they are always getting the blame of wrong-doing, whether they do or not, they think they might as well do wrong as right. They lose all ambition to strive for the favorable opinion of the fault-finder, since they see they always strive in vain. Thus is a scold not only a nuisance, but a destroyer of the morals of children. If these unloved dreaded people could only see them they would flee to the mountains in very shame.—*Presbyterian.*

UNIVERSALISM IN RHYME.

'THUS Pharoah and his mighty hosts,
Had God-like honors given:
A pleasant breeze, brought them with ease
And took them safe to heaven!'

'So all the filthy Sodomites,
When God bade Lot retire,
Went in a trice, to paradise,
On cupid wings of fire!'

'Likewise the guilty Cannanites,
To Joshua's sword was given;
The sun stood still, that he might kill,
And pack them off to heaven!'

'God saw the villains were too bad,
To own that fruitful land;
He therefore took the rascals up,
To dwell at his right hand!'

The men who lived before the flood,
Were made to feel the rod;
They miss'd the ark, but, like a lark,
Were washed right up to God!

But Noah he, because you see,
Much grace to him was given;
He had to toil, and till the soil,
And work his way to heaven!

The wicked Jews, who did refuse,
The Lord's commands to do;
Were hurried straight to heaven's gate,
By Titus and his crew!

How happy is the sinner's state,
When he from earth is driven:
He knows it is his certain fate,
To go strait up to heaven!

There's Judas too, another Jew,
Whom some suppose accurs'd;
'Yet with a cord he beat his Lord,
And got to heaven first!'

—*Hall.*

For The Brethren at Work

CHURCH UNION.

BY J. S. FLORY.

WE are for church union and at the same time an advocate for sectarianism. The common idea of the present age defines sectarianism to mean disunion, and liberalism to be the essence of union. We propose to harmonize our declaration, which, to some, may seem of a conflicting nature, and show who are the unionists and who disunionists.

To make our point clear we will take the liberty to refer to our government. When our forefathers struck for liberty, they made a declaration that all men were "born free and equal," and in harmony with this great and grand idea they proposed to found a government which should be an asylum for all the oppressed that might choose to come and live under its protection. The constitution of these United States is based upon that organic declaration of "bill of rights," and every law of the government, it is claimed, is in harmony with the same. The man, though foreign born, who comes to this country and becomes naturalized, and lives in accordance with the laws of the government, exercising his rights of citizenship, is called a good union man, is he not? Yes, must be the answer. But he, whether of foreign birth or a natural born citizen, who ignores certain laws of the government and tramples them under his feet, is called a disunionist, a traitor, rebel.

What brought about the great rebellion of a few years ago? Was it because a certain class denounced the organic principles of the constitution? No. But by professedly having the declaration of independence as their motto, and claiming the right *to do as they pleased*—claimed that the constitution gave them the right of State sovereignty, they were called disunionists and rebels. And what was the great conflict for on the part of the government but to force them to live obedient to the laws of the United States?—the supreme authority of the land. The men who claimed entire obedience to the law and government were called union men. Those who were not willing to live up to *all* the laws were called disunionists.

Now for the comparison. Christianity is the outgrowth of the great organic law of Christ, or rather the law of God delivered by Christ. Christ gave us the "bill of rights" signed and sealed by His own blood. In that declaration we have it all men are "free and equal" in the provision God has made for salvation. The Christian constitution is based upon this declaration, the free grace, and all God's laws now in force are founded upon the same, are in harmony with this glorious, heavenly, divine and unchangeable religious constitution. As the constitution and by-laws of the United States are made to govern and protect the citizens of the same, so this religious constitution and all laws founded upon the same, are for the government of the church of Christ, which He, (Christ), said He would found upon a rock, and the gates of hell should not prevail against it. Who is he that has the best right to be called a union man? the one that would trample some of the laws of the Christian constitution under his feet, or he that demands entire obedience to *all?* The very men that at the outbreak of the great rebellion were fervent in denouncing those men as traitors and rebels, who wanted to construe the meaning of the constitution to suit themselves, are now crying the loudest for a religious policy that will loose men and women from the strict sense of the Gospel, and give them liberty to act as *they please*, only so they recognize Christ as the Savior of the world and profess faith in Him. Is it so that the government of the world is of more importance than the law of the Lord as respects this kingdom? Or why is it men are so strict in requiring obedience to the law of the land, and will brand every disobedient subject as a transgressor, traitor or rebel, worthy to suffer the penalty of the law, and at the same time with a high hand trample the Divine law under foot, and laud to the skies the men who go forth crying union! union! on a basis of ignoring the commands of Jesus and the laws given to regulate the church? Oh! consistency thou art a jewel.

A union brought about on the basis of the liberalists, giving latitude to every one's own views on religion, is a union of *disunionists* so far as it relates to the kingdom of Christ. Judge ye who is the true unionist in the sight of God, he that lives obedient to the law of the Gospel or he that lives obedient to only so much as suits his inclination? There is no work so ennobling, so worthy of our most earnest efforts, as to labor for union in Christ, a union of sentiments that recognize Christ as the head of the church, and His constitution and bylaws as worthy our earnest support. For such a union let us spend and be spent, that all the believers in Christ might be one, as Christ and the Father are one; not one are they in an agreement to *disagree* but *one* in agreement as touching the whole Divine law. Such a union, and such only, can bring all laborers together in an acceptable manner here, and together in heaven. Our union here must accord with the union of the Father, Son and Holy Spirit, or we can never be one with them in heaven. In this sense we strive to be a unionist and will not lay our hand to any scheme for fraternal union of the various isms of the world that we have every reason to believe is inconsistent with the will and mind of God, until they all unite on the basis of entire obedience to the will of His written law." The apostolic church was a unit so long as all were of the same mind as touching the ordinances and commandments of the Gospel. *Disunion* was the result of a departure from the plain principles of the doctrine of Christ, and so it has been down to the present time. Any new departure is but another *disunion*, and the author, though he be man or angel, is a *disunionist* and must suffer the penalty of the law—reap the reward of the transgressor. Rebellion against God's government is a thousand fold worse than to rebel against the law of men. To be a unionist for Christ is to be an advocate for the observance and perpetuity of His law. A disunionist is one who, under the claim of *union*, would disannul and make void the commands of God. Satan is most at home in his work of deception when sailing under false colors. Under the cloak of piety—stolen from the church sanctuary—he hides his cloven feet, and hideous form so completely that only the vigilent eye can discover his foot-prints in the "court," or his slime upon the "balustrade" of the church.

As to sectarianism *it is the badge of fidelity to the cause we espouse.* The Jews said to Paul in regard to the followers of Christ "as concerning this *sect* we know that everywhere it is spoken against." And just so it is to-day. Sectarianism has become a word of reproach in the mouths of the liberalists because it is fatal to their views of reform—a reform that would model the church after the pattern of men. How Christians can be a "peculiar people" distinct from the world and be not a sect is a problem that can never be solved by the rule of the Gospel or practice of the apostles and early Christians. To belong to the sect of Christ's school is incumbent upon the followers of Christ—in fact is impossible to be a follower of Christ outside the fold,—outside the church. We would glory in the shame of being called a sectarian, if indeed a member of Christ's sect, rather than to glory all our days in worldly honors and at last suffer the shame and contempt of an offended God. To be a true unionist for Christ, and a sectarian of the tribe of Jesus, is the height of our ambition.

For The Brethren at Work

AT WHAT AGE OUGHT CHILDREN TO BE BAPTIZED?

BY LEWIS O HUMMER.

THE answer to this question lies buried up in the rubrics of sectarianism, so that the ordinary investigator finds it difficult to fix the exact age.—With all the theological learning of this advanced age, the sacred institution of baptism is almost universally misunderstood. Before any one can fix the exact age for the baptism of children, they must understand the true import of baptism. If B. was to say baptism were for the initiation into the church, almost all Christendom would acquiesce; but if I were to say it was also a condition of pardon, I would have many dissenters; for they would indignantly reply, "Can water wash away sin? I reply that water can not wash away sin, and yet baptism is for salvation. All that I or any one else knows about this matter is just what God has *revealed* in His WORD.—"Repent and be baptized for the remission of your sins." "He that believeth and is baptized shall be saved." If Christ knew what He was saying, He meant that we were pardoned in the *act* of baptism through faith and repentance.

Baptism without faith and repentance cannot save any one; neither can faith and repentance without baptism. No intelligent Christian believes that there is any virtue in water, and yet we believe baptism is a condition of pardon. The virtue is in Christ and not in the water. But this kind of ignorance as regards the institutions of Christ confronts us on every side. If I was to answer their questions by asking them, how can we have communion with Christ in eating a morsel of bread and drinking a sup of wine? what power can there be in the bread and wine? Will the time ever come when the professors of Jesus will cease to teach their Master the conditions of salvation? If Jesus has said believe and repent and be baptized in order to be saved, will ignorant mortals devise a plan of their own and save themselves? It is faith, repentance and baptism that saves the soul, and not faith alone as many are led to believe. If you were in arms against the government of any state, and your legal punishment under the constitution was death, and the Governor would offer to pardon you if you laid down your arms and took the oath of allegiance, would not both laying down your arms and taking the oath of allegiance be essential to your salvation or pardon? Having discovered the true import of the institution of baptism, we can now tell the exact age when the rite should be observed by children—whenever they know that they are in rebellion against the Lord of Lords, and that He requires repentance and baptism as a condition of pardon, and they accept His easy conditions; then let them be baptized, no matter how old they are; age has nothing to do in the case. Well, this seems all right, but then how about our poor infants that know nothing about Jesus, and therefore cannot believe or repent or be baptized? What is to be done with these poor little innocent babes that are born in sin and will be lost if they are not taken into the church by baptism? Wrong conclusions are drawn from the promises. If infants are born in sin they are not born sinners, and are therefore born in the kingdom of Christ and need not be put in by baptism. They remain in His kingdom until they, too, transgress His laws, which alienate them. Christ has emphatically declared that His kingdom was composed of such, and that we must repent after sinning against His government and become as little children or else we cannot enter. With these emphatic declarations before your eyes, can you any longer disgrace the sovereignty of your King by saying that Jesus will punish your dear infants with eternal punishment, if they are not baptized? If I believed the Bible contained laws that would condemn an idiot, — I would renounce it altogether. I would not disgrace my judgement by telling the people how good God was, and yet if your innocent babe died without baptism they would be lost to all eternity. Neither would I deny that is not essential to salvation and yet contend that babies ought to be baptized. If the doctrine of Adamic sin were true as defined by many divines, then Christ is also under the sentence of death, and therefore has made no atonement. But sin is not perpetuated in the race by organic law, as many believe; if it were, Christ could not be spotless, He, too, would have inherited sin through the seed of David. This will stagger many of my readers, I have no doubt, and they will all want to know how sin is perpetuated in the race, if it is not by organic law? Well, I will tell you how.

In the first place we must know what sin is: "Sin is the transgression of law." This carries us back to Eden, where sin was first introduced, and see how it was introduced, and this may shed some light upon this perplexing question. Adam was born holy and placed in the beautiful garden to enjoy all that pertained to his present and eternal happiness, but God told him that the fruit of the tree of knowledge of good and evil would destroy his life if he ate it—it was no temptation to him—but presently the serpent comes and tells him a different story from God—told him God knew better than that, and that instead of killing him, he would be as gods, knowing good and evil. This kind of teaching formed false impressions in the mind of Adam, and the fruit had a very different appearance after that. He (Adam) soon began to reason like people in this our day and generation, can it be possible that God meant what His words convey? This beautiful fruit that is so craving in my very nature must certainly be intended by God for me. God meant something else, I know He is good and kind and will not destroy my life for doing an act that is strictly in harmony with my nature. He meant something else and I will risk my salvation in His goodness. Had Adam took a second thought, he might have easily discovered that his *natural desire* for the forbidden fruit *originated* in the TEACHING of Satan, and was *unnatural* instead of *natural*. But the reasoning of Adam was *false* in proportion as the *teaching* of the Serpent was false. The moment Adam believed the Serpent's lies or accepted them as truth, that moment his reason was corrupted and fabulous desires formed in his mind that brought about his destruction. The world is filled with just this kind of reasoning, and thus they reason the institution of baptism, as well as all other institutions of Christ that are intended for our salvation, into non-essentials.—Baptism, that Jesus has appointed as an emblem of His death, burial and resurrection and our union with Him, is frittered into an empty show, by sprinkling a few drops of water on the turned up face, or the hat or bonnet, by just such reasoning as emanate from a corrupt heart—corrupted by the teachings of Satan. We have now discovered the origin of sin and the manner of introduction, and we will next notice how sin is perpetuated in our race.

Adam must have a son, and he is now groaning under the oppression of a guilty conscience, the condemnation of the willful violation of God's law is oozing out at every pore of his countenance. God, in His goodness, makes the transmission of sin by organic law impossible. By transmitting an organization destitute of all knowledge not a glimmer of consciousness is transmitted to his offspring, and thus instead of being organically diseased with sin, the child is born holy, as Adam in his creation. All *knowledge must be acquired* and not transmitted by organic law. The infant, then, of the worst character on earth, can, by birth, be as holy as that of the most devoted saint. God's foreknowledge of sin and death and life and immortality made this arrangement necessary. God foresaw that if sin were perpetuated in the race by organic law, that redemption would be impossible, that the promised Redeemer must be free from sin, and yet must be born of flesh which must be free from sin. If, as already stated, sin were organic, Christ could not be a proper sacrifice for sin. The reason Christ was free from sin, was on account of His strict adherence to the commands of God the Father; He never allowed Himself to be deceived by the *teachings* of Satan, and always dispelled the fabulous pleasures that Satan offered Him so freely, from a proper knowledge of genuine happiness. If sin were organic, as most Christians believe, then there could be no *free agency* or *individual responsibility*. If sin were perpetuated by organic law, then salvation must also be perpetuated by organic law, for "as in Adam all die so in Christ shall all be made alive." If sin is a *product of fabulous teaching* acquired through the organs of sense, as I hold it is, then responsibility rests upon kuowedge which seems to coincide with the teachings of Christ: "He that knoweth little is little required of." "He that knoweth to do good and doeth it not, to him it is sin." If responsibility is founded upon knowledge, then infants cannot be benefitted by baptism, baptism liberates the guilty conscience through faith in the promises of Jesus. "It is not washing away the guilt of the flesh, but the answer of a good conscience towards God." Have infants got a good conscience towards God in the *act* of baptism, when they know no more of Christ than they do of Adam? Infants are born holy and born into the kingdom of Christ, and remain in His kingdom until they are led astray by the fabulous teachings of Satan, and then to bring them back into the kingdom, they must be taught the conditions of pardon, which is faith, repentance and baptism. They must accept these conditions in order to be reunited to Christ, and if they have been baptized in infancy, how are you going to reinstate them when individual responsiblity rests upon their souls. It is only because we *believe* that God will pardon us in the observance of His commands that we find rest to our souls. It is exactly the same as if we were found guilty of a crime, and some friend would come and tell us, repent and be baptized for the pardon of your crimes and you shall be considered a good citizen; if you believed your friend and wanted to be liberated from your punishment you would at once be baptized, and your faith in your friend would set your guilty conscience at ease; and just so with all penitent believers in Christ. But to baptize the unconscious babe is a disgrace to the institution of baptism. It is the *evil habits we acquire* under the *false philosophy* of Satan that makes the road to heaven so narrow, and not an evil implanted in our natures. *Correct teaching* produces correct words and actions. *Incorrect teaching* produces incorrect words and actions. This is the *modus operandi* of ancestral perpetuity of sin and death, and life and immortality. Behold the innocent babe, how loving his countenance, how admirable his actions, how beautiful his utterances! But soon falsehoods are inculcated into their pure souls and they are no longer the joy of our hearts, but often the product of sorrow and grief that hastens us to an untimely grave. So soon as false impressions are made by the false philosophy of Satan, so soon they violate God's laws and thereby lose their image of holiness, and can only be reinstated by the teachings of Jesus. Jesus is the truth and the life. He brings us back into the characteristics of children. His teachings are natural and restore us to our natural state. We are not sinners by nature, but holy. We will refer you to Romans 1: 26, 27, 28, 29, 30, 31, for a confirmation of the views already advanced. See also James 3: 6.

(To be Continued.)

PERPETUITY OF THE CHURCH.

BY S. T. BOSSERMAN.

"The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever."—Rev. 11: 15.

ALL things of this life are transient, of short duration. All objects whether animate or inanimate, must perish. Nations, however great, must cease to be and are numbered with things of the past, and where civilization and Christian and religious liberty prevailed, ignorance and superstition now predominate, ever changing and assuming a different attitude. The rulers and governors of our nations possessing the qualifications equal to any the country may produce, fail in many respects and show to an observing mind their incapacity as perfect rulers. By the prevailing laws of some nations beggars may take the scepter, ascend the throne and reign a princely ruler. The wealthy nobles cast down, crowns crumbled to the dust, dynasties tremble before the jealous rulers of the land. Though they may show forth great wisdom exalting the nation, it is but of short duration, showing conclusively from observations and from past history, that all things, people, nations and governments of THIS life must cease to be.

Reflecting upon this thought, the cessation of all things temporal produces sorrow, and were it not for the hopes, that is our privilege to have, of being subjects of a kingdom the ruler of which, whose power is all-sufficient, whose dominion cannot be measured, whose being is infinite and eternal, and the assurance that He will animate His subjects with the same LIFE and POWER to be, our hearts would sink within us at the thought that we must cease to live, and suffer total annihilation. The pleasing thought we have to encourage us is, that we have the only "begotten of the Father" for our ruler and He will guide us continually and forever, and "in Him are hid all the treasures of wisdom and knowledge." Possessing all wisdom and knowledge He is capable of being a ruler who can know the wants of His subjects and of supplying the same until this mortal shall be laid down to renew a life never ending in the kingdom of glory.

He was "anointed with the Holy Ghost and with power, went about doing good and healing all the oppressed," showing His good qualities which should prompt us to accept His proffered terms of mercy and become loyal to His government. From His own language we have testimony of His goodness, "I am the good Shepherd and my sheep will hear my voice," and of His power another witness testifies, "All power is given unto Me in heaven and in earth." Hence He is the only ruler who is capable of establishing a government under which His people can live secure. His government or church is founded upon the rock of eternal ages and the gates of hell cannot prevail against it. "The kingdoms of this world are become the kingdoms of our Lord." "The earth is the Lord's and the fullness thereof," and hence the people who comprise the kingdoms are His by creation and *may be* now by redemption and by laying hold of His redeeming power and grace we become subjects of His kingdom and with Him shall reign forever. Christ our supreme ruler is eminently qualified to redeem us. He partook of the nature of sinful flesh and assuming that nature became God-man, possessing all the qualifications of Divinity, yet partook of the seed of Abraham that He might be the better qualified to reach our natures and draw us unto Him. "For verily He took not on Him the nature of angels; but took on Him the seed of Abraham, wherefore in all things it behooved Him to be made like His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people" (Heb. 2: 16, 17). Being made "partakers of the heavenly calling" by obedience to His law we become heirs of God and joint heirs with our supreme Head, the Lord Jesus, and have access to His throne which shall stand throughout eternity. Become a subject of His holy dominion which is everlasting, which shall not pass away, and His kingdom that which shall not be destroyed" (Dan. 7: 14).

When we consider His accomplishments to reign and His adaptation to our natures that He might be touched by the feelings of our infirmities, His holy, harmless nature, freedom from sin, the sacrifice made, well might we say: "There is no ruler like unto our Lord, no salvation like unto our God." One of the peculiar characteristics of this kingdom is to destroy sin, the works of the flesh and the devil, to give unto us eternal life, for "the gift of God (Christ and His kingdom) is eternal life through Jesus Christ our Lord." When we notice all the characteristics of this kingdom, its sure foundation, its duration, its eternity, its reign of grace, we are made to exclaim: O who would longer stay without its borders, seeing that its reign is from eternity to eternity, its King the Alpha and Omega, and its empire one of unbounded love and grace, righteousness, peace and holy joy: "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost" (Rom. 14: 17). And if we, in these things, serve Christ shall be made acceptable to God and approved of men (Rom. 14: 18). Shall be made acceptable in our Beloved who wrought such a great work in us and has prepared such a holy habitotion for our enjoyment in THIS life and of eternal felicity in the world to come.

Earthly kingdoms shall come to naught, but Christ's kingdom shall never be destroyed, "for He is the living God, and steadfast forever, and His kingdom that which shall not be destroyed, and His dominion shall be ever unto the end" Oh the beauty of this kingdom, the church of Christ, how lovely will she appear. The sins of her subjects all washed away in the blood of Jesus. What happiness untold and inexperienced, "it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is" (1st John 2: 3). Kind reader, would you enjoy this happiness? Oh seek Christ, in the pardon of your sins, become one of His subjects, an heir of God, that you may have the happy privilege in the evening of this world to sit at the table of the Lord, where Jesus our King will come forth and serve. (Luke 12: 37). May God enable you to come to His church and enjoy fellowship with Jesus Christ "who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion forever and ever." Amen. May the Lord help us all, kind reader, to so adorn our profession that we may be worthy to make this applauding exclamation to our King is my prayer.

Dunkirk, Ohio.

CHOSEN IN CHRIST BEFORE THE FOUNDATION OF THE WORLD.

BY MATTIE A. LEAR.

"According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." —Ephesians 1: 4.

THE above and parallel texts show how entirely our salvation is the result of free, unmerited sovereign grace. The grand and glorious plan for the redemption of Adam's fallen race, was devised and matured in the court of heaven long before it was revealed on earth. This beneficient plan was the first evolution of that Divine love which culminated on Calvary.

When the human race had utterly fallen, when they had wandered far from God, and were still wandering farther, and farther, and were plunging deeper, and deeper in sin and wretchedness, their forlorn and hopeless condition enlisted in their behalf the commiseration, the deep unfathomed pity of the holy Trinity. It was not because of any good that God saw in man, not because he deserved this holy interference, "But God commendeth His love toward us, in that while we were yet sinners, Christ died for us." And Christ is a "Lamb slain from the foundation of the world." The whole scheme of salvation was originated and completed in the mind of Deity, without the least cooperation on the part of man.

When the fullness of time came, and at length the period had arrived for the unfolding of this most stupendous plan of love and mercy, Christ, the second person of the holy Trinity, left the courts of glory, and descended to this poor benighted sin-cursed arena, where He brake open the seals and revealed to the wondering gaze of sin-fettered, sin-blinded man, the mysteries of that wondrous book which "no man in heaven, nor in earth, neither under the earth, was able to open." The book containing the hidden, and unrevealed secrets of God's glorious plan of mercy to man. Christ alone was worthy to open that sacred book, because through Him alone, did the long pent up love and mercy of God find egress to the human race. Christ was the expression of that love, of that Divine compassion which had dwelt in the mind of Piety from the foundation of the world. Christ brought from heaven, and made accessible to man, the rich bounty of heaven, He spread the table, arranged the viands and then invited famishing man to come and partake, He extends to all a free invitation. "Come," says He, "without money and without price, come eat, and live." The feast is all prepared, the arrangements are all made, the doors are thrown open, for Christ has opened the door, and no man can shut it, no man can keep you out, no man can bar your entrance. The pressing invitation is, come to the King's banqueting house and partake of this royal feast. Reader, have you accepted of this gracious invitation? Are you now partaking of the munificence of heaven? or, are you still grinding in the prison-house of sin, shorn of your strength, fettered with the shackle of Satan, and trying to satisfy the cravings of your immortal soul with the husks of this world? If so, let me ask you, solemnly ask you, why do you still submit to this degradation, when Christ has unlocked your prison doors, and stands ready to to lead you forth to freedom and happiness? Why, in the name of reason do you prefer the fetters of Satan and his debasing service, to the emoluments and friendship of Jesus? What reason can you give now, and much less what excuse can you frame for that awful day when you shall be arraigned before the bar of Jehovah? when those eyes of flame shall pierce the secret recesses of your soul? when that voice that shall reverberate through the universe, shall address to you the question, "Friend, how camest thou in hither, not having a wedding garment?" What excuse will you then frame? Will you say "it was never offered me, the provisions of the Gospel were never within my reach?" Nay verily, however many excuses you may now make, then you will be speechless. Shame and confusion will cover you. That you may see in time, your terrible error, that you may be disabused of your infatuation is the sincere prayer of the writer.

In reading the history of Christ as recorded in the New Testament, we find that every incident of His life is mentioned as the fulfillment of some Old Testament prophecy. "For thus is fulfilled which was spoken by the prophet," is a phrase which marks the entire history of this wondrous Being from the period of His birth to His resurrection.

Nothing in the life or death of the Son of God was the result of chance; every thing occurred according to preordained laws. The malice of His enemies could prevail no further than to accomplish the purposes of Jehovah. When Pilate told Him he had power to crucify Him, and had power to release Him, Jesus told him he could have no power over Him at all, except it were given him from above. After His crucifixion and burial, when His disciples were all disappointment and despondency, He said to them when He appeared to them at Jerusalem: "Thus it is written, and thus it behooved Christ to suffer." It was fitting, it was meet, or it was in correspondence with the will and designs of God that Christ should suffer.

Having now seen that every thing connected with the eventful history of our glorious Redeemer was in accordance with the previously ordained plan, and unalterable laws of Jehovah, let us see if the same is not also true in the web and woof of the Christian's life. Peter says: "Beloved, think it not strange concerning the fiery trials which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings." Again Paul tells us, "If so be that we suffer with Christ, that we may also be glorified together." It is the design and purpose of God, that Christ and His followers shall drink of the same cup of suffering, for said Jesus to His disciples, "Ye shall indeed drink of the cup that I shall drink of, and be baptized with the baptism that I am baptized with." It is according to the Divine arrangement that Christ and those that are His shall walk together in this life. Christ told the few faithful ones in Sardis that they should walk with Him in white, "But how can two walk together unless they be agreed?" To walk with Christ then implies that we must be of His mind, that we must imbibe His Spirit, that we must have His hatred of sin, in kind at least, if not in degree, the same indifference of the world, its honors, its wealth, its pleasures, the same zeal for God's glory, the same earnest solicitude for the salvation of sinners.

To walk with Jesus also implies confidence. Those who walk with Christ have perfect confidence in Him. They believe that the path through which He leads them is the only safe path. They walk WITH Christ, they do not precede Him, they do not aim to do more than He commands, neither do they fall behind Him, they do not do less than He commands, they stop when He stops, they go when He goes. Those that walk with Christ also accompany Him wherever He goes. Though the path He treads may be a thorny one, though it may be in direct opposition to the path of worldly honor and renown yet the faithful Christian will say: "Whither thou goest I will go; and where thou lodgest I will lodge."

The life of Christ on earth was an exponent of what every Christian's life must be. It is expressed in these few words: "IN the world, and not OF the world." Consequently because we are not of the world we must expect that the world will hate us, for the world will love its own. It is no new thing for the world and the false worshiper to hate and persecute the faithful servant of God, the two first beings that were born into this world furnish an epitome of the world's history. Cain, the false worshiper, persecuted Abel, the true worshiper. The son of the bond woman has, and ever will, persecute the son of the free woman.

No wonder the apostle says: "Think it not strange concerning fiery trials which is to try you, as though some strange thing happened unto you." These fiery trials are nothing new, nothing uncommon; they do not happen to us unawares. The trials, the persecutions, the buffetings that beset our pathway through life, that confront us as we go forward in the discharge of our duties are not the result of accident or chance. Jesus knows what we suffer, He knows the difficulties of our position, but He permits these things because they are necessarily a part of that glorious plan of salvation that was matured in heaven from everlasting. We were chosen in Christ before the foundation of the world. It is only necessary then for us to perfectly obey His Word, to fully acquiesce in His will. We need give ourselves no uneasiness as to the result. The plan that was completed in heaven is perfect, now if we avail ourselves of its full benefits by a perfect compliance with its demands, heaven will be our reward. The prescription is perfect, only let us apply it fully, and a cure is certain. "So speak ye, and so do, as they that shall be judged by the law of liberty."

COME TO JESUS.

SELECTED BY J. H. ELLIS.

HE is the Savior of sinners. "This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to SAVE SINNERS." "Him hath God exalted to be a Prince and a *Savior*." This alone brought Him to our wicked world. And how does He save? By standing in our places and bearing the punishment we merited. We have broken the law, but He has perfectly kept it, for He was holy, harmless, undefiled, separate from sinners. We deserved death for our sins. "The soul that sinneth, it shall die." But He died for us. "He gave His life a ransom for many." We are under the curse. "Cursed is every one who continueth not in all things written in the book of the law to do them." But, "He was made a curse for us." "He was wounded for our transgressions, He was bruised for our iniquities; and by His stripes we are healed." "He bore our sins in His own body on the tree." This is why He became a man, was "despised and rejected, a man of sorrows, and acquainted with grief." He "carried our sorrows." This is why He suffered temptation, groaned in Gethsemane, in His agony sweat great drops of blood, was scourged, spit upon, crowned with thorns, and nailed upon the cross. "He gave His life a ransom for many." We were slaves—He came to set us free. But the price He paid was His own blood. "Redeemed with the precious blood of Christ." We were prisoners at the bar, condemned to die; but He left His Father's throne, and came and stood at our side, saying, "I will die for them, that they may be forgiven and live forever." And now that He has returned to His glory in heaven, He *lives* to save us, He watches over us, speaks to us by His Word and by His Spirit, listens to our prayers, advocates our cause, helps us in our weakness, and "ever liveth to make intercession for us." He then saves us by His death and His life. He has paid all our debts, and is ready to supply all our wants. He saves those who trust in Him, from the sting of death, and delivers them from condemnation at the judgment day. We must appear before the Judge as guilty sinners; but if we can use this plea, "I trust in Jesus, who died for me," He will at once declare us to be fully acquitted, pardoned, saved. He says to thee, reader, "Poor sinner, thou art in danger of hell; but I have brought thee a free pardon, purchased with my own blood. I died for thee. I am able to save thee. Come unto Me."

Read Acts 10: 34–43; 13: 16–41; Rom. 5; Gal. 3: 13; 1 Tim. 1: 15; Heb. 9: 11–28; 1 Pet. 1: 18, 19; 2: 24.

PERSONAL INFLUENCE.

HAVE you ever stood by the border of a pond or lake, and seen a stone thrown into its midst? The water at first forms a small rippling circle where the stone fell, then a larger and larger, till the surface movement extends even to the extremest limits of the water. Such is personal influence,—the influence of actions, conduct, words.

We are told that by our words we shall be justified and by our words we shall be condemned. (Matt. 12: 37). Truly a solemn thought! Let us also remember that significant warning, "Every idle word that men shall speak they shall give account thereof in the day of judgment." (Matt. 12: 36). Words and actions generally show the state of our hearts, even as by their leaves and fruit we know different trees. It is no light sin in the sight of God, if we do the devil's work and tempt others to evil. But what honor and glory does it bring to the Savior, once despised and rejected of men, if we induce one or more of our fellows to become soldiers of the cross and followers of the Lamb?

Some persons never call upon God, or show signs of repentance except in times of danger. They are like a fox when caught in a trap, they look pitifully, but it is only to get out.

Idleness is the mother of crime.

The Brethren at Work.

EDITED AND PUBLISHED WEEKLY,
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Lanark, Carroll Co., Ill.

LANARK, ILL., MAY 7, 1877.

A man should never tell a thing till he knows it.

Life is too short for any of it to be spent in idleness.

Three have been received into the Cherry Grove church since last report.

If you would be noted for doing great things, learn to do small ones first.

Elders Enoch Eby and David Price are the delegates from this district to the A. M. They serve on the standing committee.

If you want to keep life and good feelings in a congregation, keep it out of debt. Church debts are sores that often disturb the good feelings of the pious.

A christian's heart is, in one respect, very much like a watch, unless wound up regularly it will soon run down. Prayer is the key with which to wind up the heart.

Our intention was to have no paper published, after this issue, till we returned from the A. M.; but as three weeks will be too long for our readers to do without a paper we conclude to let our workmen run off one number while we are away.

Those who have ordered the Trine Immersion Traced to the Apostles will please be patient, and we will print a new edition of the work as soon as possible. We will have to publish about six or seven thousand copies and this takes considerable work.

When you pray for the Lord to remember the poor, don't forget to administer to their wants yourself, especially if you are blessed with plenty of this world's goods. Do not pray for the Lord to cloth the naked and at the same time refuse to give them clothing when you have plenty and to spare. Prove your unwavering faith in prayer by works of love.

We have, for some time, been out of Bro. Stein's tract entitled Why I left the Baptist Church, and hence could not fill orders though they are coming in every day. The work will be put to press soon after our return from the A. M. The demand for it makes it necessary to print quite a large edition.

The *Star and Sentinel*, (Gettysburg, Pa.,) after publishing our article giving an account of the Brethren says: "The member of the fraternity who gave us the foregoing for publication, says that it is the most complete account of the German Baptists that has ever come under his notice; and with a few exceptions, or if those exceptions were rightly divided or dissected, it would be a perfect plan of salvation."

The Brethren at Work will be sent from the time of A. M. to the close of the present year for 75 cts. We hope to add a number of new names to our list at these rates. Our readers will find the supplement which we send out with this number, quite convenient for sending in new names. As we are receiving new subscribers every day, we think it advisable to send out an occasional supplement for the convenience of those who have opportunities of procuring subscribers.

There are thousands, who, in endeavoring to acquire knowledge as they pass through the world, fail to learn one particulay art in this life. They are excellent talkers but very poor listeners. To acquire knowledge one wants to keep both his eyes and ears open. Look and listen a great deal but do not talk too much. Great talkers are not always wise. If in company with the learned let them do the talking and you listen carefully, and thereby you may learn much from them.

We (Bro. Eshelman and myself) expect to leave Lanark, for the A. M., early Monday morning, May the 7th. Will stop awhile in Chicago and then make our way to Wayne Co., O., where we expect to remain a few days. From there we will go to Pa., and likely spend some time in the vicinity of Meyersdale, Somerset and Berlin. Our arrangements after leaving Ohio are not yet definitely arranged. Several brethren and sisters are expected to accompany us. Our intention is to return home soon after the A. M.

From *Arcanum* (Ohio) *Visitor* we clip the following: "We this week commence an article descriptive of that great Christian body of workers, called Dunkards. The name is associated with much mystery to those unacquainted with the origin and workings of this particular class of law-abiding, meek and, we may say, strictly honest, God-fearing people. Their peculiarities are of Divine origin and this article throws much light upon a subject hitherto known but little of. We wish particularly to return our thanks to Jesse Stutsman, a minister of this persuasion, for a copy of *The Brethren at Work*, from which it is taken."

The District Meeting, for Northern Ills., instructed us to say to the brotherhood in general, that another effort should be made to raise some money for the Danish Mission, as Bro. Hope would soon stand in need of some. It will therefore be proper that each housekeeper lay the matter before his congregation, requesting them to give something in support of this mission, and send it in as soon as possible. Bro. Hope is working hard, and his earnest effort is doubtless accomplishing much good, and should be sustained by the brotherhood, especially so since it is so abundantly able to do so. All money sent for this purpose should be addressed to C. P. Rowland, Lanark, Carroll Co., Ill.

A gentleman was fording the Susquehanna river on horseback, and found himself becoming so dizzy as to be in danger of losing his seat. Suddenly he received a blow on the chin from a hunter, who was his companion, with the words "Look up!" He did so, and recovered his balance. It is so with the sinner. If he looks to the dark waters of his sins surging round him, he will begin to despair. He must look upward to Christ, who has been "lifted up" to give salvation.

There are thousands who are made dizzy by looking at inconsistent professors. They see their evil acts, their unholy walk and unguarded conversation, and are completely bewildered.— Should this fall under the eye of any such, we say to you, look up, do not look at inconsistent professors, if you do, depend upon it there is danger of your being condemned with them. Look to Christ, follow Him and you will be able to cross the most adverse stream of life.

The Golden Candle-stick, as it stood in the tabernacle, supported seven lamps which were kept burning constantly. There was a center upright staff, on the top of which was placed a lamp. On each side of this staff and coming out of it were three other staffs with a lamp on the top of each one, thus forming something like a semi-circle of lights with the lamp on the upright staff in the center. This candle-stick, with its burning lamps, is a beautiful figure of the parts of the Old and New Testament.

In the Old Testament we have the Law, Prophets and Psalms represented by the three lamps on the left of the upright staff. In the New Testament we have the Gospel and then following are the Acts, Epistles and Revelations. The center lamp—the Gospel represents Christ, the center of the old and new dispensations. The Law, Prophets and Psalms point forward to Him, while Acts, the Epistles and Revelations point back to Him, being represented by the three lights upon the right.

Mrs. Hayes is evidently a reformer of good type, being energetic, quiet, resolute and begins the reform right at home. She will not allow the smoking of any cigars, or the chewing of tobacco around the White House, and has also dispensed with the use of wine at or on reception occasions. She discards the foolish fashions that so greatly abound at Washington, and has adopted a plain and neat apparel, using no jewelry whatever. This is certainly a step in the right direction, especially so when it is the woman who presides in the first house in our land. This is another evidence of the correctness of the position occupied by our people. Plainness is one of the distinctive features of our brotherhood and we do hope that they will ever stand firm to it, seeing that it has done so much good among us already, and is approved by those who have the courage to face the opposition of a perverse world. If some of the leading women of the popular denominations of the day would come boldly out and lead off in this plain and neat apparel, it would be a blessing to our land. And there is some room in the brotherhood for improvement in this direction. We need to watch ourselves as well as others.

OUR DISTRICT MEETING.

THE District Meeting for Northern Illinois, was held with the church at Milledgeville, commencing at 8:30 Monday morning, April 30, and closed about nine in the evening. The churches were pretty well represented, thus enabling the meeting to act promptly with the business before it. Quite an amount and variety of business was before the council, and about all of it seemed to have been disposed of very satisfactorily. An important feature of the meeting was the missionary work, which received due attention by the entire assembly.

Regarding the Danish Mission, it was agreed that the two brethren, chosen for that purpose, do not go to Denmark at present, as there are not yet enough members there to organize, and then the threatening war-cloud hanging over Europe renders a trip, at this time, to that country very unsafe. Should Bro. Hope meet with pretty good success, and there seems to be no danger from the war, then there will be a special District Meeting called to make arrangements to send the brethren over immediately. The brotherhood, as well as Bro. Hope, may rest assured that the brethren will visit Denmark just as soon as it is both safe and advisable to do so. The field promises to become an important one and should not be neglected.

Brother Lemuel Hillery was chosen to work, for at least one year, in the missionary field in Central Ills., and is making preparations to commence his labors there in a few weeks. He will have a wide field to work over, and the ministering brethren, who can do so, should assist him in the work placed under his care. This is a field of labor in our own country, near at home, and should be diligently and carefully cultivated, for there are prospects of accomplishing much good in that part of the state. In fact, we need more home missionaries in every part of the United States. There is, at the present time, millions in our own free land, who know very little of the Brethren's faith and practice.

The meeting agreed to supply another missionary field, with preaching, in Richland Co., Wis. Two brethren, each month, are to visit and preach at different points in that county from two to three weeks. The Milledgeville church will lead out just as soon as corn-planting is over, and other congregations will take their turn in order.

Altogether the meeting was a pleasant one, and we believe that much real good was accomplished. The Christian spirit manifested was commendable; the best of feelings prevailed and all separated with kind regards for each other's wellfare. The meeting acted upon a few points of which we would like to speak, and commend them to the consideration of the members throughout the entire district, but have not time to do so at present. About one half of the time was devoted to the missionary cause.

PLEASE HARMONIZE.

I WOULD be very thankful if some one would harmonize (if such can be done) the following logic: Last Sunday I listened to the comment of a minister on Acts 2: 38. "Be baptized for the remission of sins," he said, meant *because* your sins are forgiven. When asked, what men should repent for, he answered, "in order that they might receive forgiveness of their sins." Now if some of the readers of the Brethren at Work, after reading the above named Scripture, will harmonize said minister's logic they will bestow quite a favor on one, who is anxious to know the truth and nothing but the truth.

The reason why I make this request is because we hear so many comments on Scripture, which are of a similar mysterious nature to us.

W. J. H. Bauman.

REMARKS.

We find some difficulty in harmonizing what the preacher, or uninspired man said with what Peter, an inspired apostle said. If they both would have said the same thing there would be no difficulty in it. If the preacher would get his Book, turn to Acts 2: 38 and read to his congregation what Peter said, and then preach it just as Peter said it there would be no difficulty.

But when Peter says, "Repent and be baptized, * * * * in the name of Jesus Christ *for* the remission of sins," and another preacher says, "repent and be baptized *because* of the remission of sins" there is just about as much difference as there is between human knowledge and Divine wisdom. To tell the real truth in the case, one is from God while the other is from man. Now if any man can harmonize God's truth with man's error, then he is the one to harmonize the two conflicting statements made by Peter and the preacher. We have not the least doubt about Peter being right, for he had traveled with his Lord, and listened to his preaching for nearly, or about three and a half years, and besides this, was at the time he preached at pentecost, endowed with power from on high, and spake as he was moved by the Holy Spirit.—Therefore there is not even a probability of him having been mistaken. But when we come to an uninspired man, we see things quite differently. In the first place there are probabilities of him being wrong, and secondly, we know him to be wrong, when he says things different from what Peter says them.

But let us turn to the passage and look at it. By the preaching of Peter, the pentecostians were pierced to the heart and cried out: "Men and brethren, what shall we do?" Now Peter, an inspired apostle, tells them to "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." Along come uninspired men and want to make it appear that we should repent *for* the remission of sins, and be baptized *because* of the remission of sins.—They are not willing to let repentance and baptism stand united for the same purpose, as placed there by inspiration, but want them taken separately for different purposes. Now if baptism is *because* of the remission of sins, then repentance is too, for they are both here united by the copulative conjunction *and*; and on whatever side one falls, the other must also.—To illustrate, supposing we fasten a small ball on each end of a short string, and then throw one of the balls over the house, will not the other follow, and strike on the same side of the house as the former? Very well, repentance and baptism are tied together by the conjunction *and*, and on whichever side baptism falls repentance must fall also. Now, if baptism falls, after sins are pardoned, then repentance does too. Then we would have Peter saying to those sinners who had murdered the Lord: "Repent and be baptized, every one of you in the name of Jesus Christ, *because* of the remission of your sins." Remember, that if they were baptized because of the remission of sins, then they had to repent for the same purpose. They were murderers and idolators and must now repent just because God had forgiven their sins. If repentance is "godly sorrow," as some teach, then they had to be sorry because their sins were pardoned. Now you see just where the preacher's reasoning leads to.

Of course they teach that repentance should come before the remission of sins, but the same reasoning they use to prove that baptism is *because* of the remission of sins, also proves repentance to be for that purpose also, and this logical conclusion is inevitable. If you have those wicked pentecostians baptized *because* their sins were pardoned, then you must admit, that they repented, *because their sins were forgiven* also. The uninspired preacher's logic makes the thing too absurd to be entertained for one moment, yet it is the logical result of just such a course.

Peter teaches *repentance and baptism for* the remission of sins, and Paul was told to "arise and be baptized, and wash away thy sins, calling upon the name of the Lord." And in the great commission which was intended for the whole world, we have faith, repentance and baptism as *conditions* of salvation. In the last chapter of Mark it is declared that "he that believeth and is baptized shall be saved, and he that believeth not shall be damned." Here we have *faith and baptism* connected with salvation. Now turn to Luke 24: 46, 47: "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached among all nations, beginning at Jerusalem." In this case repentance is connected with the remission of sins, being part of the commission, hence in the commission we have *faith*, which changes the heart, *repentance*, which changes the action, and *baptism* which changes the relation.

"Without *faith* it is impossible to please God." "Except ye *repent* ye shall all likewise perish." "Except a man be *born* of *water* and of the Spirit, he cannot enter into the kingdom of God."

When the pentecostians heard the preaching of Peter, and were pierced to the heart, they *believed*, for without faith they never would have mada the inquiry they did. Their hearts were changed from unbelief to belief, and hence they are now told to "*repent* and be *baptized*," completing the three steps that they were to take for the remission of sins. When Annias reached Paul he had already believed and repented, hence Paul was told to "be baptized." That is just what the preacher should tell the people. If they believe, tell them to repent and be baptized. If they believe and have repented, tell them to "arise and be baptized," and then there will be no contradicting the Holy Scriptures.

A HAPPY MEETING.

THE time for holding our next A. M. is near at hand, and hearts already begin to throb with gladness at the thought of meeting, then and there, with congenial spirits, brethren, sisters and friends. These meetings afford an unusual opportunity for a more extended acquaintance and brotherly fellowship with one another, and may we not hope for a Divine visitation—a Pentecostal shower of grace—on that day. O brother, sister, linger thou at and around the throne of God, imploring His abundant favors and mercies upon His people on that day! No day of ecclesiastical importance could be more eventful than this one. On it depends very largely the success, welfare and spirituality of the church at large. No undue importance can well be attached to these meetings when viewed from a proper stand-point. Though opposing elements stand against them, yet let it ever be remembered that we can't do without them. Union is the great secret of success, and our A. M., or something like it, is the only means of successfully preserving this union in our Brotherhood. To abandon the idea of a general representation in the church would soon develop itself in the form of unstable congregationalism, and thus we would soon be merged into unrecognizable and unrecognizing church ramifications. Such would indeed be a pitiful condition. Whatever may be done with the A. M., let it be done with caution and a special regard for the glory of God.

It would certainly be an act of wisdom, and an evidence of our fidelity towards God, were every one of us to set apart a special day for fasting and prayer in behalf of the fast approaching meeting. God will direct aright, honor and bless our meeting together for good, if we but carry the cause before Him in humble prayer. The Master has said, "that where two or three are gathered together in his name, there he would be in their midst." Let us, then, dear brethren and sisters, make the near-at-hand A. M. the subject of special prayer, that much good may be done through the adorable Redeemer, our Lord and Savior.
J. T. MEYERS.

NON-CONFORMITY
TO THE WORLD.

BY J. W. STEIN.

NUMBER VI.

"Be not conformed to this world; but be ye transformed by the renewing of your mind."—Rom. 12: 2.

THE *doctrine of our text fully exemplified in Christian life and character, must shape the design and determine the character, even of our earthly avocations.*

Whereas emulations, covetousness and sensuality prompt the world in its secular enterprise, the Christian's avocation must proceed from a proper desire to "provide things honest in the sight of all men," and to do right for right's sake. Thus the very motive of his avocation will shape its character and development. A Christian cannot engage in any enterprise that may be legitimate merely in the eyes of evil justice. There is a higher law, of Christian equity and benevolence, for the reputation of Christian life. While I have nothing to say against the honest interchange of commercial commodities, in which the party, engaged, serves the public weal and receives a reasonable remuneration for his services, I do say that a mere speculator cannot lead a Christian life. I do not mean that Christians cannot trade, for persons may do that for each other's mutual accommodation and welfare, but I mean that he whose avocation is not *productive* in some way, *must be exhaustive*, and if such a one accumulates, some one also must lose in the same ratio. A mere speculator is but an animal parasite, at best, subsisting on the strength and industries of others, a curse to society, a nuisance to every true interest, and an intolerable incubus on the energies of honest men, while on the other hand, a Christian is to be a blessing and advantage to the church and society, as well as his own family so far as his mental and physical powers qualify him. In fine, whatever becomes oppressive, whether the sword of carnal conquest, the arm of secular law, or the power of financial usury, is contrary to the benevolent and brotherly spirit of our holy religion, and will be condemned with the world. (Exod. 22: 25–27; Lev. 25: 35–38; Neh. 5; 5–11; Psalm 15: 1, 5; Prov. 28: 8; Ezek. 18: 7–9, 13, 17; 22: 12).

(To be continued.)

MINUTES OF DISTRICT MEETING.

THERE being quite a demand for the minutes of the Northern Illinois District Meeting, and the work of writing them being too laborious, I have concluded to print them. Those wishing them can have them at ten cents per copy. Send in your orders immediately.

M. M. ESHELMAN,
Assistant Clerk.

OUR paper comes out this week double size, the size and shape it will be when enlarged, and will doubtless please those who have been urging us to enlarge. As we shall miss one week, this issue is intended to answer for two numbers, and at the same time show our readers what they may expect when we enlarge.

CERTAINTY OF JUDGMENT.

THERE was a man who committed a foul murder in a Scottish castle upon a young bride-groom, at whose marriage festivities he had hypocritically assisted. The assassin took horse in the dead of the night, and fled for his life through wood and winding path. When the sun dawned, he slackened his pace, and behold! he was emerging from a thicket in front of the very castle whence he had fled, and to which, by tortuous paths, he had returned. Horror seized him; he was discovered and condemned to death. So, however far and fast we may fly, we shall find ourselves, when light returns, ever in presence of our sin and of our Judge.

CLIPPINGS.

PALESTINE.—A correspondent writes to the New York *Times*: "During the early part of this year I was in the Holy Land. Everywhere from Dan to Beersheba, I saw evidence of the renewed evergy and activity of the Jewish race. As a people the Jews are flocking back to the land of their forefathers in great numbers from all the countries in Europe. In Jerusalem and its neighborhood particularly, every plot of ground for sale is eagerly bought up by them." This remarkable movement of the Jews has been noticed by others and gains considerable significance in connection with the report circulated last fall of the establishment of the Jewish race in their fatherland though the medium of Russian battalions. The Caucasian army of the Czar is in motion and near the frontier of Asiatic Turkey. Its movements are unhindered by Turkish troops, and much less by the necessity of guarding against the jealously of European powers. It may sweep across those historic plains of Armenia as did Alexander and Cyrus, accomplishing like them the will of the Ruler of all nations and fulfilling the prophecies of His Word in the restoration of His long-scattered people.

TRINE IMMERSION.—"The practice of the early church was to immerse the body under water three several times. Tertullian speaks of it as the general custom in his time; so do Basil, Jerome, and others, some of whom say it was done at the distinct mention of each person of the blessed Trinity. Two reasons were given for this practice, the one that it represented their profession of faith in the Holy Trinity, the other that it referred to the three day's of Christ's burial. Augustine joins both these reasons together.

This practice was derived by some from apostolic tradition, by others from its institution by our Savior; by others it was thought to be an indifferent circumstance. Tertullian, Basil, and Jerome reckoned it to have been handed down from apostolic tradition. Chrysostom seems to think it prescribed in the Savior's words of institution. The apostolic canons order every minister to be deposed, who should baptize otherwise. Innovations were, however, after a time made in this respect, and controversies growing out of theological views arose concerning the practice, which at length led the council of Toledo to make rules to dispense with it; yet Strabo considers it to have been the prevalent practice of the church till the seventh century: and Vossius speaks of trine immersion, or what corresponds to it—the trine aspersion, being the general practice of the modern church."—*Henry's Christian Antiquities.*

THE BRIGHT SIDE.—Look on the bright side. It is the right side. The times may be hard, but it will make them no easier to wear a gloomy countenance. It is the sunshine, and not the cloud, that makes the flower. The sky is blue ten times where it is black once. You have troubles—so have others. None are free from them. Troubles give sinew and tone to life—fortitude and courage to man. That would be a dull sea, and the sailors would never get skill, where there was nothing to disturb the susface of the ocean. What though things look a little dark, the lane will turn, and night will end in a broad day. There is more virtue in a sunbeam than in a whole hemisphere of cloud and gloom.

GENUINE REPENTANCE.—Peter "went out into the porch and wept," but inflicted no stripes upon himself—did not beat his brain against the wall. His was a true repentance—that of a "broken and contrite heart." And Peter lived to declare the glory, the power, the divinity of his Lord. He lived to see another gird him, and carry him whither he himself would not. He died for the name of Jesus. Judas died to get rid of himself, and fearfully failed.

IF your hands cannot be usefully employed, attend to the cultivation of the mind.

MAKE no haste to be rich if you would prosper.

NON-ESSENTIALS.

A FATHER AND SON.

BY JAMES Y. HECKLER

SON.

WHAT are these non-essential things,
That people talk so much about?
I think, I never read of such,
But I should like to find them out,
What are those non-essential things?
What is that non-essential cry?
Where is it from, this great ado?
Say, what is non-essential? Why?

FATHER.

They tell us the commands of God,
Are not essential to obey,
That God commanded certain things
In quite a loose, indifferent way,
That to observe these same commands,
In serving him, is useless quite,
And non-essential to the work,
Of getting our salvation right.

SON

Are those the non-essential things
That people talk about so much?
I now begin to understand,
Although I never read of such.
But did not Satan in the snake,
Speak lies, and say to mother Eve,
"Ye need not keep the Lord's commands,
'Tis non-essential, I perceive."?

FATHER.

Well said, my son; attention pay,
For heaven and earth shall pass away,
But not one word that God could say,
Shall fail to be fulfilled some day.
There's not a word of His command,
That's non-essential to obey,
For God is true and cannot lie·
He is the truth, and Christ, the way.

They tell us, if the heart is right,
And we our conscience well attend,
We need not fear of being lost,
But will be happy in the end.
But that is false; no heart is right,
That disobeys to serve the Lord. —
The conscience likewise must be made,
Submissive to His will and word.

AN EARNEST CALL.

BY O. F. YOUNT.

"God is faithful, by whom ye were called." 1. Cor. 1. 3.

THERE are two very important thoughts included in this text. 1st, The faithfulness of God. 2nd, Our calling. We beg leave to look at the latter first.

1st, The language which Paul used to these Corinthians, when he says: "Ye were called. This implies a thought of past action; it conveys the idea that they had obeyed this call. For if they had not, the language would be different, something similar to this: "He calls you."

2nd, It conveys the thought, if we have not obeyed this call, it is necessary that we heed it, for if it were necessary for those Corinthians to obey this divine precept, it is our duty to observe the same, as all will admit. What it took to make Christians 1800 years ago, it takes the very same thing to-day, nothing more nor less will do.

3rd, It implies a thought of the love of God towards the children of men.

4th, It has in it a thought, that we were with God at one time; the term "call" is to us. It is not to persons, who have never been in the kingdom, (if there be any). Illustration: The parents who see the child going to the place of sin, call only them who have strayed from their threshold. Likewise in the call of God unto man; there is no difference, I mean in returning to Him; for we were all at one time in the kingdom. We all have sinned, and now the call is to all who have not obeyed it yet. Like the parent, he sees his child associating with bad company. He knows where his son will soon be led to, the father, knowing this, "calls" him to return. He loves his child, he persuades him to turn from the vices of sin.

How many mothers are weeping today, in thinking of the degraded characters of that son or daughter whom they love, and which perhaps, have gone step by step, until there is almost no hope of their return! They have been called by that father and mother, but they heeded it not. They do not call the one who has returned. No, the one, who is fast sinking, the one who is running fast in the broad road that leads to everlasting destruction. They call you, dear son and daughter because they love you. They want you to retrace your steps. — You have been one, who was numbered in their family, but now you have wandered far away, regardless of their calls; but still they call.

It is precisely so with the wanderers from God, the Parent of all. Dear reader if you be such, it is God your Father, who calls you to return. He calls because he loves you. When you were born in the world, you were in the kingdom, but now you have wandered from God your parent, you have become a prodigal. He bids you return. He knows, that if you keep on in the path of sin, that hell will be your doom. — Therefore he still calls you. He wills that you should become an heir of heaven instead of hell. He invites you, because He loves you, He is your Father.

The question may be asked, what does God call me to do? We answer: "He calls you to forsake sin, to believe in Jesus, to repent of all your sins without any reserve. He wants to have a full surrendering of the heart to him; not to have a will of our own, no, remember there was a Peter, who had thought like this, but Jesus gave him to understand, that would not do. His will must be subjected to the will of God, or else he could have no part with Jesus. Kind reader, if you are impressed with thoughts of this kind, we kindly ask you: "Would it not be better to submit to the will of God in everything, than to have no part with Jesus? This is, what He calls you to do; not a part, the language, "born of God," implies an entire submission to His will."

Sometimes thoughts like the following fill our mind: "I would obey God, I know He calls me, but here He demands this of me, and that; if I would observe these things, I know, I will be laughed at." Ah, let me say, if you would feel as you ought to feel, there will be nothing in the way. It will be an easy task to heed His call. You will not think of the finger of scorn. No, indeed, a truly penitent sinner, burdened with sin, coming to Jesus, will be impressed with thoughts like these: "Lord, here I am, what wilt Thou have me to do. I heard thy call. I heeded it. I feel that I am the chief of sinners. I want to become a child of God. I am ready to do thy bidding in everything, no reserve at all. I want to surrender my whole heart to thee. I am tired of living in sin. I want a home in heaven."

Therefore with these feelings he searches the Scriptures, he learns his duty, he passes nothing by, he does not think of the finger of scorn, no he has something more important.

Dear reader, I am inclined to think, after we have come to Jesus, and are truly born of God, we will have no desire at all, to lust after the things that, are sinful, if we do, we are not growing, we are not adding to our faith virtue, and to virtue knowledge, etc. We are like Lot's wife looking back. There was something, that she had left back, that she did not fully give up to be destroyed by the flames. Yes, her treasure was there. They, clinging to her heart, she looked back, and we see the consequences of it.

How many have started out on their Christian pilgrimage here in this life, and, like Lot's wife, get no further. The cares of this world cling to their heart; they forget Jesus; put off serving Him as a secondary matter.

Many talk like this: "If I cannot do anything during the week, or if it should be a rainy day perhaps, I will go to church. On Sunday, if it is rainy, I cannot go." But on Monday he has made his arrangements with himself that this must be done, it makes no difference what kind of a day, whether sunshine or rain. The reason of this is, because in the latter case, money is the aim. But when the salvation of the soul is at stake, then it makes no difference.

Dear reader, do you know of such?— If you do, are they working members in the cause of Christ? Should we not be earnestly engaged in the service of Christ, nor desire to return to the beggary elements of the world? We should be active Christians, growing disciples.

As we have already intimated, if our desires are still with the things of this world, after we have covenanted to forsake them, it is a strong evidence, that we need a little more conversion. Perhaps it goes with us, like with some of the disciples when Jesus told them: "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven."

The term "called" does not only imply obedience to that call, at the time we obey, but we should remember it afterwards. It is a call, that enlists you in the service of Jesus for life. It is a call, that brings you unto a full submission of His will. It is a call, that causes a growing, an advancement If milk is our food at first, it should not be all the time, we should soon be able to eat strong meat. Thus we will be healthy Christians in the service of Christ.

A good evidence of spiritual health in the Christian is a keen appetite. "Blessed are they, which do hunger and thirst after righteousness, for they shall be filled." A certain writer says: "Happy is that church, which has the most hungry souls in it. * * * When Christ's flock so hungers for the Word, that they will come through storm and cold after it, when they so yearn for the conversion of sinners, that they will not be satisfied to leave one stone unturned, or one promise unused at the mercy seat, they are perfectly certain to have a rich gift of blessings. It is delightful to preach to people with such appetites. They care little about the "dressings" of the dishes, the decorations of the table, so that they get their fill of the substantial meat of the doctrine, and the pure milk of the Word."

Kind reader, are you such, or are you not? Have you obeyed this "call"? Have you a certain time in the future, that you have said to yourself: "I will then obey this call?" Have you never thought, that that time perhaps, may never come? And would it not be wisdom on your part, if you would obey it now? You know not, whether even the next hour, is yours. How many have passed away without a moment's warning? Think of it for one moment! Here I am, living away from my God, regardless of His calls, what, if I would be called to bid adieu to this world this very hour? Would I be ready to meet my God in peace? No indeed, the place where Jesus has gone, I cannot go; the place where my father and mother are going, perhaps have gone, I cannot go.

We shall now dismiss this thought, and add a few thoughts of the faithfulness of God. If you have not yet obeyed this call, is it, because you think God is not faithful to His promises? Surely this is not your excuse. Has He not been faithful in all that he has promised to man? Can we think of one instance where he has not been?

Dear brethren and sisters, we, who have obeyed this call, let us be encouraged to still pursue our journey onward with zeal. Let us not become slothful or lukewarm in the service of the Lord.

The apostle felt sure, that God is "faithful" when he used the language: "For we know, that if the earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." In looking at the prophecies and promises that God has spoken and promised in time past, ought this not to be sufficient. Then, if we have not come to Christ, what is to hinder us? Surely his faithfulness is sufficient, and if we come to him, what is to hinder us, of still pressing on towards the mark for the prize? Is it because we think the prize is not worth laboring for? Surely not.

Let us then, when troubles and temptation darken our pathway, think: "God is faithful," and hence we should be. — Perhaps these Corinthians sometimes were discouraged, when they had to witness the burning at the stake of some of their brethren. But Paul encourages them by saying· "God is faithful."

The revelator says: If thou art faithful until death, I will give thee a crown of life." Remember this, brethren, if you should suffer as a martyr at the stake, be faithful to your calling, for "God is faithful," he will give thee a crown of life."

Tippecanoe City, O.

SEEK FIRST THE KINGDOM OF HEAVEN.

BY A. W. WATT.

"But seek ye first the kingdom of heaven, and his righteousness, and all these things shall be added unto you."—Matt. 6: 33.

IN commenting on this text, we notice first the duty, which is made obligatory upon men in the word "seek."

Duty on the part of man, brings God into no condition of indebtedness to him, for we read: "After you have done all those things, which are commanded you, say, we are unprofitable servants." But yet, such is God's plan, that He gives grace and glory only to those, who seek in the ways of his appointment. His language is: "Seek, and ye shall find, knock, and it shall be opened unto you." "Open thy mouth wide, and I will fill it." "They, that wait upon the Lord, shall renew their strength." Indeed, effort is everywhere in Scripture, made the condition of spiritual blessing. "Work out your own salvation with fear and trembling."

But now we will notice a few reasons, why we should first seek the kingdom of God. In the first place, it is God's command. And what God commands, man should obey. We are accountable beings, justly accountable. God is the author of our being, has the right to speak; and the duty to hear and obey, is sacred and binding upon us all. The stubborn and rebellious son who would not hear the voice of his father or mother, was, according to the mosaic law, punished summarily, and taken away from the land of the living. But how much sorer shall be the punishment of those, who have treated with contempt the divine commands!

Again, it is our interest and happiness for time and eternity, to seek first the kingdom of God. These who seek first the wealth, honor and pleasures of this life, — and their number is great, — seek that, which is unsatisfactory, while enjoyed, and must be perpetually relinquished at death. The man, that possesses temporal wealth, cannot carry his possessions with him into the future world. His winding sheet is all he can claim in death. But the man, who has in time laid up for himself a good foundation against the time to come, has sought first the kingdom of God, will find death but the door of entrance into his treasure house.

Further, our own judgment, and the examples of the good and intelligent of the present and former ages, would lead us to seek first the Kingdom of God, and His righteousness. Man's judgment and conscience are on the side of God's law. It is the heart that is depraved and opposed to the divine law.

"Come now, and let us reason together," said the prophet, not doubting, but that right reason would sanction as right, all that God commands.

Montezuma, Ind.

EXCUSES.

BY J. W. METZGER.

WHILE looking, and seriously meditating over the records of the Bible, solemn thoughts frequently arise in our minds, worthy of our serious consideration.

When the Lord called Adam and said: "Where art thou?" he answered "I heard Thy voice in the garden, and I was afraid." Knowing the great truthfulness of God, he felt condemned already, because he had committed a sin. But he laid all the blame on the woman, and she, in turn, laid it on the serpent. Just see, how ready man was to make an excuse.

Next we come to the case of Saul, when he was sent by the command of the Lord to go, and utterly destroy all the Amalekites, but failed to do so. He committed a sin, yet, when found guilty, how ready was he to put the blame on the people.

Now, did it answer and clear him? We say, No Neither did it set Adam free. The fault rested upon them, and the penalty followed, notwithstanding all their excuses, which did not change the mind of God.

Again we find: A certain man made a great supper, and bade many, and they all, with one accord, began to make excuses. But what was the consequence? The Lord said: I say unto you, that none of these men which were bidden shall taste of my supper.

Now we understand, that excuses did not answer in any of the cases above referred to. Now we are just as guilty in many respects. First, here come the many calls for preaching the gospel. — Well the minister says: If I had the means I would freely go." Another says: If I had time I would go. Another says: "If I thought, I could do any good, I would go, but I think, others can do more good, so I will stay at home."

Here is the BRETHREN AT WORK, a paper, just what we want. So far this goes, all right, but it cannot do all the work. There is some left for others to do. Some make excuses for not taking the paper. They say: "Money matters are so close, times hard; but when something is wanting to gratify the carnal nature, then the means are not so close, they are ready to give the last cent for a useless thing, then throw it away, and get some more.

Now, brethren, let us be careful in making excuses. Some may be legal, and others may not, and while poor sinners make all kinds of excuses for not coming to the church, remember the above.

We will now submit the above for the serious consideration of the kind readers of the paper. May the Lord bless all that is done according to His will is the prayer of your unworthy brother.

GOD'S ORCHARD.

BY J. S. MOHLER.

"But He answered and said· 'Every plant that my Heavenly Father has not planted, shall be rooted up."—Matt. 15: 13.

THE first feature we shall notice in this language, is its positiveness. — Christ does not say "may be," or "perhaps," but "*shall be* rooted up."

The term *plant* generally refers to the vegetable kingdom, but in this connection it refers to principle in the human heart. If it referred to human beings, regardless of principle, then God would be the author of every "plant," from the fact, that He is the Creator of all men; but it is evident from the above language that there is some planting done, which is not of God, and that will be rooted up. Principles may, be bad as well as good. Hence David says in referring to the righteous: "He shall be like a tree, planted by the rivers of water", (Ps. 1: 3). Again, "Those that He planted in the house of the Lord, shall flourish in the court of our God" (Ps. 92: 13. Again, "The branch of my planting" (Is. 60, 21). Again to the wicked: "Yet I have planted thee, a noble vine, wholly a right seed; how then art thou turned into the degenerate plant of a strange vine unto me" (Jer. 1: 21.

Then it is evident that there is planting done, that is of God; and that there is planting done that is of the devil. — The question then arises: To what class are we

LABELED.

Are we labeled: "God's plant," or the "Devil's plant?" This brings forth another question. How shall we know, whether we are of the Lord's planting or not? We answer, that we can only know this by attending to all the requirements of the great Nursery man, or Husbandman, who says through one of his servants: "And hereby we do know, that we know Him, if we keep His commandments" (John 1: 2, 3). There is no guessing about it. It is clear and plain. But disobedience on the part of any one, to any, or all of the commandments of the Lord, is evidence that such a one is not a plant of the Lord's planting.

Naturally we are all plants of a degenerate kind, and to become a plant of our Heavenly Father's planting, we must be

TRANSPLANTED.

Through the word and Spirit of God we discover our own degeneracy, i. e., the worthlessness of the fruit of our lives, that within us, there dwelleth no good thing, and laying hold of the means of grace, we are translated from the kingdom of darkness, into the kingdom of God's dear Son.

Naturally the best time to transplant is, when the plant is

YOUNG AND TENDER.

It is more likely to take root and grow, and is easily trained to grow in any desired direction. This is equally true in a spiritual sense. Persons, who are transplanted into God's vineyard in youth, have all the advantages of Christianity in their favor, and generally become much more fruitful to God, than those who have spent the greater part of their life in sin and folly. All the attributes of their intellectual and moral nature are trained by the influences of Christianity. Their hearts being tender and their affections not yet concentrated on the beggarly elements of the world, are susceptible of being raised to heaven and fixed on heavenly things. But the aged sinner, like the dried plant, is twisty, crooked, and altogether out of shape, and is hard to get in a proper position for a "goodly vine."

Again, naturally a plant to grow well, requires a

GOOD, DEEP SOIL.

This also applies well spiritually. Unless the deep fountains of the heart be broken up by the plough share of God's holy word and Spirit, we cannot bear fruit to the honor and glory of God. Christ referred to a class whose hearts were not properly prepared for the reception of this heavenly plant, by the seed that fell by the wayside; among the thorns, and on stony ground, all of which perished, but that, which fell on good ground, brought forth bountifully.

Again, naturally when persons plant a young tree or plant, in order to support it against the storms, and winds that would drive it out of shape, and perhaps destroy it, they set by the side of it, a

SUBSTANTIAL POST,

and fasten the plant to it, and it is safe. How beautifully this illustrates the safe condition of the young plant in Christ! Without Christ, we would all perish. — "Without me," says Christ, "ye can do nothing." Christ has all the power, and by obedience to His word, we connect ourselves with Him. Hence says the apostle: "Your lives are hid with Christ in God." Again, "As many of you, as were baptized into Christ, have put on Christ." We are fastened to Christ, and all the storms and persecutions and adversities of this life cannot sever us from Christ. "There is neither height nor depth, life nor death, principalities nor powers, things present, nor things to come, nor angels nor any other creature, that is able to separate us from the love of God, which is in Christ Jesus.

Again, naturally, when we set out a valuable plant, we are anxious, that it

GROW.

We watch its buds carefully, and as soon as we see them swell, and open out, we rejoice in our success, and that the plant may continue to grow, the heat of of the sun is necessary, as well as the rain from heaven. This is also true in a spiritual sense. Christianity is a live work. Hence says the apostle Peter: "Desiring the sincere milk of the word, that ye may grow thereby. Again, that ye grow in grace, and in the knowledge of our Lord Jesus Christ." Also: "Add to your faith virtue, and to virtue, knowledge." Also: "pressing forward towards the mark, etc." Also: "Be alive to God, and dead to the world."

Many other scriptures might be used, to show the live, progressive nature of Christianity, but these are sufficient for the present purpose. Our own experience tells us: "It is onward and upward," all the time.

The heat of the sun illustrates the warming influences of the Holy Spirit, and the rain from Heaven the grace of God in the heart.

Again naturally, that we might have a fair and well-developed tree, it is necessary, frequently to use the

PRUNING KNIFE

to cut off those unnecessary branches, that would mar the beauty of the tree, as well as hinder its productiveness. — How forcibly this brings to mind the doctrine of "self-denial." There are many sprouts that spring up from our corrupt hearts, after we have been transplanted, that must be cut off. Evil desires, inordinate affections, malice, hatred, envy, lust of the eye and of the flesh. Honor, pride, dishonesty, falsehood, profanity, and many other things, are constantly affecting us in some way or other, and must be cut off. There are things that are lawful for us to do, so far as this life is concerned, but which if indulged in, will debar us from heaven, hence must be cut off, such as drunkenness. A man may be under the influence of intoxicating drink every day, and spend his own money, and disturb no one, and there is no law against him, but in the sight of God, he is a drunkard, and the drunkard shall not enter the Kingdom of Heaven. This right or habit, or right hand or foot, must be cut off. It is better to enter life, halt or maimed, than having all our members to be cast into hell fire. The same might be said of pride, fashions and other things, which we might have a right to indulge in, in this life, but which will debar us from Heaven. Hence use the pruning knife.

But the real value of any tree is tested by the

FRUIT

it bears. The tree may look ever so fair outwardly: if the fruit turns out to be poor, it is rooted up and thrown away, and a better one put in its place. This truth applies well spiritually. There are those in the church, whose outward appearance is fair, have on sheep's clothing. Like the Pharisees of old, whom Christ compared to whited sepulchres, but inwardly were full of dead men's bones and corruption.

Christ further says: "A good tree cannot bring forth evil fruit, nor a corrupt tree bring forth good fruit." Make the tree good, and its fruit will be good, or make the tree evil, and its fruit will be evil. "Every tree that bringeth not forth good fruit, is hewn down and cast into the fire." The fruit of this heavenly plant are love, joy, peace, long-suffering, goodness, gentleness, meekness, temperance, patience, and such like, against which, there is no law. Its fruit commends itself in the sight of God and men.

Again, naturally, when we have a tree that bears excellent fruit, we use all the means in our power to stimulate its

PRODUCTIVENESS.

We want all the fruit we can get of that tree, on account of its excellent quality. This is equally true in a spiritual sense. Hence says Christ: "Herein is my Father glorified that ye bear much fruit" (John 15: 9). Again: "Every branch that beareth fruit, He purgeth it, that it may bring forth more fruit" (John 15: 2).

This purging process is very unpleasant to the flesh and the carnal mind, but by it we have removed from us the dross of our nature, which perhaps could not be removed so effectually any other way. The apostle says: "Whomsoever God loveth, He chasteneth, and scourgeth every son whom He receiveth." God's children in all ages of the world, have passed through the furnace of affliction, and being found faithful, were made better, and came nearer to God than they ever were before. They were made more fruitful.

The apostle further says: "I glory in tribulation." Every trial and difficulty we pass through, but quickens the life and energies of our spiritual nature, and alienates our affections from things earthly, we place them on heavenly things, and can truly say with the poet:

"Even though it be a cross, that raiseth me:
Still all my song shall be,
Nearer my God to Thee."

Again, naturally every good nurseryman will take pains to weed out all the foreign plants. Just so spiritually. The great Nursery man will come from heaven to examine His nursery stock, and to weed those noxious plants. Those tares shall be gathered together into bundles, to be burned, and the wheat, — those good plants, to be gathered into the garner of our Heavenly Father.

These facts should prompt us all to greater diligence in our divine calling, that we may be labeled: "Trees of the Lord's planting," when that little book will be opened, to test, who are the Lord's planting, and who are not. Sinners should also seriously consider the importance of this language of Christ, that as certain, as it was spoken, just as sure it will be fulfilled, and endeavor to be transplanted into the Nursery of the Lord, that they, with all the redeemed might at last receive the approbation of the Great Husbandman: "Well done, thou good and faithful servant, enter thou into the joy of the Lord.

CORRESPONDENCE.

FROM DENMARK.

ASSENS, April 3rd, 1875.

Dear Brethren:

I HAVE returned home sick from exposure. Found family sick. Had two and three meetings every day for a month, and besides this, people were continually asking me questions, telling their cares and troubles. If sickness had not prevented, I would have staid longer for the sake of those who are almost persuaded of the whole truth. But brother Hansen and our sister will look after and encourage them until I recruit and return.

I hope our dear brethren will be sent this summer. The cause here will be hurt if they don't come. Our young members are anxiously looking for them; and those, also, who have about made up their minds to join with us, desire to see them. We have often told them the brethren will come, and now shall our promise to them be fulfilled? Our sister has concluded not to go to America.— Our united love to you all. We need your prayers, your care.

Yours in Christ, C. HOPE.

[The following letter was sent by Bro. Hope, and is here given to show how the truth is taking hold in Denmark.—E.]

ALSTRUP, April 2nd, 1877.

C. Hope, Dear Brother in Christ:

Your two letters received, and I feel thankful for the historical information you sent. I would have been glad to meet you, but I learn that sickness prevented you seeing me. I suppose I can give you some information concerning those who used trine immersion in Copenhagen. I was there recently holding meeting, and some Baptists being present, I gave them some of the Brethren's tracts, and also talked to them. They regard me as a stranger now. It made my heart ache to hear some of them speak lightly of feet-washing. They regard it as an act of kindness, claiming that in winter, when a member comes to remain over night, some one should wash his feet. But after all, even this kind act is always forgotten. I read to them the Word of the Lord and maintained that God is able to add His blessings to the obedient. Of course some of them had to admit this in a certain way, but I have found to my sorrow that most all Baptists despise your tracts; but by so doing they drive me only closer to you. They told me that there is a —— church in Copenhagen, and I thought perhaps they used trine immersion.

Dear brother I am tired of our condition; but I am glad that I have learned to know some of the Brethren. I have for years earnestly asked the Lord for light and knowledge, and it seems I am getting nearer the truth. I do not know what my former friends will do. Each of us must act as best we can. I see how good it would be to assemble regularly with those of one mind for the building up of the inner man. This is preferable to wasting our strength on those for whom there seems but little hope of reaching. But bear with me, if I love to know what I am going to join. I consider my wife, children and friends, and O, if I should lead them astray! But I am happy to be led right, and to lead others right in the way of godliness. Pray for us, and especially for me, your weak brother. May the Lord help us to act so that at last we can hear His blessed and comforting words, "Enter thou into the joy of thy Lord."

C. C. ESKILDSEN.

FROM A MINISTER OF THE M. E. CHURCH.

M. M. Eshelman, Dear Brother:

YOUR paper, the BRETHREN AT WORK, is very acceptable in our house. Its editorials are good and spiritual, founded on the Word of God, which is the fountain of all truth. The Dunkard church is progressing beyond my expectation, especially on the subjects of the new birth, regeneration and sanctification by repentance and faith in the Lord Jesus Christ. We are only saved by faith through grace, and that not of ourselves; it is the gift of God, and the evidence of saving faith is the forgiveness of sins, and the gift of the Holy Ghost. This is the baptism we all must have to die in peace.

When I get back from the office, it is a question between my wife and me who shall read the BRETHREN AT WORK first. When we read it through, we give it to some neighbor to read, and so it goes on.

Write soon. Yours, J. S. B.

REPLY.

We are glad to hear that the BRETHREN AT WORK is so interesting to you. Hope it may continue to merit your confidence. You know all religious writing is good in proportion to its proximity to the Fountain of Truth. In building up primitive Christianity by means of the press, it is our duty to dip our pens in the one great Fountain to meet God's favor.

No man can save himself. God holds that prerogative, and graciously offers us *His* method of bringing us to Him. We know nothing *of* Him except *by* His Truth. *He* is our beginning and our end, if we accept Him as He offers Himself. There is a Divine part and a human part in the matter of salvation. The Divine part is to offer, to propose terms, and the human part is to accept. God asks us to believe, repent and be baptized, for which He promises as pardon of sins, gift of the Holy Ghost, and the hope of eternal life. To accept His offer, will surely bring us the fulfillment of the promises. Once in full fellowship with Him on His terms, He bids us to no longer fashion ourselves according to the former lusts, but to conform to all His requirements, do all He bids, believe all He promises, and finally rise in glory and honor, victorious over all our enemies.

Is not this worth striving for? Is not God's truth above all our thoughts? Great and marvelous is His work; none can equal it, none can overthrow it save for the time being. May we continually desire to be baptized into the whole Truth, have it above, around and beneath us, that God may be pleased with us and we be saved. Yours in the one glorious hope of the Gospel. E.

FROM PENNSYLVANIA.

ALLENTOWN, April 23rd, 1877.

Dear Brethren at Work:

INASMUCH as church news, telling of the prosperity of Zion, is always read with great interest by the *brethren at work*, I thought of giving you a few items for the columns of your valuable paper. Our district here is composed of this place, Bethlehem, Springfield and Indian Creek. Brother Jacob Booz, in the first degree of the ministry, in the spring moved to Indian Creek, leaving the charge at Springfield vacant. Bro. Moses Shuler, in the second degree of the ministry, lives some distance West of this city. Our housekeeper, old Bro. Sam. Harley, who has labored long and faithfully in the Master's cause, is now in feeble health, the time of his departure being near at hand. It was therefore agreed upon in council to elect a brother to the ministry at Springfield. Accordingly the brethren and sisters of the first three named places assembled at Springfield, on Saturday afternoon, the 21st inst., to make a choice. Bishops Henry Cassel, Jacob Gottwals and Jacob Reiner officiated. Ministering brethren Henry Price, Jonas Harley, and Jacob Booz, of Indian were also present. After due exhortation and prayer by Bro. Henry Cassel, the brethren and sisters proceeded in great solemnity to vote, the lot falling upon Bro. Benj. Hottel, a worthy brother yet in the prime of life. May he prove faithful to his great responsibility and be instrumental in bringing many souls to Christ. Brother Moses Shuler was also ordained to the office of bishop. So you see that the cause of the Master is also progressing a little in these parts. We give God all the glory for guiding all things so gloriously.

H. F. ROSENBERGER.

A SAD AND FATAL ACCIDENT.

[Copied from the Primitive Christian by request.]

ONE of the most painful and distressing accidents that we were ever called upon to witness, happened on the morning of March 11th, 1877, in the family of Bro. Levi and sister Shaffer. While Bro. Shaffer and some of the other members of the family were at meeting, some four miles from home. Sister Shaffer remained at home with her children, and among those children was their oldest son, about eighteen years old, and while he was in the act of lifting the tea-kettle from the stove, with boiling water in it, and finding the handle very hot, he dropped the kettle so near the edge of the stove that it fell off, and fell on the head-board of the cradle, in which little Jennie, nine months old, was calmly and sweetly sleeping. When the kettle fell on the cradle the lid came open, and the boiling water fell on the face, head breast and left arm of the little, peaceful sleeper, causing a frightful burn. The physician thought it was not a dangerous burn, but on the night of the 12th she took a spasm which lasted about six hours, and on the following night she had near a dozen, and on the morning of the 15th, about two o'clock, little Jennie's suffering ceased. She yielded up her little life into the hands of the Creator, almost as calmly as she was sleeping when the awful accident happend. It is thought that the babe was not conscious of much pain, as it was kept under the influence of medicine all the time. Thus little Jennie passed away. Dear father and mother, weep not for your darling child; it is happy, but prepare to meet it in heaven. And now, dear children, as you loved Jennie here and was happy in her company, prepare to meet her in heaven. Jesus has said: "That except ye be converted, and become as little children, ye cannot enter into the kingdom of heaven," and as you were standing on the verge of that little grave, while little sister Jennie was lowered slowly and solemnly into the little narrow bed, did not each of you breathe forth that prayer, and say, farewell Jennie, farewell, we will meet you again in that sweet home, where we will never part. Then we advise you to prepare for that meeting, that it may be pleasant and joyful.

N. C. WORKMAN.

Sciola, Iowa.

PLAIN PREACHING.—Bernard, preaching one day very scholastically, the learned thanked him, but not the godly; but when, another day, he preached plainly, the good people came blessing God for him, and gave him many thanks, which some scholars wondered at. "Ah," said he, "yesterday I preached Bernard, but to-day I preached Christ. It is not learning but teaching, not the wisdom of words, but the evidence and demonstration of the Spirit, that is welcome to saints."

FRANKIE SINGING.

"Jesus, lover of my soul,"
Sang my baby boy to-day,
Both his little dimpled hands,
Busy with his childish play.

"Let me to Thy bosom fly,"
All unconsciously he sung,
And I listened dreamily,
To the music of his tongue.

"Hide me, O my Savior hide,"
While his sweet voice softly strayed,
O'er the tender, pleading words,
All my soul within me prayed:

"Hide me, O my Savior, hide."
In thy love compassionate,
From the evils that betide,
From the trials that await.

"Till the storm be overpast—
All the storms of doubt and sin,
Till the pearly gates at last,
Open wide to take us in."

"Other refuge have I none"
Ah! my darling, say'st thou so?
Kneeling low before His throne
He will shelter us, I know.

Let me with my baby plead:
"All my cares to Thee I bring,
Cover my defenseless head
With the shadow of Thy wing"

Porter Co. Vidette.

FROM ELK LICK, PA.

BRO. Bashor came to our place on the 10th of April, and after a few days rest, began a series of meetings in West Salisbury on the 20th inst., which has been in progress for one week The meetings were well attended from the first by all of our citizens, those of other denominations not excepted. On Sunday night a number came forward and made the good confession. Next evening at 5 o'clock we met at the water side, and after prayer the ordinance of baptism was administered. Each succeeding evening the same has been witnessed. Last evening Bro. Bashor preached his farewell sermon. The house was filled, and the best of interest manifested. We feel, if the meetings could have been continued, many more would come to Christ. In all we had nine discourses preached, and as a result 43 were united by baptism, 1 reclaimed, and one more applicant; in all 45. This was one of our seasons of rejoicing on earth, and may the blessings of God be with our brother!

Bro. Howard Miller, formerly of Plum Creek Normal School, was among the number of converts. May the Lord instruct all of our young members to greater usefulness is our humble prayer. Bro. Bashor leaves us to-day. His health is improving even while laboring hard for Christ. His next meeting will be at Somerset, where he will remain until the 12th of May; then go to Berlin, and after the A. M. return West

Your paper is liked by all who read it.

Yours in Christian Love,

SILAS C. KEIM.

ANNOUNCEMENTS.

Notices of Love feasts, District Meetings, etc., should be brief, and written on paper separate from other business.

The Lord willing, the Brethen of the Cottonwood church will hold a Lovefeast on the 12th of May, 1877, at the house of Mr. Daniel and sister Beed, sixteen miles south of Emporia, Lyon Co., Kansas, six miles north-west of Madison, Greenwood Co., Kansas, and one a half mile north of the Verdigris river. All are invited, especially ministering brethren.

ELI FRANKS.

Please announce, that, the Lord willing, we intend having a communion meeting at our meeting house, on the 26th and 27th of May in the Seneca church, Ohio. A special invitation is given to all to be with us, who have an interest in the work of the Lord.

ISRAEL ROOP.

LOVE-FEASTS.

Hurricane Creek church, Bond Co., Ill June

South Waterloo, Iowa, June 26th.

Mulberry Grove church, Bond Co., Ill., May 30 and 31.

Maple Grove church, Ashland Co., O, May 12.

Big Grove Church, Benton Co., Iowa, June 23rd.

Cherry Grove, Carroll Co., Ill, May 29th and 30th.

Silver Creek, Ogle Co., Ill., June 1st and 2nd 10 A. M.

Yellow Creek, Stephenson Co., Ill., May 26 and 27, 1 P. M.

Pine Creek, Ogle Co., Ill., May 24 and 25, at 10 A. M.

Rock River, Lee Co., Ill., May 30th and 31st at 4 P. M.

Hickory Grove, Carroll Co., Ill., June 20th and 21st,

State Center, Marshall Co., Iowa, May 26th and 27th.

Okaw church, La Place, Piatt Co., Ill., May 26th and 27th.

Howard church, 12 miles west of Kokomo, Ind., June 14th.

Maquoketa church, Lost Nation, Clinton Co., Iowa, June 28 and 29.

Bachelor's Run church, Carroll Co., Ind. May 29th 1877, at 2 o'clock P. M.

Middle District, 14 miles north of Dayton, O., May 29, at 2 o'clock, P. M.

Lewistown, Winona Co., Minn., first Saturday and Sunday in June, next.

The 26th of May, at the residence of Bro. Daniel Stoner, four miles South of Hutsonville, Crawford Co., Ill.

DIED.

Obituaries should be brief, written on but one side of the paper, and separate from all other business.

SHIRK.—On the 29th of April, Bro. Jacob Shirk, of Mt Carroll, in his 71st year.

Bro. Shirk was a native of Franklin Co., Pa., but has resided in this county for the past twenty years. His death was caused by disease of the heart and dropsy, from which he suffered long and patiently. He died, as he had lived,—a true Christian.

The funeral services were held in the Brethren's meeting-house in Mt Carroll, by brethren John Emmert and George Zollars. A large concourse of friends was in attendance.

LIST OF MONEY, RECEIVED

—FOR—

Subscriptions, Books, Pamphlets, etc.

P S Garman	2.00	I Barto	1.00
J B Miller	1 60	G McDonalds	1.50
H S Danver	2 25	W A Yeager	1.00
R Maugans	1.00	S C Burnham	.85
C J Meador	2,00	S Beeghly	2.00
H Turnor	.27	J M Whitmer	1.50
S Z Sharp	3.25	S Meekee	1. 25
A Bearss	3.70	D W Martin	2.00
C Gilbert	.75	S C Showalter	4 80
J Kimmel	1 35	L Garber	1.00
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H P Brinkworth	50	J Harshman	50
R Grubb	6 00	H E Rowland	25
R W Hufford	25		

☞ The above does not include money paid to us in the office.

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Edited and Published by J. H. MOORE,
J. T. MEYERS, M. M. ESHELMAN,

Assisted by R. H. Miller, J. W. Stein,
Daniel Vaniman,
D. B. Mentzer, and Mattie A. Lear.

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The Brethren at Work.

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BY
J. H. MOORE,
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LANARK, ILL., MAY 21, 1877.

NOTHING TO DO.

"NOTHING to do!" in this world of ours,
Where weeds spring up with fairest flowers,
Where smiles have only a fitful play,
Where hearts are breaking every day!

"Nothing to do!" thou Christian soul,
Wrapping thee round in thy selfish stole;
Off with the garment of sloth and sin,
Christ thy Lord hath a kingdom to win.

"Nothing to do!" there are prayers to lay
On the altar of incense, day by day;
There are foes to meet within and without,
There is error to conquer, strong and stout.

"Nothing to do!"—there are minds to teach
The simplest form of Christian speech;
There are hearts to lure with loving wile,
From the grimest haunts of sin's defile

"Nothing to do!" there are lambs to feed,
The precious hope of the churches' need;
Strength to be borne to the weak and faint,
Vigils to keep with the doubting saint.

"Nothing to do!" and thy Savior said,
"Follow thou me, in the path I tread."
Lord, lead thy help the journey through,
Lest, faint, we cry, "So much to do."

—*The Nation.*

* * *

As the editors are away from home, the names of new subscribers cannot be placed in the books till they return. Those sending in their names will please exercise a little patience and all will come right in a few weeks.

* * *

BOTH editors are away from home this week, and the paper is in charge of those working in the office. When last heard from they were at Cumberland Md. They expect, on their return home, to publish a full account of their trip, which will no doubt be very interesting to the readers.

A CHEERFUL HOME

A SINGLE bitter word may disquiet an entire family for a whole day. One surly glance casts a gloom over the household; while a smile, like a gleam of sunshine, may light up the darkest and weariest hours. Like unexpected flowers which spring up along our path, full of freshness, fragrance and beauty, so the kind words, and gentle acts, and sweet dispositions, make glad the home where peace and blessing dwell. No matter how humble the abode, if it be thus garnished with grace, and sweetened with kindness and smiles, the heart will turn longingly toward it from all the tumults of the world, and home, if it be ever so homely, will be the dearest spot beneath the circuit of the sun.

And the influences of home perpetuate themselves. The gentle grace of the mother lives in her daughter long after her head is pillowed in the dust of death; and fatherly kindness finds its echo in the nobility and courtesy of sons who come to wear his mantle, and to fill his place; while, on the other hand, from an unhappy, misgoverend and disordered home, go forth persons who shall make other homes miserable, and perpetuate the sourness and sadness, contentions, the strifes, and railings, which have made their own early lives so wretched and distorted.

Toward the cheerful home the children gather "as clouds, and as doves to their windows;" while from the home which is the abode of discontent and strife and trouble they fly forth as vultures to rend their prey.

The class of men that disturb and disorder and distress the world are not those born and nurtured amid the hallowed influences of Christian homes; but rather those whose early life has been a scene of trouble and vexation, who have started wrong in the pilgrimage, and whose course is one of disaster to themselves and of trouble to those around them.

GENTLE WORDS.

THERE is a magic power in gentle words, the potency of which few natures are so icy as wholly to resist. Would you have your home a cheerful, hallowed spot, within which may ever be found that happiness and peace which the world denieth to its votaries? Let no harsh word be uttered within its walls. Speak gently to the wearied husband, who, with anxious brow, returns from the perplexities of his daily avocations, and let him, in his turn, speak gently to the care-worn woman and wife, who, amid her never-ending round of little duties, finds rest and encouragement in the sympathy of him she loves. Speak gently to the wayward child; a pleasant smile and word of kindness will often restore good humor and playfulness. Speak gently to the dependent who lightens your daily toil; kind words insure respect and affection, while the angry rebuke provokes impertinence and dislike. Speak gently to the aged; many are the trials through which they have passed, and now a little while and they will be missed from their accustomed places; the spirit will have passed to its rest. The remembrance of an unkind word will then bring with it a bitter sting. Speak gently to the erring one; are we not all weak and liable to err? Temptations, of which we cannot judge, may have surrounded him. Harshness will drive him on the sinful way; gentleness may win him back to virtue.

For The Brethren at Work.

CHASTENINGS OF THE LORD.

BY MATTIE A. LEAR.

"As many as I love, I rebuke, and chasten."
—Rev. 3: 19.

THE above is a part of the address of the great Head of the church to the Laodicean brethren. He had just reproved this church, reproved her for her lukewarmness, her want of zeal, her loss of spiritual vitality. His rebukes had been sharp and pointed, and least she should think her Master had withdrawn His love from her, and had cast her off in His displeasure, He tells her that such rebuke and chastisement was the strongest possible proof of His love. Therefore He counsels her to embrace this opportunity to reform her conduct, as He has just pointed out her defects. He is waiting to be gracious, He is ready to reinstate her in His favor. Had He divorced her, He would have let her alone, she might have gone on in her wrong-doing without any check or rebuke from Him, But He had not divorced her, neither did He wish to do so; her coldness and indifference to Him had not weaned His affections from her. He was the same kind and loving Spouse; though deeply wronged, He was ready to forgive. If she would but turn from the unworthy objects of her impure affections, and again give Him her first pure, virgin love, He was ready again to clasp her to His love-throbbing heart, and she should be to Him all that she once was.

What a view we have here of the condescension, and unchanging love of our precious Savior. In the first chapter of Rev. we have Him presented to us clothed in His sacerdotal, and regal robes. In His appearance He is the very perfection of majesty and glory, but oh! how sweetly are the attributes of power and might blended with His attributes of mercy and love.

He is the Lion of the tribe of Judah, and as such can open the book, and loose the seals, and yet in the midst of the throne, of the beasts and elders He is the Lamb slain. What a view we have here of strength, and meekness. The splendors of the throne, the grandeur and dignity of the King, are combined with the blood of the victim. He is just such a Savior as we need, just such an one as to inspire our confidence, such an one as we can safely trust. He is strong to deliver, to protect, to defend, and as He is almighty in power, so is He omniscient in wisdom. Oh what comfort does this thought beget. And commensurate with His might, and wisdom, is His sweet sympathy and love. Now let us apply these innate qualities of our blessed Redeemer to our personal experience, let us draw comfort from them to sustain us amid all the vicissitudes of life.

There is a vast difference between the chastenings of the wicked and the chastenings of the righteous. The one is penal, the vindictive visitations of the judge descending upon the criminal, driving him to his doom, the other is paternal, a part of the necessary training of our heavenly Father to prepare us for that exalted position, that high state for which we are designed, hence says the apostle: "If ye endure chastening, God dealeth with you as with sons: for what son is he whom the father chasteneth not?" The apostle here utters the very sentiment of our text. "For whom the Lord loveth He chasteneth, and scourgeth whom He receiveth."

We will next try to notice what is mainly meant by the chastenings of the Lord. We do not understand that they principally refer to bodily afflictions, to bereavements, to losses, or disappointments in this life, but we think they specially refer to spiritual chastisements. These chastisements are the result of an awakened conscience, and these awakenings are brought about through the instrumentality of God's Word. That Word (which is quick and powerful, the sharp two-edged sword which proceeded out of the mouth of Christ) in all of its living vital power is brought to bear upon our hearts, and oh! how faithfully does this sword, when wielded by the Spirit of Christ, reveal unto us our true standing.

We may, like some of the brethren at Corinth, have been measuring ourselves by ourselves, and comparing ourselves with ourselves, and by this imperfect standard may have commended ourselves. The apostle pronounces such conduct unwise, and our own experience teaches us that it is unwise. The only true standard by which to measure ourselves is God's Word, and though it may disclose unto us many bitter things, though it may show unto us many a hidden sin, much lurking corruption, pride, selfishness, vanity, want of love, want of gratitude, though it may cover us with shame and confusion, and we be led to exclaim with Job, when brought face to face with Jehovah, "Behold, I am vile; what shall I answer Thee? I will lay my hand upon my mouth." Yet it is infinitely better to be thus judged and chastened now, than to have this judgment passed upon us in the world to come.—For the same law that judges us now will judge us then, but now mercy pleads, then it will be judgment without mercy. The apostle says: "When we are judged we are chastened of the Lord that we should not be condemned with the world." This language of Paul is a beautiful comment on our text. Our blessed Lord rebukes and chastens us now, points out our sins that we may pass judgment upon them, and forsake them, and why? That we may escape the general judgment that is to be passed upon the world. The apostle tells us, "No chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby," and this is in perfect consonance with what our Lord says in Matt. 5: 4: "Blessed are they that mourn: for they shall be comforted." The opposite of this is: "Wo unto you that laugh now! for ye shall mourn and weep." The world and the nominal professor may stifle convictions and thus resist the reproofs of the spirit until those reproofs cease to be given, and thus they may seem to enjoy more happiness than the humble, careful child of God. The devout Christian utters from his heart the prayer of the Psalmist: "Search me, oh God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting." (Psalms 139: 23, 24).

We said we did not understand the chastenings of the Lord mainly to refer to temporal distresses, yet we think they partially refer to them. For we are assured in the Word of Truth that our heavenly Father takes cognizance of our temporal affairs, "Even the very hairs of your head are numbered," says Jesus. If even such minutiae are not beneath the watchful care of our Divine Master, we may indeed safely and confidently trust Him in our secular affairs.

The power, the wisdom and the goodness of our dear Redeemer should inspire us with confidence, and should ever make us acquiesce in all His dealings with us. Is our path in life a peculiarly thorny one? Have we been called upon to endure a great fight of afflictions? Have we been assailed by the most malignant temptations? Have we experienced much tribulation, and distress? Let us ever bear in mind that our blessed Lord knows our situation, our trials, our sufferings; He has power to release us and He tenderly sympathizes with us, for "We have not an high priest which cannot be touched with the feelings of our infirmities: but was in all points tempted like as we are, yet without sin." Not one pang that we feel but finds an echo in His heart of hearts. Why, then, does He not interpose His omnipotent arm and deliver us? Hear His own answer: "It must needs be that ye suffer." Let us remember then, that though we do not know the necessity of every bitter ingredient in our cup, Christ knows; yes, says He: "I know thy tribulations and poverty. Afflicted, desponding saint, were thy Savior not as firm as He is kind, were He to lighten thy burden, or release thee from thy pressure one whit, it would no doubt jeopardize thy salvation. He does not give thee an answer to thy tears, thy moanings, or immunity from suffering, because He desires thy salvation, it is only "through much tribulation that we can enter the kingdom of God." Tribulation is the translation of the Greek word *Thlipsis*, and means pressure. It is applied to the wine-press. When applied to the Christian it denotes the overwhelming pressure of danger or affliction to which He is subjected. This pressure is necessary to keep him within circumscribed limits, to keep him within his prescribed orbit, so that he may ever be warmed and invigorated by the rays of the Son of righteousness. Two forces must necessarily act upon the Christian, the centripetal or attractive force, emanating from Christ and drawing the Christian to Him, and the centrifugal or repulsive force, emanating from the world and driving the Christian from Him. Child of God, let thy Master's words be engraven upon the tablet of thy heart: "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation, but be of good cheer: I have overcome the world" (John. 16: 33).

COURAGE IN EVEY-DAY LIFE.

HAVE the courage to discharge a debt while you have the money in your pocket.

Have the courage to do without that which you do not need, however much your eyes may covet it

Have the courage to speak your mind when it is necessary you should do so, and to hold your tongue when it is prudent you should do so.

Have the courage to speak to a friend in a "seedy" coat, even though you are in company with a rich one, and richly attired.

Have the courage to tell a man why you will not lend him your money.

Have the courage to cut the most agreeable acquaintance you have, when you are convinced that he lacks principle. "A friend should bear with a friend's infirmities," but not with his vices

Have courage to show that you respect honesty, in whatever guise it appears; and your contempt for duplicity, by whomsoever exhibited.

Have the courage to wear your old clothes until you pay for your new ones.

Have the courage to obey your Maker at the risk of being ridiculed by men.

Have the courage to prefer comfort and prosperity to fashion in all things.

Have the courage to acknowledge your ignorance, rather than to seek credit for knowledge under false pretenses.

Have the courage to provide entertainment for your friends within your means—not beyond.

GETTING RID OF BAD HABITS.

I ONCE heard a minister say: "Suppose some cold morning you should go into a neighbor's house and find him busy at work on his windows, scratching away, and should ask what he was up to, and he should reply, 'Why, I am trying to remove the frost, but as fast as I get it off one square it comes on another;' would you not say, 'Why, man, let your windows alone, and kindle your fire, and the frost will soon come off?' And have you not seen people who try to break off their bad habits one after another without avail? Well, they are like the man who tried to scratch the frost from his windows. Let the fire of love to God and man, kindled at the altar of prayer, burn in their hearts, and the habits will soon melt away."

SPRING.

BY GEO. D. ZOLLERS.

WINTER'S gloomy reign is o'er,
Spring to cheer us comes once more;
Nature's realm revives again,
Birds resume their vernal strain.

Fields and meadows clothed in green,
Fair and beautiful the scene;
Flowers by the rivulets bloom,
Scent the air with sweet perfume.

O, shall nature sing the strain
And the Christian's tongue refrain?
Nay, we'll sing with cheerful voice
And in nature's God rejoice.

Time is swiftly moving on,
Soon life's winter will be gone,
Then redemption's day will dawn
And the saints be gathered home.

Then our hearts shall thrill with joy,
And God's praise our tongues employ,
Where the trees forever bloom
And they know no winter's gloom.

NON-CONFORMITY
TO THE WORLD.

BY J. W. STEIN.

NUMBER VII.

"Be not conformed to this world; but be ye transformed by the renewing of your mind."—Rom. 12: 2.

THE *doctrine of our text fully exemplified in Christian life and character must regulate our dealings with others.*

The most honest avocations afford opportunity for dishonest dealing. Whereas fraud, deceit and recklessness abound in the financial circle of the world, integrity, truth and promptness are essential requisites of Christian character. But alas! how stands the case with modern Chirstendom to-day? Ask your business men about the credit of church members? They tell you, they are no better than other people. They contract debts and promise to pay at certain times, which often expire without even an apology for neglecting the obligation. A railroad man, in the west, a few years ago said to a professor of religion, "I've almost come to loathe the name of *church.*" "What do you mean?" enquired the astonished professor. "I mean just this," he said, "We ship all kinds of commodities for all kinds of men, on our road and do a prompt, cash business, and sometimes we ship articles for Sunday-schools and churches on credit, when asked. They sometimes promise to pay on a certain day and that's often the last we hear of it. I've almost come to conclude that they are all a set of hypocrites, and that their name is only a sham and disguise." The professor might have said to him, "If people professing to be Christians act so, that is no part of Christianity. Such conduct is positively contrary to the Christian Scriptures." But most men never look further for Christianity than the lives and characters of its professed adherents, and if Satan happens to be "transformed into an angel of light" and "his ministers into ministers of righteousness, then the Christian name must be slandered for all their corruptions which its pure principles so positively antagonize. It is a lamentable fact that thousands of churches are retaining, in full membership, men and women whom the moral circle of the world itself would not begin to fellowship and they often pass, without rebuke, in each other, what the world denounces as high fraud and dishonesty, but is it any wonder that financial distress and bankruptcy attends the churches, when Christian modesty and prudence have been laid aside for such pride and extravagance and carnality that the world itself cannot excel? I do not say these things to burden the hearts of poor, honest men and women who have failed under the insuperable pressure of uncontrollable circumstances which have surrounded them (for those who are not ashamed to be poor and be just what they are, need not suffer in character if they do in purse), but this I say, no church should hold persons in fellowship who do not deal truthfully and honestly and thus allow the name of our holy religion to be slandered for the very evils which it is designed to correct. If honest men suffer unavoidably when they are laboring to do their duty, then it is the part, not only of Christianity, but of humanity to stand by their side, give them sympathy, help them to bear their burdens and "so fulfill the laws of Christ." Let us strive, my much beloved brethren and sisters in Christ, ever to maintain that beautiful character of "walking honestly toward them that are without" for which the history of our brotherhood has been so greatly celebrated. If we suffer persecution for truth's sake let us bear it patiently, but let us labor and watch and pray that we "do not suffer as evil doers."

(*To be continued.*)

For The Brethren at Work.

AT WHAT AGE OUGHT CHILDREN TO BE BAPTIZED.

BY LEWIS O HUMMER.

THAT sin is produced by our acquirements and not by an organic law, I can verify by daily observation. If the child is surrounded by tobacco chewers or smokers it will naturally follow their example; if surrounded by drunkards it will likely follow in that evil; if surrounded by whoremongers it will likely acquire that habit; if among the profane it will soon acquire the same habit, and so on. When once the habit is formed, then comes the tug of war, if you want to return to the Shepherd of our souls—"The Spirit against the flesh, and the flesh against the Spirit."

It is generally believed that Adam was born immortal, and that he never would have died a natural death had he been faithful, but this is a mistake.—Adam was born of the earth earthy and had immortality only as all true Christians have. Christ removed the flaming sword and invited all to partake of the tree of life and live forever, yet we all die a natural death. Adam did not die a natural death the day he ate the forbidden fruit, but mentally or spiritually he did die. Christ never came to save us from a natural death, or else He failed to accomplish His purpose. But the soul that was dead in trespass and sin He has quickened by His words. It is the words of the devil inculcated into the soul that destroys life. It is the words of Jesus inculcated into the soul that quickens it again. Life is formed in embryo by faith, repentance and baptism, and daily developed by other acts of obedience to His commands until death germinates the *new man* created in Christ Jesus. "Else what shall they do that are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?" (1 Cor. 15: 29). Read the whole chapter.

Paul would have the Corinthians understand that life was obtained in baptism, or that they were united to Christ in baptism; and as Christ was alive from the dead, death could not annihilate us; for our union with Christ sustained us in life, just as a graft is sustained in life by the root of a tree. There must be a union with Christ or immortality is out of the question, and if this union is not in baptism, will some one tell me where it is? Some will reply, it is faith that unites us to Christ. Well, of course faith takes us into the water and buries us with Christ and raises us to a new life; but the man who tells you he has faith in Christ and scoffs at the idea of being baptized, is as great an unbeliever as any infidel can be.

Why are they then baptized for the dead? Yes, why? If there is no hereafter why baptize for the destruction of death and the incorporation of life with the soul that will live through all eternity. "Except ye be born of water and the Spirit ye cannot enter the kingdom of heaven," that is, except a man is baptized with water and the Spirit, "My words are Spirit." You must be immersed in the knowledge of Jesus and immersed in water or else you cannot be saved. When your children are filled with the knowledge, then baptize them upon confession of their sins, and then you have fulfilled the commands of Jesus when He says: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." What, teach and then baptize? Yes, teach and then baptize "for the remission of sins." "Arise and be baptized and wash away thy sins," "That He might sanctify and cleanse it with the *washing* of *water* by the WORD." Paul was speaking of the *union* between man and wife and Christ and His church, and he (Paul) puts the cleansing of the soul in the *water* by the *word.* Is it not the *word* or *Spirit* that *seals* us in the ordinance of baptism? If Jesus has appointed any other means of salvation they are not in the Bible. If we enter the church by faith, repentance and baptism, we enter His kingdom on earth; and if we continue in His kingdom by keeping His commands we will enter His kingdom triumphant.

Well how about the thief upon the cross? Jesus said: "This day shalt thou be with me in paradise." Was the thief baptized? This arrangement must demolish your fortifications. Well, if it does, does it not demolish infant baptism also? If Christ could save the thief upon the cross without baptism, could He not save your infants without baptism? Christ never demands IMPOSSIBILITIES. If it was impossible for the thief to go and be baptized after his conversion was it not the prerogative of Jesus to pardon without the usual ceremonies? And if Jesus can save the thief, and did save him, will He not save your children also? Has He not said: "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven." Are not little children as good as thieves? While I have the thief safe without baptism, I want it understood that nothing but impossibility will save you. I am speaking of baptism as a church ordinance and not in cases of isolation. I am speaking to the professed followers of Jesus, and not to heathen that never heard the Gospel. I am speaking to those who profess their allegiance to the Son of God. Jesus requires your submission to His commands, but never demands what cannot be performed. Jesus has never commanded infants to go and teach and baptize, neither does He expect them to believe before they know something about Him. Neither has he baptized them that could not be taught.

"Know ye not, that so many of us as were *baptized into Jesus Christ,* were *baptized into his death?* Therefore we are buried with Him by baptism into death." Must we be buried with Christ by baptism? So says the Generalissimo, and He ought to know. Sprinkling a few drops of water is a very poor burial and a poor baptism; it is neither a burial or baptism, but a human figment introduced as a practical encomium of the institution of baptism. Cyrian, the father of infant baptism, put a little too much stress on the institution, and thought, as baptism was good for adults it would do infants no harm, and they might at least be baptized. Cyprian believed in the doctrine of hereditary sin (perpetuated by organic spontaneity), and baptismal regeneration, and in that case infants might well be baptized. If the perpetuation of sin by organic spontaneity was correct, then baptismal regeneration must also be correct. If the change is organic and not mental, then we are regenerated by baptism regardless of faith and repentance. I mean to say if the organic constituents spontaneously develop sin, regardless of mental characteristics, then sin is organic and the conversion must also be organic and not mental, so in that case infants may as well be baptized as adults. But every one knows that sin is not destroyed in baptism, *i. e.* constitutional sin, or the evil habits we have acquired. These constitutional habits are engraven into our minds with indellible characters, and will remain while life lasts. Hear what the great apostle Paul says about this matter: "For when we were in the flesh, the motions of sin, which were *by the law,* did work in our members to bring fruit unto death." "I find then a law, that when I would do good, evil is present with me. For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of mind, and bringing me into captivity to the law of sin which is in my members." We will now let Paul say whether sin is an acquirement through the organs of sense or an organic inheritance: "Nay I had not known sin, but by the *law:* for I had not known lust, except the *law* had said, Thou shalt not covet." There is nothing in the Book of God that looks like an organic perpetuity of sin and death, and life and immortality. I want to be correctly understood on this point. In one sense sin is organically transmitted by a national law, and in another it is not. Sin is transmitted just as *education* is transmitted. If the parents live to raise the child, they can teach it all they know, but then this knowledge does not come spontaneously, as the organism grows without teaching. Because we have a knowledge of Jesus is no evidence that our children will have it also, for if they were taken captive by heathen they never would know anything of Christ. But if knowledge was transmitted like the nails of our fingers and toes, then teaching would be useless and knowledge a natural growth instead of an acquirement. Sin is not a growth, for if the child was put into the school of Christ at its birth and had no one but Christ to teach it, it would never have any sin transmitted from the parents. Christ had not the motions of sin warring against His mind and bringing Him into captivity to the law of sin, for He had never acquired the evil habits that Paul had; He never did anything wrong and yet He had a body just like all infants have. He was born of the seed of David according to the flesh, and declared to be the Son of God by the resurrection from the dead.

I think I have now said enough to convince any one that sin is transmitted through the *organs of sense,* and not through an organic development, and remain constitutional members, until they put themselves out by violating His laws, just as we lose our citizenship when we rebel against the government. The law that was framed for our protection and good is now brought forward for our destruction. We are no longer citizens, but aliens, and unless some means are provided by the government we must suffer the penalties. After our children knowingly transgress God's laws and desire to return to the church, or kingdom from whence they departed, they must repent and confess their sins and be baptized.

According to the teachings of many professors of Christianity, religion is something a person gets as a gift and we feel it in the soul, and in time of exciting revivals the preacher must ask them repeatedly if they have got through or feel pardoned from sin, and if they do not know from this good feeling represented they are not sure if they have religion or not, and the preacher must tell them they have got it if only they could believe it. All that a man must do to be saved is to believe he will be. Poor, deluded souls, instead of reading God's Word and finding out the conditions of pardon, and then submit to His legal requirements, they have no other assurance that they will be saved except the preacher. They are entirely destitute of the baptism of the Holy Spirit, that they pretend to be baptized with and need no water baptism. To be immersed in the Holy Ghost, is to be immersed in the name of Jesus; which immersion is perpetuated by the *Bible* and not by human agencies. To get religion is to get right, and getting right is to do whatsoever the Master bids you. If He tells you to go, wash in the pool of Siloam, go, wash. If He tells you to go and be baptized for the remission of your sins, go and be baptized. If He tells you, you must be buried in baptism, be buried. If He tells you to wash one another's feet, go and do it. If He tells you your children are subjects of His kingdom, believe it, and never undertake to call that unholy which Christ says is holy. Never undertake to regulate the laws of Jesus by acts of supererogation. With your infant baptism you have corrupted the institution of baptism, and with your sprinkling you have annulled it altogether. Jesus never commanded you to baptize infants or else he would have fixed the age Himself, and saved the disgraceful practice of wetting infants in embryo, and ignorantly calling it baptism. I think I have now settled the exact age for the baptism of children, and will conclude with the hope that all who desire the extension of Christ's kingdom, will abandon the shameful practice of infant baptism.

North Topeka, Kan.

For The Brethren at Work

A SHORT SERMON.

"And have no fellowship with the unfruitful works of darkness, but rather reprove them."—Eph. 5: 11.

THE words of this text were used by Paul in his epistle to the saints at Ephesus. It seems that he was trying to impress upon them the duties that were binding upon them to observe, being Christians. Perhaps no admonition that was ever given by him, was of more importance than this one. And why? Because they had once engaged in works of darkness before they heard the Word of Truth, the Gospel of their salvation; and were sealed with that holy Spirit of promise. (See 13 verse of first chapter). We know that it is no less needful for the saints of the present day to receive this admonition and obey it; but I am afraid there are many at this time who are trying to have fellowship with both light and darkness at the same time. If I am correct, and there are any such, they are in a critical position. Looking at the subject from a Scriptural standpoint we may safely say that light and darkness have no communion together. I have tried to show that they cannot, yea, must not, be connected. I will now turn to the latter clause of the verse, which says, "but rather reprove them." It is the duty of every Christian to do this, if he wishes to be a true worker in his Master's vineyard. Do not think that this duty devolves alone upon the ministers of the Gospel. Surely the laity should be interested in the good of others also, and work with the faithful ministers in bringing men from the powers of darkness to the true light. Then, while Christians are not in unity with the wickedness of this world, let them try to bring souls to the one body and do their best to reprove sin in those who have not forsaken it. There are many ways of doing this; let every one try in his or her own way with faith, and surely they will succeed.

CARRIE L. ROELKEY.
New Market, Md.

IN THE FIRE.

BY C. H. BALSBAUGH.

TERRIFIC environments has God often chosen for His manifestation. Through the most fearful elements and displays has He given us glimpses of His spotless Holiness and inexorable Righteousness. He met Moses in a bush burning with fire, yet unconsumed. On Mount Sinai He came in thick darkness, lightning and thunder, speaking out of the midst of the fire. Both Moses and Paul call God a consuming fire even in reference to objects, not consumable. The bush burned without reduction. God alone can dwell in the flames and not be hurt. He is the great Fontal Fire whence all light and warmth issues. (John 1: 6; I Tim. 6: 16; John 1: 5, 7). He burns with an unquenchable lustre, and all intelligences burn with him, either as cinders of the indignation, or as luminaries of His Love. When Righteousness kindles the magazines of Tophet, Love shouts amen. When Love carols the tenor and treble and alto of the Everlasting Pean, Righteousness rolls in the deep trembling bass of the glorious Trinity. The Being who has a right to say, "thou shalt, and thou shalt not," must have fire in this nature to support His authority. A God without fire would be as helpless as Dagon. Fire signifies majesty, power, glory, and no less goodness. It is no diminution of the Divine tenderness that He has a hell in the outer darkness of the Universe, fed out of His own attributes. He has "his fire in Zion, his furnace in Jerusalem," and his Gehenna in Eternity. (Isa. 31: 9; Rev. 20: 14). The three Hebrew captives were cast into Nebuchadnezzar's oven, but they were as safe as God in the bush, for He walked in their midst as among the seven golden candlesticks. The enraged despot's sevenfold fury could not touch them. They were fireproof in the Heaven-woven coat of mail. If this world could be turned into a hell, and all the stars rolled in for fuel, and all the devils rake and blow and intensify the burning mass it would not singe a single hair of a Christ-infolded soul. "If God be for us who can be against us?" "Who is he that condemneth? It is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us" (Rom. 8: 34). With such a fire-tempered, fire-perfected Almighty Pleader in the Heavens, the Gates of Hell shall not prevail against the saint. The bush of Horeb is still burning; God is in it, and His elect are with Him. Ye shall be baptized with the Holy Ghost and with fire. Without fire is no salvation. No sooner had sin entered the race, than we find the two first born placating God with fire. God has kept His altars smoking from the gate of Eden to the gate of Gethsemane. Millions of oblations were reduced to ashes, and a river of blood was shed to keep the world in mind what God thinks of sin. All the fires from the foundation of the world met on calvary to consume the great Divine-human sacrifice for sin. The body and soul and Deity of Jesus agonized and quivered under the fiery baptism of Eternal Justice. He was our substitute in the horrors of damnation, was calcined in the fires of holiness to represent God's relation to sin, and sustain the Divine honor in its forgivness. O what must be the wrath of the Lamb in the final and eternal indemnification of Gethsemane and Golgotha! It will be eye for eye, soul for soul, eternity for eternity, a hell as lasting and dire as heaven is perennial and glorious! Fire must be a purgation or a perdition. Better be with God in the bush, than in the brimstone auto-dafe of the devil and his angels. The fire that is God's glory is the devil's hell. Righteousness is the crown of God and the sinner's woe. The fire that slew the Chaldeans was like a celestial zephyr to Shadrach, Meshach, and Abednego. (Dan. 3: 22, 27). "*Every* man's work shall be tried."

WELL DONE.

BY G. W. LONG.

"His Lord said unto him, Well done thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."—Matt. 25: 21.

CHRIST will never say: "Well done," to any one if they have not done well, hence it matters but little who speaks evil of us in this day and age of the world, if we can but have the assurance that God will speak well of us in the last day. A good head and a good heart are from the good grace of God, and are necessary to every good work. Sorrow is our lot in this world; but in heaven there is joy prepared for all that love God's appearing. But our dear Savior will not put His faithful servants off with merely giving them a good name; no, but He will do well unto them, and in the language of our text, "I will make thee ruler over many things." Here our sweetest pleasures are but momentary; they fly away, and are succeeded by bitter sorrows.

Sorrow is our lot in this world, but in heaven there is joy prepared for us. Oh who would not wish to be in God's presence, where we shall have "fullness of joy;" then it is that our cup of joy will be so full, that there will be no room for one drop of sorrow. All we can do for Christ is very little, and it would be very ungrateful for us not to do the little that is in our power. If all our doings, sufferings and improvings were put together, methinks they would scarcely be worth naming and much less worthy to be compared with the glory which shall be revealed from on high for us, for among the "many things" He has in store for those who serve Him, are a crown of righteousness, a store of glory, a kingdom. We may have been beggars here, but that shall not prevent our being rulers in heaven. Here we may have flashes of joy and floods of sorrow, but there we shall enter fully into the joys of our Lord. Let the eye turn whichever way it may, nothing but joy will be seen; the presence of GOD and the LAMB will fill both soul and body unutterably, full of unutterable joy. All sadness shall be turned into songs. We are now in prison, the compassionate Captain of our salvation often visits us in our cells, and if faithful, helps us to supplies through our bars; but the best of all His visits will be His last; when He will not only come to us, but for us. Then our joy in heaven will be exceeding joy; our life, "eternal life," our salvation, an everlasting salvation, a kingdom "that cannot be shaken," and a "crown of glory that fadeth not away."

It is good to have God dwell with us, but it will be far better, if we so live in this life, that we may be permitted in the future world, to dwell with God All sadness then shall be turned into songs, and the tears in which we now saw, will issue in floods, yea, rivers of pleasure for us to bathe in; now we see through a glass dimly, but then face to face; now we know in part, but then shall we know even as we are known. Here we are assaulted by the enemy, then we shall be freed from every foe, and have nothing in us that temptation can opperate upon, nothing can be found there to mar our pleasure, or wound our peace. Here at best. we are faithful over but few things; finally we will be made "*rulers over many things.*" Here we are saved by hope, but there we will possess the reality. Now we have the earnest, but finally, the inheritance.

May God help us, one and all, to prove faithful and finally enjoy that rest.

Lanark, Ill.

REDEMPTION.

BY ASA BEARSS.

THAT man is fallen and of a depraved nature is true. According to the fall of man in the garden of Eden, he became dead in sin, and thereby blotted out all that spiritual image from his soul, for it was said: "In the day that thou eatest thereof thou shalt surely die." We are told he did eat, consequently was changed from the Spirit to the likeness of sinful flesh, and lost all that image, or holiness, and gained an inclination to the pleasing of himself, growing strange towards God and acquainted with the creature more than his Creator, and from thence springs all the sin of our lives, and as Paul says, "we are by nature the children of wrath even as others," hence the necessity of regeneration, or as holy Paul says to the Ephesians, "Awake thou that sleepest, and arise from the dead, and Christ will give thee light." The soul of man has become darkened through sin, and unless brought out of that dark state into the marvelous light of Jesus and walk in it, there will be no "cleansing from all sin."

The first work God did in the work of creation, was to separate light from darkness. So the first work we have to do in the work of redemption is to become separated and get in the light, as Jesus is in the light; then there will be fellowship one with another (as children of light). "And the blood of Jesus Christ His Son cleanseth from all sin." But in order to come out and become separated, God, in His infinite mercy, has provided means that we could become His children, heirs and joint heirs with Christ. "For God so loved the world that He gave His only begotten Son that whosoever believeth on Him shall not perish, but have everlasting life." "He came in the likeness of sinful flesh, and for sin condemned sin in the flesh." This condemnation we more or less feel while in the likeness of sinful flesh, i. e. according to the lusts of the flesh, the lust of the eye and the pride of life. Here is an uneasiness in our unregenerated state and we have to suffer the "tribulation and anguish of the soul of man that doeth evil." We feel a painful emotion excited by an expectation of evil or the apprehension of impending danger, and are in a continual dread. One who has been a gross sinner for many long years against the truth of his conscience, will remain under heavy conviction and undoubtedly suffer long before he can come out.

It brings us down into the lowest and most degraded state, and there we must remain until the Judge says it is enough —must suffer until we have paid the uttermost farthing, and then we may be set free. Must suffer until that which formed the fuel for his sin is utterly consumed and his condition becomes refined like unto pure gold, so that the image of the assayer may be reflected in it. Then it will be said: "It is enough;" then will it pass at par in heaven, and we feel delivered from the bondage of corruption, into the glorious liberty of the children of God, because then led by His Spirit, and "where the Spirit of the Lord is there is liberty." "We can go in and out and find pasture." David tells us how this was accomplished in his case. "I waited patiently for the Lord and He inclined unto me and heard my cry." Why did he cry unto the Lord but because of his intense suffering? His soul had been condemned before the judgment-seat of Christ set in his own heart. When delivered he cried out: "He brought me up out of an horrible pit, out of the miry clay and set my feet upon a rock, and established my going, and He hath put a new song into my mouth, even praise unto our God."

So to be delivered from sin and set free from bondage, we must find ourselves in a lost state, and under the curse and wrath of God. This feeling is brought about by that convincing Spirit Jesus promised to send unto us. "When it is come it will reprove the world of sin, of righteousness and of judgment." It will bring us down, and we find ourselves lost, then we can be saved; for Jesus came to seek and save that which is lost. Yes we must first fall before we can rise; for this Child is set for the fall and rise of many in Israel. He will first bring us down until we have suffered enough, then He will raise us up and make us sit together in heavenly places in Christ Jesus, and if we are willing then to accept Him as the Star of Bethlehem, He will give us power to become the sons of God. We must have power to overcome our evil propensities and our carnal natures, to crucify and slay the first born in us. The children of Israel could not get out of bondage until the first born was slain. So it is with us, we must have power to "crucify the world with the affections and lusts." And this power we get by "receiving with meekness the engrafted *Word* which is able to save our souls," "For as many as received *Him* to them gave He power to become the sons of God."

This Child is set for the fall and rise of many in Israel, and as a sign that shall be spoken against. No wonder the prophet said, "My people are for signs and wonders in Israel," for when they are following the Lamb of God through evil as well as good report, and trying to live so those around them may take knowledge that they have been with Jesus, they are as a sign spoken against, and are as a gazing-stock for their peculiarity and separation. Let us keep close to that bleeding side and comfort ourselves with the Savior's language: "Fear not little flock, for it is your Father's good pleasure to give you the kingdom."

Sherkston, Ont.

THE LORD'S CAUSE.

"Arise, O God, plead Thine own cause."—Psalm 74: 22.

PRAYER may well be termed the Christian's vital breath, for such it certainly is. We can as little live spiritually without prayer, as natural life can exist without air. The man or woman who lives prayerless, so to speak, certainly must have a very low pulse in spiritual life. Thousands are, nevertheless, living in this very abnormal condition.

In the language, as above quoted, two leading ideas are especially presented. Let us consider, 1. The cause specified in the text. And 2. The prayer presented.

I. THE CAUSE SPECIFIED.

"Arise, O God, plead Thine own cause." The cause specified is not a worldly cause, it is God's own cause; the cause of righteousness and truth. It is that spiritual and moral cause, of which Christ is the head and governing power, and which is destined by the Divine decree to overthrow all bigotry, superstition, heresies, clamor, ill-will, works of darkness, and to fill the whole earth with the glory of God, His power and sovereign, unmerited mercy. This cause is to be *distinguished*,

1. For its *untold greatness*; it is God's own cause. Man is only used as a humble and weak instrument in the promotion of its claims. The cause is a self-sustaining one. God is the conqueror and victor Himself. All that the devil has ever achieved or the world destroyed, will yet be victimized and reclaimed. Even the very stars which give brilliancy at night are said to be impure in the sight of God; but they are the result of His infinite skill, the production of His almighty and creative power, and His presence will yet refine and crystalize them for nobler spheres of action. No enlistment in the cause of God is essential to its maintenance, for God is able to manage His own cause; but the soul being from God, yea, as it were, out of God, is responsible for its sphere of action. But our aid and influence in the cause of God is by no means a positive, indispensable and absolute necessity, as some regard it; nor should it be viewed from such a stand-point, but rather from a sense of duty and love towards the Creator. "We ought to love God," says the apostle, "because He first loved us." God served man because He loved him, and we ought to serve God because we love Him. God's cause is the cause of love. No cause could be more philosophic. Its claims present a full and complete remedy for all the ills and woes of humanity; it elevates the soul from the lowest debasement of sin into the pure atmosphere of God's love and mercy; it delivers from the thralldom of iniquity, vice and wretchedness, and offers the cup of salvation and true happiness; it promotes our highest and best interest, both in this world, and that which is to come; it not only gives us a blessing, but makes us a blessing to others; it is, in short, the cause of life, of light, of comfort, and unperverted happiness in the world. This cause is to be *distinguished*,

2. For its *unity*. The cause is *one*. It has been presented under various and different dispensations; there have been the patriarchal, the prophetical, the Mosaical, and the Gospel; but all were based on the one grand and central foundation, Jesus Christ. Though this cause may present itself under divisions and sub-divisions, heads and sub-heads in the church at large; but still we are to recognize but the one Lord, one faith, one church, one baptism. Having now briefly noticed the first idea in our text, we shall now proceed to the last.

II. THE PRAYER PRESENTED.

1. This petition in our text implies that God's cause meets with *opposition*. Ever since God has had a church on earth it has been assailed; the Jews opposed it in the days of our blessed Lord; the philosophers and Pagans have opposed it, and the inroads of sectarian bias had already opposed it in the days of the apostles. Mohammedanism, infidelity, free-thinkers and scores of its pretended friends, and men of the world, heady, high-minded, lovers of pleasure more than lovers of God, have been its bold antagonists.

2. This prayer implies, as stated before, that this cause *depends alone upon God*. "Arise, O God, plead thine own cause."

A moment's reflection upon the past will demonstrate this fact. Human resources fail and sink into utter insignificance; knowledge, learning, eloquence, genius, are alike unavailing in the great struggle; it requires an all-wise Deity to protect and shield His cause, and the assurance is that the "gates of hell shall not prevail against it."

The text further implies that, though this cause alone depends upon God, He nevertheless expects His people to be especially interested in the cause. This fact may be easily inferred, in as much as we profess to be espoused to it. Then let us go forth in the strength of the Almighty, knowing that we shall "reap if we faint not." Eternal life, rivers of delight, gardens of pleasure—all shall be ours. "He that overcometh shall inherit all things."

J. T. MEYERS.

COME TO JESUS.

SELECTED BY J. H. ELLIS.

HE WILL BE OUR JUDGE. "We must all appear before the judgment seat of Christ." The man of sorrow will come again as the God of glory, and "before Him will be gathered all nations." "Behold, He cometh with clouds; and every eye shall see Him, and they also who pierced Him." How encouraging to believers. He is the very person they would have chosen for themselves; and when they see Him on the throne, they will rejoice, for their best Friend, who has promised to save them, will be their Judge, and therefore they will feel secure. But how dreadful for those who have rejected Him. How terrible His look of reproach to those who pierce Him by their sinful neglect. How dreadful to hear the voice which now says, "Come unto me," say, "Depart, ye cursed."

Suppose a prisoner is soon to be tried for a crime for which he will lose his life. He is visited by a man of humble appearance, but great kindness, whose heart seems to flow over with pity for the prisoner. He has been laboring very hard for the culprit's escape at the trial. He tells him what he has done, and proves that he may be safely trusted. He assures him that he is quite able to secure his acquittal or his pardon, if only the prisoner is willing he should do so. He says, "I pray you, let me come forward at the trial, and speak in your behalf. Let me plead your cause. I have saved many a prisoner whose case was as bad as yours; I can save you. I ask no payment. Love alone prompts me. Consent to let me help you." But the prisoner is reading, talking, or sleeping, and takes no notice of this friend. He comes again and again; but the prisoner dislikes his visits, and by his actions asks him to stay away and not to disturb him. The trial comes on. The prisoner is brought into court. He looks at the judge in his robes of office, and sees he is the despised friend who came to him in his cell. But now his countenance is solemn, and his voice severe. He who was refused as a friend now appears only as a judge.

Sinner, He who, as Judge, will occupy the throne at the last day, comes to *thee* in thy prison, and offers to be thy Savior. He is willing to plead thy cause, and promises thee a free and full deliverance at the trial. Refuse Him not, for soon you must stand at His bar. Trust in Him as your Advocate, if you would not tremble before Him as your Judge. Accept His invitation, if you would not hear Him pronounce your doom. Welcome Him now to your heart, that He may welcome you then to His kingdom.

Read Matt. 25: 31–46, 2nd Cor. 5: 10; 1st Thess. 4: 16–18; Rev. 1: 7.

OUR NEIGHBOR'S GOOD NAME.

ANYBODY can sail the reputation of any individual, however pure and chaste, by uttering a suspicion that his enemies will believe and his friends never hear of. A puff of the idle wind can take a million of the seeds of a thistle and do a work of mischief which the husbandman must labor long to undo, the floating particles being too fine to be seen and too light to be stopped. Such are the seeds of slander, so early sown, so difficult to be gathered up, and yet so pernicious in their fruits. The slanderer knows that many a wind will catch up the plague and become poisoned by his insinuations, without ever seeking the antidote. No reputation can refute a sneer, nor any human skill prevent mischief.

RELIGION AT HOME.—"Let them learn first," said Paul, "to show piety at home." Religion begins in the family. One of the holiest sanctuaries on earth is home. The family altar is more venerable than any altar in the cathedral. The education of the soul for eternity begins by the fireside. The principle of love, which is to be carried through the universe, is first unfolded in the family.

Save when you are young to spend when you are old.

CORRESPONDENCE.

FROM TENNESSEE.

LOUISVILLE, April 23rd, 1877.

Dear "Brethren at Work:"—

AS you will see from the heading of this, my address is changed from Jonesborough, Washington Co., to Louisville, Blount Co., Tenn.

In the first place, I feel it to be my duty to make an apology to the brethren, and especially to the editors of the paper, for my failure in regular correspondence. But I feel assured of the fact, that the brethren will pardon me for this remissness when they are apprised of the fact that the arrangement of preparing to move, and the moving to the field of my present operations, have mainly taken up my time for several months past. But as I am now located, and have resumed my ministerial duties, I hope for the future to resume my correspondence also.

I shall, however, only have time at this writing, to give a very brief account of my labors since here, and of the present indication of our future prospects in this part of the vineyard. I am at present, located in a small village immediately on the bank of the Holston river, and about twelve miles below the city of Knoxville which is the metropolis of East Tennessee. This beautiful little village, Louisville, of which I am at present a resident, is a most romantic and attractive place. It has a very commodious port for steamboat landing, with a good sized warehouse where the surrounding citizens in the country, as well as those of the place, consign a great deal of their surplus produce and merchandise for shipment, and where they receive, in return, their wares and merchandise. The citizens are very kind and hospitable, having no stiffness or austerity of manners, which is so often found in small villages; but on the contrary they are plain, social, industrious, economical, frugal people. This characteristic in their habits, is, of itself, a favorable omen for our success. But I am spending too much of my time in these eulogiums upon my new associates, and, therefore, will now proceed to things of more immediate interest.

Only a few days had elapsed after my arrival here, when I was informed that it was the wish of the citizens that I would preach them a discourse on the doctrine and peculiarities of the church, as they had already learned from vague reports put in circulation by *Madam Rumor*, that we drank lamb-soup instead of wine at our communions, and that we put persons down under the water three times face foremost and held them there five minutes. These, and like rumors, had got a pretty wide circulation notwithstanding Bro. Sharp had been preaching around through the country for some time. I the more willingly consented to the request of the people to preach on the doctrine and practices of the church, from the fact that I believed them to be honest, and most profoundly ignorant of our religious tenets.

In order to get myself introduced to the community, and, also, because I love to go to church and hear others preach, when not otherwise engaged myself, I attended an appointment for circuit preaching, soon after my arrival at this place and had the satisfaction of listening to a very interesting discourse from the text: "He that saith he abideth in him ought himself also so to walk, even as he walked." I was much pleased with the main tenor of the sermon, but more especially with the remarks of the minister in counseling his audience to "take Christ for their pattern in all things, and not to be led by the opinions and theories of men." At the close of the services, I announced to the audience, that I would also preach them a discourse the same evening at 3 o'clock. I, according to announcement, met a very respectable congregation at the church, where many of them had probably been attracted from curiosity. I preached them a discourse from the text: "Trust in the Lord with all thine heart, and lean not unto thine own understanding." This text suited my purpose most admirably, as a supplement to the preceding one, and also as a prelude to the one which I intended should follow.

At the close of the service, I made known my intention to accede to the desire of the community in preaching them a discourse on the doctrine and practices of the church of the Brethren. I accordingly appointed the next Sunday at 11 o'clock to begin my discourse on that subject. I selected the text for the occasion in the 3rd chapter of the first epistle of Peter: "But sanctify the Lord God in your hearts, and be ready always to give an answer to every man that asketh you the reason of the hope that is in you, with meekness and fear: having a good conscience; that whereas they speak evil of you, as of evil doers, they may be ashamed that falsely accuse your good conversation in Christ." In discoursing upon the subject, I in the first place plead the universality of Christ's atonement, as a ground of my hope, provided that the universalian system of religion should at last prove to be correct, but as there were quite a number of persons who did not endorse that theory, they would not be satisfied with this reason for my hope, but would meet me at this point with the following: "Except ye believe I am he, ye shall die in your sins." Being then under obligations to give such, a more satisfactory reason, in the next place I plead that the brethren universally taught, and that I believed with all my heart, that "without faith it is impossible to please him, for he that cometh to God must believe that he is, and that he is a rewarder of all them that diligently seek him." This reason I presumed would satisfy all those who believed that we are justified by "*faith alone*." But as there were yet others who would not be satisfied with *faith alone*, but like St. James would say, "faith without works is dead, being alone. For as the body without the spirit, is dead, so *faith* without *works* is dead also." Because Jesus Christ Himself has said, "except ye repent, ye shall all likewise perish." Therefore, as another ground of our hope, the brethren taught that repentance was necessary to salvation, except it be in infants, idiots and heathen. But as there were still others who would not be satisfied even with faith and repentance, but would contend that Christ had also said that "except a man be born of water and of the Spirit he cannot enter into the kingdom of heaven," and that therefore, they would not be satisfied short of a birth of water, or water baptism. Upon this point in my discourse, I plead that it was the practice of the Brethren invariably, to immerse a *believer*, "in the name of the Father, and of the Son, and of the Holy Ghost," and that this could only be done by a *trine* action, or in other words, an action in each name of the three persons in the Trinity. As this was the first discourse of the kind that had ever been preached here, I was compelled to take more time, and be more prolific in my arguments than I would otherwise have done.

It is entirely unnecessary for me to give the arguments, here, which I offered in defense of *our* position, as the brethren are familiar with them. I will, however, ask the patience of the reader while I proceed to give a synopsis of an argument which I have never heard used by any of the brethren, and which I consider quite conclusive, and in fact, entirely unanswerable. The argument to which I allude, is based upon a grammatical exegesis in the wording of the commission as given by St. Matthew 28: 19. "Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." I put the *nouns* Father, Son and Holy Ghost in the possessive case, and governed by the noun *name*. Then by transposing, which is undeniably a correct exegesis of the case, according to the sense of the sentence, I have it, according to the strict idiom of the English language, to read thus: "Baptizing them in the Father's name, and in the Son's name, and in the Holy Ghost's name," and when the ellipsis is supplied, we have it thus: "Baptizing them in the Father's name, and baptizing them in the Son's name, and baptizing them in the Holy Ghost's name." This rendering of the commission, I am sure, no one, who is at all familiar with the genius of the language, will deny.

After discussing this part of my subject at some length, and ostensibly giving it as my "answer" for my "reason" of my "hope" to those who might look at the subject in that light, and who would not be satisfied with anything short of *trine immersion*, I then turned my attention to the subject of the *forward action*. It is entirely unnecessary to give any of my arguments on this point of my discourse, as all, I believe, who believe in, and practice immersion at all, concede the fact, that if a person is put *under* the water by a proper administrator, in the name of the Father, and of the Son, and of the Holy Ghost, that he is baptized, whether it be done forward or backward, and hence, all such would unhesitatingly accept my reason upon this point. But as the Brethren believed that we should have all things "according to the pattern," and as there was unmistakable evidence, as Dr. Judson says, that "in primitive times the administrator placed his right hand upon the head of the candidate, who then bowed *forward* until his head was submerged, and then rose by his own effort." For this, and other reasons, I had been baptized by the forward action and hence, could give to those who contended for this mode exclusively, a satisfactory reason also. Having occupied about two hours in my discourse, I thought it best to adjourn until three o'clock, I haven't time or space now to say anything of the afternoon service only that it all passed off pleasantly, and to all appearances was well received by the audience, but what effect it will have, remains yet to be seen.

JESSE CROSSWHITE.

[By request we give the following, place in this issue, remarking that the project is a private one, and is intended to rest upon its own merits, and is here inserted in order to call attention to the fact that there is such a project on foot. Those wishing to know more of it will address as directed below.—ED.]

LOUISVILLE NORMAL SCHOOL.

FEELING the need of a school affording sound practical instruction, and, at the same time, *free* from the vanities and extravagance of fashionable boarding and other schools — the friends of education have decided to establish such an institution not far from Canton, Stark County, Ohio.

1st. The location is elevated and healthy, overlooking a beautiful landscape, and in one of the finest farming regions in the state.

2d. Abundance of provisions and fuel at low rates, and excellent water near at hand.

3d. Being only one mile from a Depot on the Pittsburg, Ft. Wayne and Chicago R. R, it is of easy access from all parts of Ohio and surrounding States.

4th. It will be removed from the vices and temptations incident to towns, and be in the midst of a quiet, moral, and intelligent community, affording a large patronage.

5th. It will be a private enterprise and not a church institution, yet the entire control will be in the hands of brethren.

6th. Simplicity will be one of the prominent features of the school.

7th. Among the religous advantages afforded, will be that of a community of brethren, surrounding the school, and one of their churches located near by.

8th Bro. S. Z. Sharp, an ordained Elder, of twenty-two years experience in teaching, has been secured as Principal, on condition the school be placed on a safe financial basis. To place the school on a safe basis and be fully prepared to meet all contingent expenses, only a part of the money subscribed will be expended for buildings, the balance will be retained as a reserve fund or endowment, of which, only the interest is to be used.

A large proportion of the material, labor and money, has already been secured, and it only requires the friends of the school to act promptly, to make this a complete success, as no school has ever been projected, combining so many advantages as this.

Should sufficient means not be secured within a reasonable time, then the Principal who consented to take charge of the school, will feel at liberty to accept an invitation to unite elsewhere.

Liberal donations are especially solicited, but subscriptions for Scholarships will be taken on the following terms, viz:— Sufficient of the donations to erect the buildings will be due and payable as soon as there is enough subscribed; the balance of donations and subscriptions for scholarships, can run ten years, by paying six per cent interest annually, from date of permanent organization.

A One Hundred Dollar scholarship will entitle the holder to sixty months' tuition in the common or intermediate branches of the English language. A Fifty Dollar scholarship to twenty-five months' in the same, good until used. Subscribers are entitled to one vote for each Fifty Dollars subscribed.

For further particulars address either the secretary or solicitor.

JOSIAH KEIM, Secretary,
Louisville, Stark Co., O.
E. C. PACKER, Solicitor,
Canton, Ohio.

GLEANINGS, &C.

Matter for this department should be brief, and to the point, written on but one side of the paper, and separate from all other business.

From Lemuel Hillery. — The brethren and sisters will please notice that, the Lord willing, I will start on my mission South the 23rd of this month. Will stop over Sunday in Ogle Co., with the brethren. I shall travel by private conveyance, I think, therefore have not determined what point I shall aim for first. After I get in the field, I hope, with the advice of the few brethren there, to arrange matters the very best way we can. I beg an interest in the prayers of the brethren and sisters for myself and family, that we may be faithful. *Shannon, Ill.*

From Lost Nation, Iowa.—*Bro. J. H. Moore*:—In the notice of our communion in your paper, we notice the invitation is only to the brethren and sisters of Illinois, leaving out those of Iowa. It should read: A general invitation to all brethren and sisters in Northern Illinois and Iowa. *Isaac Burto. May 8th*, 1877.

From J. S. Flory.—*Correction*:—In my letter of correspondence, of the date of April 14th, published in the 18th No. of the BRETHREN AT WORK, I omitted to mention that Bro. Samuel. Bashor, who lately moved here, is a speaker, in the second degree, and will hold regular meetings. By the omission of one word it reads "We don't consider Colorado a good country other than for small fruits which grow without much trouble" &c. It should have read "We dont consider Colorado a good *fruit* country other than for small fruits" &c. *Greeley, Colo., April 20th*, 1877.

From Levi Hofferd.—*Bro. Moore*: — We have had much rain the last few weeks; also some hail. The 27th of April we had quite a snow storm; and on the mornings of the 27th and 28th, ice had formed to the thickness of a window pane. Previous to the cold and wet weather the grasshoppers had hatched out in great numbers, but now they have about all disappeared. We look to the Lord as the Author of our deliverance from impending famine. Bro. B. F. Stump and family, are on a tour of love among the brethren North and East of here; he has the "cause" at heart, and expects to be gone about forty days. Our Love-feast is appointed to come off the 16th of June. *Carleton, Neb., May 6th*, 1877.

From Lomax Miller. — Church news from this place might be of interest to some. On the 15th of April we had the pleasure of standing by the water's edge and witnessing the administration of baptism "in the name of the Father, and of the Son, and of the Holy Ghost" upon five aplicants. Here is a little flock of nine members without a minister to lead them in the way they should go, "But," says Jesus, if thou wilt enter into life keep the commandments" (Math. 19th. 17th). *Elk Creek, Neb., April* 22nd, 1877.

From C. C. Root.—*Dear Brethren at Work*: —You will remember that a few weeks ago I expressed my hopes of still better things to write you than mere prospects of an "ingathering of souls," which hopes I have since realized. Yesterday two more were added to our number by baptism, and two others have made known that they would soon be ready to attend to that holy ordinance, one of whom promised to receive baptism during her present visit to her sister. And again, two more went away giving assurance that next Lord's day they would be ready, but they wished their parents to witness their baptism. Others are counting the cost. *Mirabile, Mo., May 10th*, 1877.

ANNOUNCEMENTS.

Notices of Love-feasts, District Meetings, etc., should be brief, and written on paper separate from other business.

The Lord willing, we intend having our communion meeting at the Waddam's Grove meeting-house, Stephenson Co., Ills., on Wednesday and Thursday, June 13th and 14th, and meetings to last over Sunday. A general invitation is given to all who desire to be with us on the occasion. ALLEN BOYER.

The Lord willing, the brethren of the Middle Creek church, Mahaska county, Iowa, will hold their Love-feast on the 26th and 27th of May, 1877. By order of the church J. J. SCHECHTER.

The Macoupin Creek church, Montgomery county, Ill., has appointed a Love-feast to be held at C. S. Brown's, 10 miles Southeast of Girard, Ill., June 15th. Services to commence at 5 o'clock P. M. A hearty invitation is extended to all. By order of the church.

D. B. STUDEBAKER, *Clerk.*

The brethren at Hudson, Ill, have appointed their Love-feast on the 16th and 17th of June. The usual invitation, to all. THOS. D. LYON.

The brethren in the Coldwater church intend holding a Love-feast on the 7th day of July. A general invitation to all, and espeaially to ministers. We also expect to commence our meetings on the 4th and continue them over Sunday.

J. F. EIKENBERRY.

LOVE-FEASTS.

South Waterloo, Iowa, June 26th.

Hurricane Creek church, Bond Co., Ill June 2nd, 1877.

Mulberry Grove church, Bond Co., Ill., May 30 and 31.

Big Grove Church, Benton Co., Iowa, June 23rd.

Cherry Grove, Carroll Co, Ill., May 29th and 30th.

Silver Creek, Ogle Co., Ill., June 1st and 2nd 10 A. M.

Yellow Creek, Stephenson Co., Ill., May 26 and 27, 1 P. M.

Pine Creek, Ogle Co., Ill., May 24 and 25, at 10 A. M.

Rock River, Lee Co., Ill., May 30th and 31st at 4 P. M.

Hickory Grove, Carroll Co., Ill., June 20th and 21st.

State Center, Marshall Co., Iowa, May 26th and 27th.

Okaw church, La Place, Piatt Co., Ill., May 26th and 27th.

Howard church, 12 miles west of Kokomo, Ind., June 14th.

Maquoketa church, Lost Nation, Clinton Co, Iowa, June 28 and 29.

Bachelor's Run church, Carroll Co., Ind. May 29th 1877, at 2 o'clock P. M.

Middle District, 14 miles north of Dayton, O., May 29, at 2 o'clock, P. M.

Lewistown, Winona Co., Minn, first Saturdey and Sunday in June, next

The 26th of May, at the residence of Bro. Daniel Stoner, four miles South of Hutsonville, Crawford Co., Ill.

On the 12th of May, 1877, at the house of Daniel and sister Reed, sixteen miles South of Emporia, Lyon county, Kansas, six miles North-west of Madison, Greenwood Co., Kansas, and one and a-half miles North of the Verdigris river.

On the 26th and 27th of May, in the Seneca church, Ohio.

God saveth the upright in heart.

THE BRETHREN AT WORK.

"Behold I bring you good Tidings of great Joy, which shall be unto all People."—LUKE 2, 10.

Vol. II. Lanark, Ill., May 28, 1877. No. 22.

The Brethren at Work.

EDITED AND PUBLISHED WEEKLY,
BY
J. H. MOORE,
J. T. MEYERS, M. M. ESHELMAN.

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"The Brethren at Work," will be sent post-paid, to any address in the United States or Canada, for $1 35 per annum Those sending eight names and $10 80, will receive an extra copy free of charge. For all over this number the agent will be allowed 15 cents for each additional name, which amount can be deducted from the money, before sending it to us.

Money Orders, Drafts, and Registered Letters may be sent at our risk They should be made payable to J. H. Moore

Subscriptions, communications, etc., should be addressed: J. H. MOORE,
Lanark, Carroll Co., Ill

LANARK, ILL., MAY 28, 1877.

LAST Sunday, May 20th, a young sister was baptized in the Cherry Grove church.

OUR readers will remember that the BRETHREN AT WORK will be sent from the time of the A. M. to the end of the present year for 75 cents.

IT seems that people can do pretty much as they please in this world, but in the next the Lord will have His way, and much to the disadvantage of some too at that.

THE editors, when last heard from, were at Eld. Jacob Steel's within five miles of the place of meeting. They were enjoying themselves finely traveling among the mountains.—C. K. B.

NEAR Meyersdale, Pa., on the summit of a lofty hill, is the ruins of an old castle, where, tradition says, lived a giant, who owned a number of slaves and also kept a large herd of elks. He is supposed to have been murdered by his slaves.

SIXTEEN persons, mostly young people, were baptized in Berlin (Pa.) church May 17th, and four more made application. Quite an interest was awakened in the church, and the members generally much concerned. We hope that much good is being done.

WHILE visiting different points in the East, we were much encouraged by learning that our paper is giving general satisfaction, and all seem to conclude that they can give us a large list of subscribers next season. They seem to be particularly pleased with the size and shape of our enlarged form. We shall do our utmost to make a good paper, and want the general assistance of all our readers and contributors in accomplishing this work. Let our readers, however, bear in mind that we have not much experience yet in the publishing business, but as we grow in years we hope to improve in usefulness.

NOTICE—As both editors are away from home, the readers will please excuse us if we do not get the paper just as correct and interesting as it ought to be; we do the best we can, having very little experience in the editorial business. It was our intention to issue but one paper while the editors were away, but copy being furnished, we have made arrangements to send out this number also. We expect the brethren home in time to get out the next issue. When last heard from they were well and seemed to be enjoying their trip finely. We hope they will return much refreshed. If the letters of some of our correspondents are not promptly attended to, we hope they will have patience as some letters must remain unanswered till the editors return. Orders for books and pamphlets are filled promptly.—[C. K. B

THE SURE GUIDE.

TRAVELERS always need a guide. Should you wish to go to a place where you never have been, you will need a guide, some one to direct you; and how necessary that the guide be a good one—one well informed, understanding his business well. He who undertakes to direct another should himself be well acquainted with the course that the directed intends to take. If he pretends to know the country to which his pupil is journeying and still be ignorant of the route, he is only a pretender, a false director and can do him who follows his directions no good.

Thus if a man invites you to come to Jesus and you say, "I will arise and go to Him; where shall I find Him?" the man who steps forward and says, "I will direct you," should himself be well informed, have good knowledge of *the way*, If he be not well informed, he may cause the seeker to walk over a precipice into destruction instead of through the gates into the eternal city.

Now to give good direction, a man should himself first travel over the way and carefully note all that is on it. He should be sure that the road is a good one, that it leads to the right place. This is how Jesus did. He went over the ground, tried it, proved it, and then invited the human family to accept Him as their Guide,—their sure Guide. He *knows* the way, He tried it, found it good and, true and invites you and me to walk in it and be saved. When He invites you to repent, believe and be baptized, have no fears, no doubts, for the sure Guide is our Leader. When He asks you to go on and obey Him in feet-washing, His Supper, the kiss of charity, brotherly love, meekness, and temperance, follow Him for He will guide you safely.

Recently, while we were going from Meyersdale to Berlin, we took the wrong road. Our guide told us to not leave the main road, but to keep straight on and we would have no trouble to find the point for which we started. After going about six miles we arrived at a cross-road, and as the left hand road seemed to have been traveled the most, we turned into it. True, we looked for guide-boards, and our guide at the start said go straight, still we were inclined leftward. We did not go far, however, until we concluded we were on the wrong road, hence turned back. On arriving at the cross-road we beheld the guide-board nailed to the tree, about twenty feet from the ground. You see we looked *too low*; we should have looked up, and then would not have turned to the left. From this we learned an important lesson: 1st. to follow the instructions of the guide; 2nd, to not always look down for a guide, but up occasionally; 3rd, not to always follow the road that *seems* to be the most traveled. Thousands, after starting out with Jesus' instructions, after going a little ways, turn to the right or left because those ways seem to be traveled most. A little worldly pleasure entices them from the straight road, or perchance, envy, malice, hatred, self-will, or some other evil, made the plain way dark, and they wandered off into strange paths. This you want to guard against, and follow the sure Guide. He will tell you how and where to walk and if you come to enticing cross-roads, look up and Jesus will show you the true way. If darkness envelops you, listen for the voice of the sure Guide and you will hear it. If you should meet a man who says, "Come this way, this road leads around the valley of feet-washing," don't believe him, but the sure Guide who went through that valley. Should some one stand at a crossing and ask you to turn in his way, for it leads around baptism, don't follow him but look up to the tree on calvary for the true Guide. He knows that baptism is right for He went that way. Keep a careful lookout for the guide-boards which Jesus has set up and you will reach the end all right. Let Jesus be the way, the sure Guide and eternal joy will be yours. E.

EDITORIAL CORRESPONDENCE.

KIND READERS:—Having got our business in proper shape at the office, we left home for the A. M. on Monday morning May 7th. The weather was cool, and it was raining quite hard.

In company with Bro. Daniel Kingery, we left Lanark at 2:20 in the morning on the Western Union R. R. and arrived at the W. U. Junction, in Wisconsin at 8:30. Here we had to wait but a few moments for the train on the Chicago, Milwaukee and St. Paul R R. The rain ceased sometime before our arrival here. The farm work in this part of the country is not very forward, though the grass looked well. Wheat and oats just up, but not much corn planted. Timber light and much culled out. As we approached Chicago, the country improved in appearance, and vegetation was much more advanced than further north.

Arrived in Chicago about 11 A. M. It was raining very hard, hence traveling was very disagreeable. Stopped at a restaurant and procured some refreshments.

We next visited the printing foundry establishment of Marder, Luse and Co. From this firm we purchase nearly all our printing material, and so far in all our dealings have found them to be gentlemen, and strictly honest. While here we were favored with a visit to several of the most interesting parts of the institution; among them was the foundry department, or where the type is made. This was particularly interesting. Here you can see the work from the time the metal is melted till it is made into nicely finished and neatly polished type ready for the compositor.

THE TYPE FOUNDRY

is located in the fourth story of a very large building, occupying a room about forty by eighty feet. All along one side and end of this room were a score or more cunning little machines that were a curiosity. Their business was to make type, and they performed their work remarkably well, and with astonishing rapidity. Some of them were run by steam power and others by hand. The rapidity of the work depended upon the size of the type made, large type requiring more time than the smaller. Type the size of that used in setting up our poetry could be made at the rate of about one letter per second.

The metal used is a compound of copper, tin and zinc; this is all melted together, and by an ingenious arrangement enough of this melted matter is forced into a small, well constructed mold to fill it, and as the mold opens, out drops a type with the letter a, e, or whatever letter the mold may have been set for. On the lower end of the type is a small piece of metal somewhat representing the neck of a bullet when it drops from the mold. The type is then placed in small piles before boys, who break off these rough ends faster than any two boys can count them. From the boys, they go into the hands of girls who polish two sides of the type. We saw girls here who would polish, one piece at a time, about 36,000 pieces in ten hours. It takes nimble fingers to do this kind of work. From the polishers it passes to other girls who lay them on edge in galleys about three feet long, then they pass into the hands of a very expert workman who dresses off the lower end and each side, and with a microscope examines each letter. Then the type is set up in bunches ready for preparing for the market. From here we passed to the next story below where the leads and brass rules were polished and cut ready for use.

We next visited the establishment of Hartt and Co., the firm from which we purchased our large power press. In the basement of this establishment we saw the smoothest running engine and machinery we ever saw. The huge monster, with its scores of wheels and broad belts did not make noise enough to interrupt conversation. We also visited several other places, more on business than curiosity. We very much regretted that we could not get time to call on some of the members in this city. We had but a few spare hours, and during that time considerable business to attend to.

In the evening we met, at the Exposition building, where the Baltimore and Ohio R. R. depot is, brother Enoch Eby and wife, David Price and his daughter Katie, and sister Glock. Here we all purchased tickets for Cumberland, Md., then went to the Sands House, near by, and took supper. The proprietors of this house are quite agreeable and obliging, and seem to be particularly interested in regard to the wants of their guests. We stepped aboard the Baltimore and Ohio train at 8:50 in the evening and were soon flying over the road towards Ohio. We arrived at Mansfield the next day at 10:40. Here brethren Eshelman, Kingery and myself stopped off while the rest went on. We left Mansfield soon after dinner and arrived at Wooster 2:10 P. M. Before arriving here we were joined by Bro. Morgan Workman and others. Were met at the depot by Bro. William Lichtenwalter who conveyed us to his house, some seven miles north-east, and kindly cared for us. In the evening I preached at the Crystal Spring Schoolhouse. The audience was fair and attention good. The next morning, May 9th, we were taken to

THE BEECH GROVE

meeting-house, Wayne Co., O., where the district meeting for N. E. O. was to be held. Here we met a number of brethren and sisters, and with them enjoyed a pleasant season. The meeting did not have much matter before it, though they did not get through till late in the afternoon, and the decisions of the meeting on the points before it seemed to give pretty general satisfaction. We found the members generally in earnest and awake to their several duties. The missionary work received their special attention and they will make an earnest effort to spread the Gospel more in the neglected parts of their own district. Here we formed an acquaintance with a number of brethren whom we had not before enjoyed the pleasure of meeting, and spent a pleasant season of conversation with them. In the evening we had the pleasure of addressing them on an important feature of the Christian religion.

The next day we were taken by the brethren to Russell, a station a few miles from the meeting-house. Bro. Irvin accompanied us to the depot. Bro. W. A. Murray and others were also in our company and traveled with us some distance. We arrived at Mansfield 9:30 A. M. and left on the B. and O. R. R. at 10:40. Our trip from this point lay through some very hilly country, and in many places, to us, did not seem very productive, nevertheless people live all along the line and are doing about as well as many who live in much more favored parts.

We reached Bellaire, on the Ohio river, near sundown and as we had a great desire to travel over West Virginia in the day time, we concluded to remain here over night and take the morning train. We lodged at the Bellmont house, within a few rods of the river.

The next morning, May the 11th, at 6:45, found us seated in the cars on a large iron bridge, one hundred feet above the water. Our trip

FROM BELLAIRE TO CUMBERLAND

lay through the roughest country we ever saw, and on the whole road there is not more than one point where the track is straight for even one mile and that is through a tunnel one mile long. Just think of running one mile under ground: well those who pass over this road must do it, but then it is more a pleasure than a task. If we are not mistaken we passed through eleven tunnels and some of them were pretty long. It is astonishing how a long train of cars will fly round these curves. At some points the road is just wide enough for one track, and on one side is a perpendicular wall of rock while on the other is a gorge several hundred feet deep, and to us Illinoisians who are used to traveling over level prairies things here look frightful. While going up the mountains our train had on two engines and went flying around those curves, through tunnels and over bridges at a fearful rate. We reached the summit of the Alleghany mountains about noon, and at times could see for miles down some large valley. The sight was grand and at times beautiful. Right on the top of the mountains were some beautiful and well cultivated farms with most excellent surroundings. We reached Cumberland at 3:30 P. M., where we parted with Bro. Kingery who wished to visit some friends in other parts. Finding that we could not get a train for Meyersdale before the next day, we put up at the City Hotel, got a good night's rest and were in good spirits for traveling the next day. We left Cumberland at 6:45 A. M. and was joined by Bro. Solomon Mattes who left the train at Bridgeport. The country along this line is extremely rough. We reached

MEYERSDALE

at 11 A. M. and at once made our way to Eld. C. G. Lint's, who is the elder at this place. We found the family well and were kindly entertained by them.

This place is well known to the most of our readers as having been for several years the place where the *Christian Family Companion* and *Primitive Christian* were published. The three story brick building in which these papers were published is now standing idle and has quite a lonely appearance to what it had when I was here four years ago. The place is also noted as one of the points of the A. M. The barn in which it was held is not standing. On Sunday at 10 A. M., I preached at Berkley's Mill, three miles east of town. At three o'clock attended the Bible class in the meeting-house in town. In the evening had the pleasure of listening to Bro. Wampler, who preached in the meeting-house in town.

The next day being Monday, preparations were made to take a trip to the top of the Alleghany mountains. As I had never been on top of a mountain it was of considerable interest to me. Having procured a horse and spring wagon we started for the

ALLEGHANY MOUNTAINS

some two and a half miles off. Bro. C. G. Lint, who was our pilot and driver, occupied the front seat while Bro. E. and myself brought up the rear. Of course, to us, everything was a curiosity. The towering mountains, dense forest, huge piles of massive rock, and the noisy water as it galloped rapidly by over the rocks and logs were interesting indeed. A hole in the creek, some ten feet deep, was pointed out to us as

THE PANTHER HOLE.

Just on the opposite side and in the water, is a large rock. On this rock, it is said, a man was one day sitting and fishing. His loaded gun was laying beside him. While intently watching his line, a piece of bark falling in the water attracted his attention; a single glance of the eye up and then down to the water revealed nothing to him, only the nibbling of a fish at the hook. Another piece of bark falling into the water caused him to look up again, when his eyes caught two huge panthers on a tree just above him. Quickly dropping his fishing rod, he seized his gun and with a steady aim brought them both down into the water. Hence the name. As we proceeded up the valley we soon came to what is known as the Savage

FIRE BRICK WORKS,

located at the foot of the mountain. Here we were shown how stone, by means of massive cast wheels working in a revolving bed, are in a few minutes ground into fine mortar. This mortar is then made into brick, partly dried then pressed. They are then put into a kiln and for several days subjected to fire that is so intense that it will melt iron in a few seconds. Here are made brick of most all sizes as well as many other useful designs intended for building purposes. It was now nearly noon, and having procured some eatables and a cup we proceeded to

ASCEND THE MOUNTAIN

on foot by a circuitous route. Bro. Lint and myself being on the large order found this kind of work an up-hill business. With Bro. E. it was not so difficult. After about one half hour we succeeded in reaching a beautiful spring not far from the summit. Here we sat down and ate our dinner beside the cooling water. This was delightful business, for editors especially, and we felt grateful to the Lord even for this mountain and spring. After another tug through brush, over logs and rocks we finally succeeded in reaching the summit, and standing on a rock, we had an excellent view of Meyersdale and the valley below. Bro. Lint did not show us "all the kingdoms of the world and the glory of them," neither did he offer us them, but the beauty and surroundings of the city of the plain could be distinctly seen, and taking in the whole country as far as the eye could reach, we concluded, and that too without aiming to discourage the well-to-do people here, that we would sooner live in Illinois where we have no mountains to climb.

Passing over to the eastern slope we sat down upon the rock, amid the dense forest and enjoyed a pleasant half hour's talk. We then concluded to try our luck descending the steepest point of the mountain. Down we went from point to point, coming to an occasional full stop against some tree. Bro. E. who, though a man, not being fully over his boyish ways, amused himself rolling rocks down the mountain side. We finally reached the valley below, soon found ourselves seated in the wagon and reached Bro. Lint's late in the afternoon, feeling pretty tired. We, however, consoled ourselves with the thought that we had been on the mountain.

In the evening I preached to a very attentive congregation in the Brethren's meeting-house. The next day, May 16th, the brethren having supplied us with a horse and carriage we made our way to Berlin, some ten miles south-east of Meyersdale, and are now in the house of Eld. Jacob Blough writing out this sketch of travels. We are both well and expect to branch out still further in a few days. EDITOR.

For The Brethren at Work.

DEMAS AND HIS FOLLOWERS.

BY D. B. MENTZER

WHO was Demas? Let every brother and every sister inquire, Who was he? His career impresses me as one worthy of our recollection. His biography is a short one, and can so much more easily be remembered for its brevity. With this limited material at command, I will endeavor to apply it for our profit

But who was Demas?

Well, he was one of the early professors of Christianity. He is mentioned but three times in the New Testament — in the epistles of Paul. Twice he is mentioned favorably, but the last time very unfavorably.

When Paul wrote his letter to the Brethren at Colosse, in A. D. 64, he said: "Luke the beloved physician, and Demas greet you" (Col. 4: 14). This occurred no doubt, during Paul's first imprisonment at Rome under Nero, but for Christ's sake. During the same year he wrote a brief letter to Philemon, a faithful brother living at Colosse; and in this epistle Paul writes this: "Marcus, Aristarchus, Demas, Lucas, my fellow-laborers" (Philo. 1: 24).

Two years later (in A. D. 66) Paul wrote his last and second letter to Timothy, and said," Demas hath forsaken me, having

LOVED THIS PRESENT WORLD."

See 2 Tim. 4: 10. What a pity! Started well, no doubt, but go back he would. "This present world" took him captive, and claimed him for one of its votaries. O what a cruel world!—wicked world! We think if we could have been in the company of that good and great man—Paul the apostle—we would certainly not have done as Demas did—forsake him. So we imagine. But perhaps Paul's condition and his strict religious views would not have suited us either. Demas loved this present world, but evidently Paul did not. Here was a difference, and it is not difficult for us to decide who was right. Poor Demas! He loved this present world just a little at first, then more and finally he forsook the Lord's faithful apostle. No doubt Paul reasoned with him, and entreated him, and warned him of the consequences, but Demas would go. He had some selfish views that he expressed, and hence the apostle knew that he loved this present world. Paul and the doctrine which he preached did not suit Demas. He had some desire to gratify, and we are not told precisely what that was, but Paul considered it

BACK-SLIDING.

There are many ways to back-slide after we have been numbered with the Lord's people. To keep faithful in the Lord's service, requires constant watching and praying. Jesus says to His disciples," Watch and pray lest you enter into temptation." Watch what? Watch our own hearts that we don't love something else contrary to the teachings of the Gospel. You know our mother Eve was told something contrary to what God had said. It was Satan's word, and Eve believed, and hence entered into temptation. What is the result? All men are sinners and need a Savior. So it is again with us if we come out from among the world into the Gospel service, and then neglect to watch and pray. The enemy is ever busy to ensnare us and get us to love this present world. The world is his element and he is not so much concerned about those who are in the world and do not profess to love the truth. The apostle Paul mentions "the snare of the devil," and this is set only for Christians, to draw them away from holiness and righteousness. This is his work. It is his only business to get Christians to love this present world. He has so many things to present to our eye-view, or our ear, or our flesh, or our mental inclinations, that he becomes successful in deceiving souls and leading them astray. O my fellow-believer let us be on our guard. Let us "watch"—*watch* the door of our heart, lest that enter there which will cause us to back-slide—to become more liberal in our views than God's word will allow us—to see with sin-clouded sight some non-essential there — to make us think we can understand every thing, and presume to change or set aside some doctrine of faith or rule of membership in the Church of Christ. That is the mischief that the enemy wants us at in the Church, so the way will be made broader for his accommodation. "Broad is the way that leads to destruction" the Savior said, and He well knew what He taught. The way was too narrow for Demas, for he loved this present world.

"LOVE NOT THE WORLD,

nor the things that are in the world,"so wrote John, the beloved disciple of our Lord. (John 15: 19; 1st John 2; 16.) May God help us to obey these holy precepts! If we do not love the world, we may yet love the *things of the world.* Let us ask our Father in Heaven in deepest sincerity to help us renounce all, lest we become the followers of Demas. If we have the things of the world around us let us not love them, and get rid of them. But above all, my dear brother, sister, let not the things of the world be on our bodies. Like Paul let us" keep our body in subjection," and so shall we glorify God in our bodies and in our spirits.

Waynesborough Pa.

For The Brethren at Work

THE TWO WAYS.

BY J. S. FLORY.

THERE are two ways of taking hold of things in general, and two ways of taking hold of some things in particular. There is a right way and a wrong way of taking hold in the line of Christian work. A. believes in saving souls and talks much about the matter; wishes the church would adopt a general system so as to send out missionaries in every direction where good might be done, and the good brother seems much concerned about the matter but does not do what he can in actual work in that direction, because he can't have the whole church to come up to the mark just as he believes they ought. B. also has a soul that yearns over a lost and ruined world and hears the cry for spiritual food coming from far and near; though he finds no general missionary system adopted by the church, he learns from his Master Jesus what his duty is, and that the Gospel plan is a plan by which all may work to the saving of souls through the blessing of God; so he assumes the authority to do what he can as the Lord has prospered him, and uses his influence to get others' help in the matter, and thus he *acts* as well as talks, and the result is, good is accomplished. A's faith goes not beyond his words, B. proves his faith by his works; which, think ye, is the right way?

A. is well versed in the Scriptures and is a tonguy preacher but he is continually *scolding* the confessed sinner for being a sinner, or the professor for being a believer in the doctrine of Wesley, Calvin, Campbell or some other man, or for being an adherent to some doctrine not just (to his mind) according to the Scriptures, and with his scolding he has a way of manifesting a disrespect for the faith and feelings of his audience—he would whip them all with the lash of Divine Truth, that they might turn to *love* the hand that handled them so roughly. Thus A. preaches the Gospel with a mixture of big I's to a congregation of many little u's.

B. preaches in demonstration of the Holy Spirit and power of love. Tells the sinner of the love of God, of the danger of living in open rebellion, and confesses *we* all need the sustaining grace of God to overcome the world, that *we* ought not to love the world nor the things of the world; he does not scold the worldling for being a good disciple of the world and a faithful votary at the shrine of fashion, but in the spirit of earnest convictions tells them God has no pleasure in those things, and that judgment is pronounced against the ungodly, and there can be no acceptance with God without such a change of heart as will cause one to hate those things of the world and love the ways of humility.—For the faith of those who differ with him, B. has a due respect, giving them the credit of honesty and a desire to please God in their doctrines. In the manifestations of love and good will to all, he presents the truths of the Bible without those many big I's and little u's, and in reasoning with his congregation says, *we* may hold views contrary to the Scriptures and think we are right, hence *we* should examine closely into those matters and see where we are wrong and try, by the aid of Divine Truth, to get in the way. B. may cut just as close to the line of truth and with as sharp a sword, but he is careful to keep the *chips* out of his hearers eyes, lest they, in their wrath, are made blind and their hearts hardened.

Again, A., as a housekeeper in the church, has a zeal for good works, earnestly desires that all live in love and union, but because of iniquity the love of some will grow cold. It may be a young brother or sister that has stumbled in the way or been partially won by the smiles of the world, so that there seems to be a going back in their spiritual life. Bishop A. learns of it—sees with his own eyes an evidence of a lack of piety in this or that one, *talks to others* about the member in an uncharitable way, says if she or he, as the case may be, does not do better, we must have a visit sent to them and attend to their case.—The members hear of such *threats* being made and of the talk going on about them. At public service feel not so freely at home and, perchance, take a seat some distance back. Bro. A. sees them but makes no special effort to speak to them, or, if he does, seems to leave the impression, we will attend to your case by and by. Eventually the member is visited by authority of Bro. A. The conditions are laid down, you must do so and so or the church will do so and so with you. The leading argument presented is the chastening rod of the church. That is one way of helping up "one of these little ones."

Bishop B., under like circumstances, on the first indications of a lukewarmness seeks opportunity to talk with them, reasons with them from a moral stand-point, of their influence and of the dangers of a love for the world, speaks of his own conflicts with sin and dangers he passed, his arguments are directed to the *heart* knowing *obedience rendered to the church from a fear of church discipline is nothing to compare with obedience rendered from a fear and love of God.* B's words are seasoned with love and sent home to the heart through the medium of that irresistible influence of a desire to have the *individual* soul saved.—When the individual is impressed with this fact, how the heart is made to melt, and grace purify the soul unto obedience and love to the church. In the public meeting Bro. B. will "leave the ninety and nine" and go out to speak with the members on the outskirts, and *so speak* that they are made to feel he has still a great concern for them. B. remembers that reproof to be *sharp* must be drawn out to a *point* through love so as to penetrate the soul, and that *harsh reproof* is never sharp, but, like a blunt cudgel, awakes old Adam in he or she whom it bites! B's way is the other way of helping a child to grow in grace.

Greeley, Colo.

For The Brethren at Work

FAITH ANALYZED.

BY I. J. ROSENBERGER.

WE know of no subject so much taught in the Bible, as the subject of faith; no doctrine that affords so many examples of being urged, both by precept and example, as faith; no theme so pressed upon the seeker as faith. Notwithstanding the above, to us there seems to be no subject practically so little understood, no subject of parallel importance, whose depths have been so sparingly fathomed.

First, then, what is faith? *"Faith is the substance of things hoped for, the evidence of things not seen"* (Heb. 11: 1). All our knowledge comes to us through some avenue of the five senses, but *sense* deals with the visible, material, world, beyond which they cannot go; they afford us no knowledge of the invisible and eternal world, of man's future destiny. Happily this deficiency is supplied by *faith.* Sense is the evidence of things seen; faith, of things not seen. Sense deals with the visible, faith with the invisible world. Faith accepts of the voice of inspiration, as the highest order of testimony, as though it were present reality; neither does faith stop to *ask why,* but Abraham-like at once responds.

Second, how is faith obtaind? *"Faith cometh by hearing,"* says Paul to Romans, (10: 17). It is evident, then, that knowledge must precede faith, hence, to have faith in Christ, there must be a knowledge of Christ. At this point thousands err. We deem it a sad sight to see a poor, seeking penitent, wrestling in prayer at the altar, and the minister standing over him urging him to have faith, "*just have faith,*" when the seeker has never been taught Christ, does not "know of the doctrine," having simply acted on the thought of a moment. Be it understood that faith in Christ means, faith in Christ's doctrine.

Third, the different kinds of faith is clearly set forth by the apostle James as being two, a living and a dead faith. *"Show me thy faith without thy works,"* says James, "*and I will show thee my faith by my works. But wilt thou know, O vain man, that faith without works is dead?*" (James 2: 18, 20). Many persons believe, admit of different points of doctrine, say "they have faith in them," but they never begot works in the persons conceiving the knowledge, hence no life-giving principle connected with it, therefore it is a dead faith. To say we believe in feet-washing and never engage in the work, is a clear illustration of the saying of James, that "*the devils also believe and tremble.*" When the Eunuch professed his belief in Phillip, it resulted in works, hence there was life there, therefore a living faith. While there is no salvation in a dead faith, it is well to notice that there is a condemning influence attending it, for all faith is preceded by knowledge, and a knowledge of God or Christian duty will "either be a savor of life unto life, or of death unto death;" therefore says the Savior, "He that knoweth his Lord's will and doeth it not, shall be beaten with many stripes." Anciently there were "gods many and lords many," which resulted in a diversity of faiths. In opposition to this unholy division Paul exhorts, "one faith, one Lord and one baptism." As works are an outgrowth of faith, the "one faith" taught in the above text, will give rise to a oneness in works, hence religious practice, to be genuine, must be uniform, must "all speak the same thing, be perfectly joined together in the same mind," etc., therefore the present divided state of our Christendom is wrong.

Fourth, the necessity of faith. "*Without faith it is impossible to please God*" (Heb. 11: 6). The above point is conclusive from a logical stand-point. To love God as required presupposes confidence, which must be preceded by faith, hence, "without faith it is impossible to please God." Children can have faith in their parents when they fully approve of, and endorse their discipline, when they are favorable with their ability to control their respective interests. How men and women can claim evangelical faith and yet reject some of the prominent ordinances of the Bible, we fail to be able to explain. A fifth point to be considered is, the design of faith, to which Paul would say, "We walk by faith" (2 Cor. 5: 7). Faith corresponds in design to the natural sense of sight. Relative to the promise of God to Abraham it was said of Abraham: "Who against hope believed hope, he staggered not at the promise of God through unbelief. A being fully persuaded that what He had promised He was also able to perform." Here we have Abraham guided, not by sense, but purely by faith, hence walking by faith.

Christian worship to the ancient Greeks and modern infidel "was foolishness," but to us, dear reader, who believe, ' it is the power of God." It is the Christian pilgrim's staff, with which he walks.

A sixth and final point is, the power of faith. We find the power of faith illustrated in the case of the woman who said, "If I may but touch the hem of His garment, I shall be healed." The Savior turned and addressed her: "Woman thy faith has made thee whole. The woman was whole from that hour." Paul, in a certain text, alludes to faith as a power to remove mountains. On a certain occasion it was said: "The word preached did not profit them, not being mixed with faith in them that heard it." Thus it is evident that faith must be mingled with all our religious exercises to give them efficacy or power. It is the power of faith that enables us safely to take invalids out of their beds at critical time of illness, and immerse them in the chilly streams, without injury to the patient, while perhaps the doctor and friends or neighbors who lack faith protest against it. We have only to say, as did the disciples on one occasion: "Lord increase our faith." But the most prominent text with the advocates of the popular theory of Christianity is, the address of Christ to the two blind men: "According to your faith be it unto you." There are but two kinds of faith, a living and a dead faith. If you possess the former it will be life unto you, if the latter, it will be death. Thus we see, in every instance, as our faith is so it will be unto us; neither does the text afford any avenue with which we can enter to evade duty. "Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ" (Rom. 5: 1).

Gilboa, Ohio.

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For The Brethren at Work

POWER ON THE HEAD.

BY C. H. BALSBAUGH.

A SISTER writes me, anonymously, a letter of inquiry in a truly Christian spirit, relative to honoring of the head which is the condition of acceptable prayer. As a rule, I do not reply to letters that do not furnish their postal expenses. A heavy correspondence and a meagre annuity impose painful restrictions. But once in a while I get a letter which seems to be written with the author's blood, and has a voice so like a divine call, that my heart can not say nay.

Nothing is more inflexible and yet more beneficent than Divine Law. The law of sex reaches through all the constituents of the soul no less than through all the elements of the physical organization. Man is a man and woman is a woman out of the body as well as in. The *whole* humanity of Christ was derived from a woman, and yet He was a man; and Scripture clearly asserts that He is still "the man Christ Jesus." Woman's *subject nature* is the basis of the apostolic injunction by which the natural relation of the sexes are indicated. Her natural hair prefigures in the lower sphere what proprieties religion imposes in the higher. A woman without a covering as *specially indicative* of her regeneration, and of her acquiescence in the Divine order of creation and grace, is as unsightly a spectacle to God and His angels, as she would be to her family and neighbors if her *entire* cranium were as nude as the palm of her hand. If her long hair is a glory, and given as a covering of the head and the symbol of the overshadowing supremacy of the male nature, so also is the artificial covering both the symbol and the medium of the overshadowing power of God. A woman has no more right to pray uncovered than to shave her head, and both are hideous, and a violation of the order of heaven. If the sisters want to turn their prayers into a deliberate mockery of God, let them approach the mercy-seat bareheaded. And let them go to church not only without bonnet or cap, but with their heads shaven. "But if it be a shame for a woman to be shorn or shaven, let her be covered." So says God Almighty, and at our peril we disregard His mandate. Whether, therefore, you have a testimony for "Christ in the form of" a psalm, or a doctrine, or a tongue, or a revelation, or an interpretation," do it under the cover of the Most High. "For every woman that prayeth or prophesieth with her head uncovered, dishonoureth her head; *for that is even all one as if she were shaven.* A SHAVEN WOMAN! What a picture. A woman on her knees without the symbol of her womanhood, and her fidelity to the gracious arrangement of God! A spectacle of pity and abhorrence to the angels. "For this cause ought a woman to have power on her head, because of the angels." It is the nature of the act and the character of the person that give distinction to the covering. Can this be said of the hair or bonnet! The one is a natural product in saint and sinner alike, and the other is as conventional as the apron or stocking; but the covering for prayer is a Divine institution, with sacred significance, equally with baptism. A head without a cap in devotion is like a body without a head. A capless sister is the symbol of Christless prayer. If there is, is worship anything higher than nature, there must also be a higher symbolical expression of it. If the hair is the covering to signify our higher relation to man as the head of woman, and to Christ as the Head of both, then to be "born of blood" is the only requisite preparation for Heaven. If a woman feels ashamed to present herself to man with her head shorn, let her be much more ashamed to come before God uncovered. A cap is fundamental to natural and revealed religion, and the absence of it is usurpation manward, and rebellious Godward. Let every sister ponder what is involved in the covering and the want of it. Eternal consequences depend.

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TRUE JOURNALISM A MEANS OF UNION IN THE CHURCH.

JOURNALISM is an almost indispensable thing. The wants of the church call for something of the kind. No church at this age of the world, having the numerical strength ours now has, could expect to prosper much, and maintain a oneness of faith and practice, without periodical literature. It is an actual necessity, a *desideratum.* Just as essential is it to have periodical literature in the Church, as it is to have it at *all.* The political world would soon be merged into a chaos of unsettlable and unsettling perplexities, were it not for its frank, openhearted, practical journalism The same is true as regards the church. The time was when our A. M. was sufficient, adequately so, to give a fair representation of the feelings and desires of the Church at large. Is it so now! Nay, verily not. Then the church was but a small organization, and the feelings and claims of various constituents—its sister churches—could easily be represented, their wants attended to, and hence periodical literature was not so much in demand by our brethren and sisters as it is now. It must be admitted too that the numerical strength of our people has largely increased for the last twenty-five years, the tone of intellectuality more highly developed, the thirst for knowledge and general intelligence more intense, so much so, that periodical literature has become an indispensable auxiliary in the furthering on of the Lord's work. The idea is still cherished, however, by some of our dear brethren that periodical literature is a gross departure from the doctrine of Christ and the apostles. But this strange and unfounded belief is fast disappearing, and we hope the day is not far distant when these very brethren who are now opposed to periodical literature in the church, will present a bold front in its favor. The welfare of the church largely depends upon the character of our literature. If our periodical literature is imbued with a soul-invigorating influence, if it breathes the true sentiments of love—if it aims to be an uncompromising exponent of the Gospel of Christ, then we should bid it God speed and give it a hearty support. The writing talent of our brotherhood when compared and centralized in the interest of the Redeemer's kingdom may be the means of breaking down the strong holds of the enemy, and to merge all the elements of the church into one grand and cemented union. This should be the prime object in periodical literature. The adjusting of difficulties, whether local, individual, or general,—the uniting and combining of all the elements of the church, the centralizing of its power, the methodizing and systematizing of its work—all this affords adequate employment for every worker in the Lord's vineyard. Will not, then, our brethren and sisters more fully avail themselves of the privileges of the periodical literature. O, I beg of all Christ-loving and peace-working brethren and sisters to bring forth the richest treasures of their hearts and to have them borne to desolate homes, to fainting hearts, to despondent spirits. Jehovah-Jesus, Bethlehem's Babe, the Bright and Morning Star, the Rock that is higher than I—all these are Divine titles, imbued with a life and power sufficient for every woe. The deepest of human woes may be reached through the mere recital of your own experience. Go thou, my brother, sister, my friend,—dive down into the wells of salvation, then bear before a dying world the water of Life.

J. T. MEYERS.

* * *

NOT ONE JOT.

BY C. HOPE.

SABBATARIAN. I wonder why you do not keep the Sabbath?

Christian. I am no Jew, sir.

S. But the Law is binding in Christ.

C. What Law?

S. The Law given by Moses.

C. I try to obey "the perfect law of liberty," Christ being the *end* of all other laws to me.

S. Do you not consider all there is in the Gospel binding on you?

C. I do.

S. Did not Christ say, "Verily I say unto you till heaven and earth pass away one jot or one tittle shall in no wise pass from the Law? Do you believe that?

C. I do.

S. Why do you then wilfully break the Law?

C. Do you know that I break the Law?

S. You do not keep the Sabbath.

C. Yes, nor the whole of the old Law. I understand that Christ came to fulfill the Law and the prophets, and as long as He had not fulfilled every jot and tittle, it was easier for heaven and earth to pass than for the Law to pass and give room for the Gospel.

S. That is to turn the passage to suit yourself, and you will get the penalty if you do not repent. It says clearly till heaven and earth pass, not one jot or tittle shall pass from the Law.

C. How much of the Law is included in that?

S. Why the whole Law.

C. Do you keep the whole Law?

S. I try to keep it.

C. Why I always thought that you people did not use circumcision, sacrifices, burnt offerings, or any other rule laid down in the Law, except the ten commandments?

S. We do not, for Christ fulfilled the rest.

C. It was taken out of the way because Christ fulfilled it, was it not?

S. Yes. It could not be taken out of the way in any other manner.

C. Did He not fulfill the ten commandments also?

S. He did in part.

C. · hat part?

S. I don't know, unless it is that part which Jesus says shall not pass from the Law until heaven and earth pass?

C. My dear sir, He said this not only of a part, but of the whole Law, did He not?

S. It seems that He did; for He said "*the Law,*" which I presume means all of it.

C. If then, not one jot or tittle could pass from the Law till all were fulfilled, and you claim that sacrifices and burnt-offerings were fulfilled, how can you tell that that part relating to the Sabbath was not fulfilled? Suppose some man should assert that the portion relating to circumcision and sacrifices had not been fulfilled in Christ, could he not prove it as readily as you can that the law relating to the Sabbath is now in force?

S. I admit that this looks reasonable, never having viewed it in that way.

C. Again; if the whole Law was not fulfilled, when the apostolic council was held at Jerusalem, why did the apostles command that they should abstain "from fornication?" This was one of the ten commandments, and if the ten commandments, with all other injunctions of the Law from Sinai were in full force, as there given, why command a portion to be observed and not all? You see all things had become "new," "old things" having passed away, so they commanded the disciples to abstain from fornication, and from blood and from things strangled, not because they found them forbidden in the Law, but because the Spirit and the principles of the doctrine of Christ *taught* them so to teach.

S. I confess I am a little surprised at myself; for your conclusions are drawn from sound premises. What was in question at that council?

C. The Law—not a part of it—was in question. Circumcision was a bone of contention as well as the law of Moses. Some then, like now, went about teaching that a part of it must be observed, and this called forth the decision of the apostles. Now if the primitive churches, by the Holy Spirit, went no further than to abstain from certain unchristian things, and failed to urge the observance of the Jewish Sabbath, and were saved, do I not occupy a true Christian position when I go no further than they did?

S. Yes sir, that I admit.

C. Well, now we must part, but think of these things, and if you will come to the same conclusion as the apostles—come to the same place—you will be able to rejoice as they rejoiced, and finally inherit what they shall inherit.

Assens, Denmark.

* * *

For the Brethren at Work.

THE NAZARENE SECT.

BY ALEX. W. REESE.

"But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that everywhere it is spoken against."—Acts 28: 22.

IN all ages of the world, reformatory enterprises have been attended with dangers and difficulties, and the men who have inaugurated these innovations upon the established customs and theologic thought of their times, have always been the subjects of bitter persecution, and, not infrequently, have fallen victims to popular prejudice and hate. But few men, comparatively, are fitted for leaders, either in church or state.

Three fourths of the human race are dependent on the balance for their opinions, and almost as large a proportion lack the iron will, the earnest zeal, the strong endurance, the boldness of speech, the independence and decision of character, the fearlessness of mind, the steadiness of purpose, and the stern, unflinching self-abnegation requisite in a leader of great moral reforms. To stand out boldly and alone against the strong current of popular opinion, requires no small degree of moral courage and force of character, for just as the individuality of such a man flashes out through the dimness of the surrounding gloom, just in that degree does he array against himself the antagonism of the crowd.—This obtains in every department of science as well as in the vast realm of moral truth. When some bold and original mind strikes out from the beaten path, and, by patient, untiring research, arrives at some new, or hitherto hidden truth in science, how slow are the masses of mankind to receive and appreciate the results of his labors. Yea, how ready are they to defame its author and to decry his discovery.

Such was the fate of Wm. Harvey, the distinguished physician who discovered the circulation of blood. History is not silent as to the ridicule to which he was subjected and the persecutions he endured, when he first promulgated his views to the world. His biographer declares that he suffered all manner of reproach, and no small degree of persecution, both at the hands of the profession and of the populace. He was known as "the circulator," a term of derision and contempt, and, in consequence of the ridicule heaped upon him, the people were estranged, and he lost the greater part of his practice. He was regarded as a poor, "crack brained" dreamer unfit to be intrusted with the lives and health of his fellow men. And yet, the physician of the present day, whose ignorance of Harvey's ridiculed discovery would be suspected, could command no recognition either by the profession or the public.

Again, observe the facts in the case of Edward Jennet, the celebrated English, physician who made the discovery of *vaccination,* that simple, little process by which untold millions of the human race have been protected against the foul, and loathsome *small pox.* And yet what an incredible amount of reproach and bitter persecution that noble benefactor of mankind endured! Both the populace and profession howling on his track, and even the *clergy* taking up the cudgels, and from "the sacred (?) desk" denouncing the new discovery as "the anti-Christ"!!

We might mention the case of Galileo, imprisoned on account of his sublime and startling discoveries in astronomy, which conflicted with the preconceived views of the science, and, hence, brought down upon his devoted head the wrath of his cotemporaries in that branch. We could enumerate multiplied cases, were it necessary to consume time and space in that direction, of men who have been immolated on the altar of popular hate and fury because of their revolutionary theories in science; upsetting popular dogmas by the merciless demonstration of truth. And, as in science and art, so it is in morals.

The man who inaugurates a religious reform, in a corrupt age of the world and the church, does so at infinite, deadly peril. So intolerant of the truth do men become, under the impulses of a blind religious fanaticism, that they will stickle at nothing, however monstrous, that chimes in with their views. This is true of *heathen,* as well as of Christian nations, as the history of the world will show.

Socrates was the victim of popular religious fanaticism. It was charged upon him that, by his teachings, he corrupted the Athenian youth. This indictment was founded upon his expressed opinions of *doubt* "whether there were any Gods," such as the Greeks worshipped and honored in their splendid temples. The mind of this great philosopher, groping in the moral darkness of a heathen age, yet full of sublime aspirations after the pure and the good, had received some faint, glimmering rays of that light which proclaimed the immortality of the soul. To such a mind the childish superstitions, embodied in the Greek mythology, appeared *unworthy* of the *dignity* of *man!* His reason was dissatisfied with a theology universally received, and implicitly trusted in his day. For this offense against the morals of the age the noble, old heathen philosopher atoned with his life. He fell a victim to the blind zeal of the "fashionable religionists" of his time. They would not tolerate *impiety,* even in as great, as learned and as intellectual a man as Socrates, but yet of whose intellectual fame they were justly proud.

Long years after the tragic end of the heathen philosopher and sage, the apostle Paul stood in the streets of Athens and, upon the soil where Socrates died, preached to these intellectual heathen the strange story of "the unknown God." And while the giant minds of the Greek metropolis gathered around the great apostle to the Gentiles, they would hear what this babbler had to say," the more especially as he "seemed to be a setter forth of *strange Gods!*"

The teachings of Socrates, and subsequently of Plato, his illustrious pupil, had opened up to the intelligent Greek mind some faint glimmerings of the immortality of the soul. So they listened to Paul, with patient interest, till he came to speak of the *resurrection of the dead.* This was a novel proposition to them, and it was too startling for the Greek mind, rich in intellectual power and resources, as it was. It was an absurd idea to them; so "some mocked," while others dismissed the subject and the speaker with the remark, "we will hear thee again of this matter."

(*To be continued.*)

* * *

HE that despiseth his neighbor sinneth.

GETHSEMANE.

BY GEO D. ZOLLERS.

HOW dark the shades of that lone night,
When Jesus in the garden knelt,
When anguish pierced His bleeding heart,
And blood-drops on His brow did melt.

No one to bow with Him and weep,
And bear sin's agonizing power,
For lo, He found them all asleep!
Nor would they watch with Him one hour.

O then when darkness veils our sky,
And bitter tears of sorrow flow,
To Him we'll cast our weeping eye,
Who once endured such grief below.

O let us watch, and weep, and pray,
And labor 'mid the lonely night,
We're nearing still the promised day,
To dwell in God's eternal light.

THE TOWER OF BABEL.

THE object for which the Tower of Babel was built is recorded in the ninth chapter of Genesis. The descendants of Noah wished to avoid dispersion, which they thought would be best done by building a great tower which might serve, perhaps, as the center of a chief city, or, as it has been conjectured, as a place of refuge in case of another flood. The connection between the nature of the building and the object is not very evident, for, had the Tower been intended as a place of refuge, it was strange that a plain and not a mountain was chosen for its site. The object was expressly defeated by God. The law of humanity is that men disperse over the world and subdue it. As it is difficult to determine precisely the object for which the Tower of Babel was erected, it is difficult to say what was the aim of building it. Some have supposed that it may have been intended to perpetuate the worship of the sun, or some other form of idolatry.

The extent of the Tower according to the original design must have been very large. It is said that three years were spent in collecting the materials and twenty-two years in building. An old tradition says, that the bricks, or, to speak more correctly, the blocks of which it was built, were twenty feet long, fifteen broad, and seven thick. It is said in the Bible that slime was used instead of mortar. This is supposed to mean that a sort of bituminous mortar, capable of resisting the effect of moisture, was employed in place of clay.

There are several mounds in Chaldea, which have each had their advocates as being the Tower of Babel. Captain Mignan visited a mound on the eastern bank of the river Euphrates, about four miles and a half from modern Hilleh, called by the natives *El Mujellibah*—"the overturned." He describes the ruins as of a vast oblong shape, composed of hard cement, and of kiln-burnt and sun-dried bricks or tiles which measured thirteen inches square by three inches thick. Several eminent travelers have taken this for the Tower of Babel, but the general opinion, in recent times at least, is that the Tower of Babel is another building, known as the *Birs*, or the prison of Nimrod. It stands on the west side of the Euphrates, about six miles from the town of Hilleh, and on the borders of the great marsh formed by the overflowing waste of the Hindiyeh Canal.

It is described as a vast mound, or mass of ruins, visible many miles off on the treeless plain, like a conical mountain. The mound, at its eastern end, is cloven by a deep furrow, but at the west it rises into a sort of tower of brickwork, thirty-seven feet high and twenty-eight feet broad, diminishing in thickness to the top, which is broken and rent by a fissure extending through one-third of its height.—*Frank Leslie's Sunday Magazine for June.*

CHURCH NEWS.

From J. F. Neher.—*Bro. Moore:*—This will inform you, and those interested, that we, the Salem church, Marion Co., Ill., have been visited by our missionaries for the Southern District of Ill., namely: Elders John Metzger and Joseph Hendricks, who came to us on the 16th of April, and preached every night and nearly every day till the 23rd. The weather being rainy the congregations were small at first, but having turned more favorable, we had large and attentive congregations, and the brethren preached the Word with power. Although there were none that were quite willing to submit to the demands of their Saviour, there were many tears shed, even by non-professors; and we judge, by expressions that we have heard, that many deep and lasting impressions were made. We have reason to hope that before long we will see the good resulting from the labors of the brethren, who not only reminded the sinner of his duty, but fed this little, isolated flock with that life-giving food we so much needed. The members show by their actions that they are built up and much encouraged. We wish the brethren success and bid them God speed wherever they go.

From R. W. Hufford.—*Brother Moore:*—The Lord is still working among us, and is saving such as will take heed to His calling. The last two regular appointments at our meeting-house the brethren had occasion to go to the water and baptize those who were made willing to give their hearts to Jesus. May they hold out faithful until death, is my prayer. *Cerro Gordo, Ill., May 1st,* 1877.

From S. A. Howberger.—*Brother J. H. Moore:*—We have the cheerful news to impart from this part of the Master's vineyard that on last Lord's day (May 13) two precious ones were added to the church by receiving the sacred rite of baptism. Bro. C. C. Root, of the Log Creek church, administered the ordinance. May they prove faithful in their holy calling, keeping themselves from the evils of the world, whilst we join the angels in rejoicing, because those for whom we labored and prayed have accepted Christ as their Savior. Our joy is still mingled with sorrow because others, whom we love just as dearly, are yet lingering without the fold; but we sorrow not without hope. Yours in hope of a glorious immortality. *Hamilton, Mo., May 16th.*

From A. J. Bowers.—*Bro. Moore:*—I have just returned from Indiana. I attended three meetings with brother Billhimer in Potato Creek congregation, as large as could be accommodated.—There was very good interest taken. Health here is tolerably good at present. *St. Joseph, Ill., April 25th,* 1877.

From B. W. Neff.—*Dear Brother Moore:*—As church news is very desireable to hear, and not seeing much in your paper from this part of God's moral vineyard, I will try and give you a little as best I can. I will first say, that our winter has been unusually cool, but crops are looking well, especially wheat; and with our temporal life and prospects, the church is also prospering. Brother Bashor, from Pa., gave us a visit with the intention of holding a series of meetings, but after a few sermons he took sick and had to go back; six were added. Bro. C. G. Lint, of Meyersdale, Pa., continued the meetings several weeks, and twenty-six more were added by baptism, so, you see, the good work is still going on here in Va. Many good and lasting impressions were made. May the good Lord help and bless our dear brethren who labored so faithfully for us. *Mt. Jackson, Va.*

From Geo. W. Cripe.—*Dear Bro. Moore:*—We again come with good news. I held a few meetings in the Pyrmont church, Ind., preaching at night only, for about one week. There were nine baptized according to Matt. 28: 19, and one reclaimed. Our District Meeting is past; all past off pleasantly and agreeably. Business of but very little importance, with the exception of the Home Mission, which received considerable attention. Two brethren were chosen to work in the field. If all our old fathers felt as our old brethren Hoover and Hiel Hamilton, the great commission of the Lord would be carried out better than it is.

THERE are many who know their own wisdom but there are few who know their own folly.

DIED.

Obituaries should be brief, written on but one side of the paper, and separate from all other business

FAIR—In the Grove District, Miami county Ohio, May 13th, friend John Fair; aged 51 years, 11 months and 15 days. Funeral at the M. E. church by the writer and S Coppack from Job 14: 1.
O. F YOUNT.

FOREMAN—Near South English, Keokuk county, Iowa, May 13th, sister Sophia Foreman; aged 69 years and 2 months.

She came from Allen county, Ohio, to this county, over twenty years ago; was never married She had no relatives here or no permanent home; lived among brethren and friends. We hope she has found a peaceful rest in the Paradise of God. She was sick only a few days; her disease was supposed to have been heart disease. Funeral occasion improved by the brethren from 1st Thess 4: 13.
B. F. F.

HAWN—In the Pony Creek church, near Hamlin, Brown county, Kan., on May 4th, 1877, of hernia, Bro. David, son of brother Jacob and sister Mary Hawn; aged 22 years, 5 months, and 24 days

Brother David was universally respected for his good traits of character, and was always a regular attendant and attentive listener at our meetings, but neglected the one thing needful until a short time previous to his death, when baptism was administered to him by his father. The next day he called for the elders and was anointed. Thereafter he ceased not to pray for the time of his departure to come, which took place the following night. Funeral occasion was improved by J. J. Lichty and R. Cober from Rev. 14: 13, to a very large congregation of sympathizing friends.
J. J. LICHTY.

ANNOUNCEMENTS.

Notices of Love-feasts, District Meetings, etc, should be brief, and written on paper separate from other business

The Lord willing, we intend having a Communion meeting in our meeting-house in Grundy County, Iowa, ten miles west of Grundy Centre, on the 16th and 17th of June, at one o'clock P. M. The usual invitation is given.
H. P. STRICKLER.

LOVE-FEASTS.

South Waterloo, Iowa, June 26th.

Hurricane Creek church, Bond Co, Ill June 2nd, 1877.

Mulberry Grove church, Bond Co., Ill., May 30 and 31.

Big Grove Church, Benton Co., Iowa, June 23rd.

Cherry Grove, Carroll Co, Ill, May 29th and 30th.

Silver Creek, Ogle Co., Ill., June 1st and 2nd 10 A. M.

Rock River, Lee Co, Ill., May 30th and 31st at 4 P. M.

Hickory Grove, Carroll Co., Ill, June 20th and 21st.

Howard church, 12 miles west of Kokomo, Ind., June 14th.

Muquoketa church, Lost Nation, Clinton Co., Iowa, June 28 and 29.

Bachelor's Run church, Carroll Co, Ind. May 29th 1877, at 2 o'clock P. M.

Middle District, 14 miles north of Dayton, O., May 29, at 2 o'clock, P. M.

Lewistown, Winona Co., Minn., first Saturday and Sunday in June, next.

Linn County church, June 20th and 21st.

Waddam's Grove meeting-house, Stephenson county, Illinois, June 13th and 14th.

Macoupin Creek church, Montgomery county, Illinois, at C. S. Brown's, 10 miles south-east of Girard, Ill., June 15th.

Coldwater church, Butler county, Iowa, July 7th.

THE HOLY LAND.

THIS is the name of a beautiful lithographic map, giving a complete Bird's Eye view of the Holy Land, and enables the observer at a glance to behold all the cities, towns, rivers, brooks, lakes, valleys and mountains. In short, it is a perfect picture of the whole country, from Damascus to the desert of Gaza—It is the most complete thing of the kind we ever saw. By a few hours careful study, the different places mentioned in the Bible about Palestine, may be firmly fixed in the mind, making the reader as familiar with the location of these different places as the county in which he lives; thus aiding him in understanding the Bible. Those who think there was not water enough in Palestine to immerse people should carefully study this map. It is printed in beautiful colors, suspended on rollers ready for hanging; is 23 by 35 inches in size, and will be sent post-paid for $2 00.

Books, Pamphlets, and Tracts FOR SALE AT THIS OFFICE.

Nead's Theological Works, or a Vindication of Primitive Christianity By Elder Peter Nead. Bound in cloth; 472 pages; price, $1.25.

Christianity Utterly Incompatible with War. Being one of Twenty Reasons, for a change in my church relations. By J. W. Stein. Price, 25 cents; 25 copies, $5 00

The "One Faith," Vindicated.—By M. M. Eshelman 40 pages, price, 20 cents; 7 copies $1 00 Advocates and "earnestly contends for the faith once delivered to the saints."

Family Rules and Regulations.—By J. W Stein. Beautifully printed in three colors on good card board. Is intended for framing, and should be in every family Price 20 cents.

Philosophy of the Plan of Salvation.—12mo. By J. B Walker This is a work of uncommon merit, clear, instructive, and should be in the hands of all Bible students Cloth, $1 50.

The Perfect Plan of Salvation, or Safe Ground. By J H. Moore. Showing that the position occupied by the Brethren, is infallibly safe Price 1 copy. 15 cents; 2 copies, 25 cents; 10 copies, $1 00.

Why I left the Baptist Church.—By J. W. Stein. A tract of 12 pages, and intended for an extensive circulation among the Baptist people Price, 3 copies, 10 cents; 10 copies 25 cents, 100 copies $2 00.

True Vital Piety.—By M M Eshelman. Bound in good cloth, 216 pages, price 75 cents This work advocates, and earnestly maintains the doctrine of non-conformity to the world in a clear and understanding manner.

Passover and Lord's Supper.—By J. W Beer. An able work of great merit, and should be in the hands of every person, who wishes to thoroughly understand this subject. Bound in good cloth; 258 pages Price 75 cents.

One Baptism.—A dialogue showing that trine immersion is the only ground of union, that can be conscientiously occupied by the leading denominations of Christendom. By J. H. Moore One copy, 15 cents; 10 copies $1 00; 25 copies $2 00.

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Sabbatism.—By M. M. Eshelman. 16 pages, price 10 cents, 15 copies $1 00 Treats the Sabbath question, briefly showing that the observance of the seventh-day Sabbath passed away with all other Jewish days, and that the "first day of the week," is the preferred day for Christians to assemble in worship.

Trine Immersion Traced to the Apostles.—Being a collection of historical quotations from modern and ancient authors, proving that a threefold immersion was the only method of baptizing ever practiced by the apostles and their immediate successors By J. H Moore. Price, 25 cents; five copies $1 10; ten copies $2 00.

The Pillar of Fire; or, Israel in Bondage—Being an account of the Wonderful Scenes in the Life of the Son of Pharaoh's Daughter (Moses). Together with Picturesque Sketches of the Hebrews under their Task-masters. By Rev. J. H. Ingraham, LL. D., author of "Prince of the House of David," Large 12mo, Cloth, $2.00.

The Last Supper.—A beautiful, colored picture showing Jesus and his disciples at the table, with the supper spread before them, he has just announced that one of them should betray him Each of the twelve present is pointed out by name in the margin of the picture. Price, one copy 15 cents; 2 copies 25 cents, 10 copies $1 00.

True Evangelical Obedience, its nature and necessity, as taught and practiced among the Brethren or German Baptists. By J. W Stein. being one of his twenty reasons for a change in church relations. This is an excellent work, and should be circulated by the thousands all over the country. Price, 20 cents; 7 copies $1 00; 15 copies $2 00.

The Origin of Single Immersion.—Showing that single immersion was invented by Eunomius and as a practice, cannot be traced beyond the middle of the fourth century. By Elder James Quinter. It is a tract of sixteen pages and the Brethren should take an active part in giving it an extensive circulation Price, 2 copies, 10 cents; 6 copies, 25 cents; 30 copies $1 00.

The Doctrine of the Brethren Defended.—Is a work of over 400 pages just published. Is a defense of the faith and practice of the Brethren and the Divinity of Christ and the Holy Spirit, Immersion vs. affusion. Trine Immersion, Feet washing, the Lord's Supper, the Holy Kiss, Nonconformity or plainness of dress, and Secret Societies By R. H. Miller. Price, by mail, $1 60

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Is the title of our German monthly, which we publish especially for that part of the brotherhood that prefers to read in the German language.

It is the same size as the "Brethren at Work," but issued monthly, and will be devoted to the vindication of the faith and practice of the Brethren, an advocate of primitive Christianity. We will endeavor to make for our German people a sound, religious monthly, and hope they will give it all the encouragement in their power. Our pamphlet, entitled "The Perfect Plan of Salvation," is being translated into the German language, and published in "Der Bruederbote."

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THE BRETHREN AT WORK.

A RELIGIOUS WEEKLY,
Edited and Published by J. H. MOORE,
J. T. MEYERS, M. M. ESHELMAN.

Assisted by R H. Miller, J. W. Stein,
Daniel Vaniman.
D. B. Mentzer, and Mattie A. Lear.

THE BRETHREN AT WORK, is an uncompromising advocate of Primitive Christianity in all its ancient purity.

It recognizes the New Testament as the only infallible rule of faith and practice

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"Behold I bring you good Tidings of great Joy, which shall be unto all People."—LUKE 2, 10.

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The Brethren at Work.

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EDITED AND PUBLISHED WEEKLY,
BY
J. H. MOORE,
J. T. MEYERS, M. M. ESHELMAN.

—:o:—

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Subscriptions, communications, etc , should be addressed: J. H. MOORE,
Lanark, Carroll Co., Ill.

LANARK, ILL., JUNE 4, 1877.

ONE was baptized in the Cherry Grove church on Tuesday, May 29th.

WHY I LEFT THE BAPTIST CHURCH, by J. W. STEIN is now in type and will be printed and ready for the market in a few weeks.

THE person who wants the address of his paper changed from Walkerton to La Paz, Marshall Co., Iowa will please send us his name.

WE are prepared to publish Minutes of District Meetings. Those who have sent in their orders will have them attended to as soon as possible.

THOSE of the Brethren wanting the Minutes of the Northern District of Ill. will please send in their orders at once, as Bro. Eshelman desires to know how many are wanted.

THE brethren have commenced their labors in the new missionary field in Wisconsin. Brethren MARTIN MEYERS and WM. PROVONT are now there. We hope the mission will result in much good.

THE seventy-five cent Hymn Books have not arrived. We learned that the order was not received at the *Primitive Christian* office, hence we order again in large quantity so as to be prepared to fill all orders promptly.

WE learn that in Chicago there is quite an inquiry in regard to the Brethren's faith and practice. We hope to be soon prepared to have distributed in the city a number of tracts setting forth the doctrine of the Brethren.

MINUTES of the late Annual Meeting can be had at this office. They will be sent post paid for the following: Single copies 10cts.; per dozen 75cts. Those printed in the German language will be sent for the same price as the English.

THE article entitled THE GERMAN BAPTISTS, or DUNKARDS is to be published in tract form and will likely receive quite a large circulation. Those having any improvements to suggest regarding the article will please send them in at once, as we desire to have it as correct as possible.

LAST Tuesday morning we had a call from THOS. D. LYON, of Hudson, Ill.—We were much pleased to meet him, and only regretted that we could not spend more time with him. He is attending several Communion meetings in this part of the State.

To those who have been calling for blank CERTIFICATES OF MEMBERSHIP, we will remark that next week we will be able to announce the price and style of the most conveniently arranged thing of the kind yet gotten up. Those wanting Certificates should wait till they see our notice.

BROTHER WM. LINT of Meyersdale, Pa., will keep for sale an assortment of our books and pamphlets, and those living in that part of the county can obtain such works as we publish by calling on him. He is also agent for our paper at that place, and will take pleasure in sending us all the names that he can obtain.

SEVERAL subscribers have requested us to change the address of their paper, but failed to give their former post office. Now we would like to accommodate all, but we cannot take the time to change addresses unless we have both post offices. If but one post office is given it may take two or three hours to hunt the matter up, while on the other hand if the rule is strictly followed it can be attended to in a few minutes.

WE have before us a pamphlet of 32 pages entitled *A Sermon on Baptism*, delivered by Bro. S. H. BASHOR. It is very readable, and the make-up of the sermon is generally good. The pamphlet can be had at this office and will be sent post paid for the following: one copy, 20cts.; two copies, 30cts.; Eight copies, $1.00. Send for them and circulate them among your neighbors and friends.

WE cannot finish the account of our trip East in this issue, but will endeavor to get it ready for next week. We reached home last Tuesday morning at two o'clock; found all well and doing finely, for which we thank the Lord.—We were just in time to attend the Love-feast in our own district, and as we have another feast to attend at Silver Creek, we could spend but one day in the office, and therefore get but little done. Hope to have more time next week, and finish writing out our sketch of travels.

OUR correspondents will please have a little patience with us at this time We were away from the office three weeks, and during that time a number of letters and cards have accumulated, many of which we cannot possibly examine before next week. It is astonishing how matter will accumulate in a printing office in a few weeks. We conclude that with one week's steady work we can reduce the pile considerably and attend to the wants of all who have addressed us. Several books and pamphlets have also been received. We will examine these as soon as we can get a little time to do so.

THE way new subscribers are coming in just at this time is truly encouraging, and we will endeavor to accommodate all who favor us with their subscriptions. Several, however, we learn have not been receiving their paper regularly, and we know of one person whose paper cannot be got to her at all. We do our utmost to have all come right, and if after duly notifying us the paper does not come right, parties then should inquire of the post master whether there is not something wrong about the post office. We have been informed of instances where the paper, instead of being delivered to the owner was actually thrown among the waste paper Of course, things of this kind are rare, and we are glad that it is so.

SMALL LOVE-FEASTS.

WE were recently called to attend a little Love-feast in the house of an afflicted brother, whose sickness prevented him from attending the large feast the previous day in his own district. Fourteen in all composed the little assembly that surrounded the Lord's table that evening, and we felt surely that the Lord was there encouraging us, and especially did He sanctify the services to the edification of the aged and afflicted brother.

The more we attend these little family Love-feasts the more we are impressed with their propriety and usefulness, believing them to be the means of especial happiness. They should be particularly encouraged as a means of grace for the afflicted and bereaved. Being small they are not attended with the inconvenience and frequent disturbances that are sometimes connected with our larger feasts. A dozen or so of disciples surrounding the Lord's table, in the room of an afflicted member whose departure is near at hand, forcibly reminds one of the Last Supper eaten with His disciples by Jesus but a short time before He departed from them. We think that our people do not hold as many of these feasts as they ought, not as many as used to be held by the Brethren when they first commenced building up churches in America, and therefore their more frequent use, where needed, should be encouraged, for evidently much good may reasonably be expected to result from them.

CHERRY GROVE FEAST.

THE Cherry Grove Love-feast commenced at one o'clock, May 29th, and closed the next day. The weather was very favorable with the single exception that it was extremely dusty.—The crowd was large, especially at night, not more than half the people being able to get in the house. The house is 40x64 and nearly every available part of it was taken up by the members in attendance. Taking the feast all through it was a good one, and the members generally enjoyed themselves quite well.

The strange ministers present, not residing in the Northern District of Ill., were THOS. D. LYON, of Hudson, Ill., and J. ZOOK, of Cedar Co., Iowa. Bro. LYON did the principal part of the preaching the first day, and Bro. ZOOK gave us a good sermon on the second. A number of ministers from adjoining districts were present and added much to the interest and general good of the meeting.

Sickness prevented several of the members from attending the feast.—Among them were our Elder, HENRY MARTIN, who has been confined to his room for some time, and Bro JOHN BOWLAND, formerly treasurer of the Danish Mission Fund. The latter has been very low for several weeks May the Lord remember them and all others in the hour of affliction, and appropriate their sufferings to the good of their souls.

AN ENCOURAGING RESPONSE.

WHEN the Danish Mission work was brought before the late A. M. it received the good wishes, encouragement and general approval of the entire body. I believe I never before saw the A. M. so warm and fully awakened over the missionary question as it was at that time. The speeches made on the subject were to the point and full of love and good feelings for the success of the work in Denmark. The Meeting approved of the work, recommending it to the sympathy and encouragement of the general brotherhood. As a proof of their good wishes some brethren were selected to pass the hat while the people were seated at the tables in the dining-room and take up a collection for the mission, which resulted in the raising of a sum not far from two hundred dollars, the full amount of which will be reported next week.

We would like to see the A. M. do more of this kind of work, for evidently the cause is a noble one and worthy the sympathy of our people generally; and then we so far have not been engaged in the missionary work as we ought to have done. However, we should not limit our missionary labors to this one foreign field, but should turn our attention also to home missions and see that the Gospel, in its purity, is preached in every part of our own country, for there are many places where the faith and practice of the Brethren are not known.

ON THE RIGHT SIDE.

"CAST the net on the right side of the ship, and ye shall find," said Jesus to the seven disciples who were trying to catch fish. On the *right* side they caught a "multitude of fishes." This right side is always the correct side, and it is the side the children of God love to take. Jesus is on the right side,—God's side, and if we would be happy, we'll always go to God's side of the question. If the Lord be on our side—no not *our* side, for our side is never good, never safe,—but if we be on the Lord's side, we are right, perfectly safe.

You know that there is a right way to do a right thing and a wrong way to do a right thing. When the right thing is done the right way it will be on the Lord's side, but if the right thing is done the wrong way, it is doubtful about being on the Lord's side,—that is, we are not sure that the Lord has a hand in it.

It is good to repent right, to follow God's bidding in this matter. No one ever lost anything by being on the Lord's side in the matter of faith. God's side of baptism is the right side, and the right side will win.

It is right to obey the Lord after being baptized into Christ. The Lord's side demands that we live in peace, that we love one another, that we be courteous to each other, that we hear the church, and in all things keep on the right side. God is right, and He will have all His children to do right things in the right way. E.

THE ACCURATE BOY.

ONCE there was a young man in the office of a Western railway superintendent. He was occupying a position that four hundred boys in that city would have wished to get. It was honorable and "it paid well," besides being in the line of promotion. How did he get it? Not by having a rich father, for he was the son of a laborer. The secret was his beautiful accuracy. He began as an errand boy and did his work accurately. His leisure time he used in perfecting his writing and arithmetic. After awhile he learned to telegraph. At each step his employer commended his accuracy, and relied on what he did because he was just right.

And it is thus with every occupation. The accurate boy is the favored one. Those who employ men do not wish to be on the constant lookout, as though they were rogues or fools. If a carpenter must stand at his journeyman's elbow to be sure that his work is right, or if a cashier must run over his book-keeper's column, he might as well do the work himself as employ another to do it in that way; and it is very certain his employer will get rid of such an inaccurate workman as soon as he can.

—*Selected.*

TOBACCO AND BAD MANNERS.

JARVES, the art writer, pronounces tobacco the active agent in the decline of fine manners in Europe. Whatever the benefit or the harm the use of tobacco may do the consumer's body, its common tendency is to render the man indifferent to the well-being of his neighbors. The supreme test of the virtue of the knight in the days of chivalry, which was the highest ideal of fine manners, was his self-denial and desire to succor the oppressed. The severest test of the modern gentleman is his willingness to forego his pipe for the comfort and health of another. It takes a thoroughly well-bred man to withstand this form of self-indulgence when it can only be practiced to the annoyance of another. Germans are the worst examples of bad manners in this respect, for it never seems to enter into their comprehension, however courteous and willing to oblige in other matters, that what is a sensual happiness to them may be absolute misery to another? Frenchmen are rapidly losing their proverbial politeness also by this species of self-indulgence. Englishmen and Americans, to a certain extent, invoke the law to protect them, and with both people there is more consideration for the rights and welfare of others than obtains in general among civilized nations. Selfishness of this sort has taken less firm root in Italy than elsewhere, precisely because amenity of manners and consideration of others in public are still the social rule. Not only do Italians refrain from smoking where it is prohibited, but I have seen them voluntarily give it up, when they noticed that it incommoded, where by regulation they were entitled to smoke, and this not only by gentlemen but by peasants. On the other hand I have known a German of rank with his daughter get into a ladies' compartment in a railway carriage and insist on using his pipe, despite the expostulations of the lady occupants, who were compelled to apply to the guard for protection, when he was made to go into the smoking carriage, the scene occurring in Italy. As he reluctantly went, his daughter angrily turned to the ladies, exclaiming: "See what you have done to my poor papa; you make him leave his place to smoke away from me." The tendency of an inordinate use of tobacco to develop boorish manners requires no better illustration, for it is one which is now-a-days too common not to have been experienced by most persons who travel.—*Ex.*

EXCURSION TO IOWA.

THOSE who wish to avail themselves of the excursion rates to Waterloo, Iowa, June 26th, to attend the Love-feast, will please notify me before the 10th of June. Arrangements have been made to pass all who wish to go to the meeting, at one and one-fifth fare from Lanark and Freeport, Ill.

M. M. ESHELMAN.

For the Brethren at Work

THE NAZARENE SECT.

BY ALEX. W. REESE.

"But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that everywhere it is spoken against."— Acts 28: 22.

THE mightiest results sometimes flow from, seemingly, the most insignificant and trivial causes. It is said that the cackling of a goose—denoting the proximity, or approach, of a hostile army—once saved from destruction the Roman Empire, that grandest fabric of human government "the world ever saw." A spider's web, woven across the mouth of a cavern in which Mahomet had secreted himself from his enemies, deceived his pursuers, prevented their entrance to the cave, saved the life of the false prophet and fastened a delusive religion upon untold millions of the human race. The falling of an apple from the tree gave to the world its first knowledge of the laws of gravitation. The boiling of a tea kettle furnished to mankind the motive power of steam; and a shower of rain on the night of the 17th of June 1816—the evening before the battle of Waterloo, sent Napoleon Bonaparte to the island of St. Helena, and changed the fate of Europe. So from the small speck of earth, called on the world's map Palestine, arose a moral reform and a religion that swept over the whole civilized world, and, in spite of all the fiery darts of the evil one, and the furious persecution of fiendish men, has gone forward "conquering and to conquer," in its triumphal march.

The religion of Jesus is hateful to the world, because it *condemns* the world.—Hence the greatest efforts have been made to sweep it from the face of the earth.

"Behold!" said the brilliant but corrupt Voltaire, "the religion established by *one* obscure Nazarene and *twelve* illiterate fishermen, his disciples. See *one* man (meaning himself) *tear it down!!* But in spite of gifted infidels, like Voltaire, Hume and Tom Paine, in their day, and Spencer, Huxley, Darwin, *et. al.* of the present time, the religion of "the meek and lowly Jesus" still lives, and moves forward on its triumphal march. "Thou art Peter," said Christ, "and upon this rock will I build my church and the gates of hell shall not prevail against it."

All that the devilish heart of fallen, corrupt and depraved man could devise for its extinction has been brought to bear upon the church of Jesus Christ.—Its Divine Founder himself suffered death at the hands of His own countrymen. Its apostolic heads, with a single exception, met with a violent death. Its early adherents were persecuted to the bitter end. Bonds and imprisonment awaited them everywhere. They were ridiculed and contemned on every hand. Everywhere they were the subjects of reproach and scorn. Everywhere they "were spoken against." Everywhere they suffered cruel scourgings and torture. They were driven from their homes, they were banished from their country, they were the subjects of scorn and contempt on every side. "They were stoned, they were sawn asunder, were tempted, were slain with the sword, they wandered about in sheepskins and goatskins, being destitute, afflicted, tormented" (Heb. 11: 37). Such were the trials and sufferings of the early Nazarenes. This was the despised sect that "everywhere was spoken against." All the energy of the mighty, the omnipotent empire of Rome, under Nero, that monster in human form, was untiringly and mercilessly put forth to suppress the religion of Jesus Christ, and to exterminate the despised sect of the Nazarene.

"Everywhere it was spoken against," everywhere it was persecuted, everywhere its disciples were put to death, enduring "cruel mockings and scornings" for the Master's sake. Its chiefest apostle bears this striking testimony to the cruelties of that age; that "everywhere" bonds and imprisonments awaited him. But this noble soldier of Christ declared with heroic Christian courage, that "none of these things move me" Not only was he willing to *preach* at Jerusalem, but he declares, "I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus" (Acts 21: 13). Ah, what a day of sacrifice for Christ was that! What a burden *then* the Cross of the Master! To be a follower of "the meek and lowly Jesus" in that age of the world, was, indeed, to suffer shame, to endure reproach, to brave the finger of scorn, to bear the contempt of the world, to sacrifice houses and lands, and often life itself. It was, verily, to leave behind the honors, the favor and the wealth of this world, it was to become a social outcast, a pilgrim and a sojourner on the earth. How often the thought has come over my mind, could we, in this day, endure such fiery trials for Christ? And yet, if we could not, our Lord himself has declared that such are not worthy of Him. Ah! how we shrink from the cross of Christ! How we shudder, weak creatures that we are, to be "everywhere spoken against," for the sake of Christ, in a corrupt and venial age.—How we dread the finger of scorn! How we tremble before the face of feeble, perishing clay. How reluctant are we to forsake the vanities and frivolities of a Godless world! How, like Simon Peter, as he stood in the hall warming himself "on that dark and doleful night," we are ashamed of the speech of Galilee, and almost ready to deny the Lord who bought us with his own precious blood. Truly, what a piece of work is fallen man.

But the age of these fiery trials of the church of Christ is past. We are permitted, under the benign influence of free government to "worship God according to the dictates of our own conscience," while "no one dare to molest or make us afraid." The blood of the martyrs has been the seed of the church. The cause of Christ has made colossal strides; and now "everywhere" the tall and graceful spires of the religious temples point heavenward from the earth. Everywhere are sects calling themselves "the church of Christ." Everywhere are gorgeous temples dedicated to the name of Jesus. Everywhere crowds of worshippers flock to these sacred shrines. It is no longer at the peril of life, the sacrifice of ease, of reputation and of honor, nor at the sacrifice of houses or lands we are called to "confess Christ before men." Nay, on the other hand, it has become *fashionable* to be "religious" (?) It is no longer *disreputable* to be a disciple of Jesus. Instead of being compelled to "wander in sheepskins, and goatskins, hiding in dens and caves," as in that cruel olden time, the followers (?) of Jesus seem *now* compelled to wander in *seal* skins, and others in velvets and silks, "in purple and fine linen," in broad cloth and patent leather, and are forced to live in palatial houses with "brown stone front" and "Mansard" roof, surrounded with elegance, luxury and ease and "faring sumptuously every day." *Now*, the followers of the "lowly Nazarene" worship on Sunday in their hundred-thousand-dollar churches, where "the garish light of day" streams softly in through lofty windows of richly stained Bohemian glass. These "meek disciples" are called to "endure hardness" in luxuriously cushioned pews, while they "sing and make melody" on the lofty pipe organ, while their coach-drivers sleep away the hour on their boxes outside; having, it would seem, no heed of the Gospel at all. Truly, we might exclaim with the famous heathen orator of old: "*The times are changed, and we change with them!*" Can any of *these* be the sect of which it is said, "everywhere it is spoken against?" Is this gorgeous temple, with its frescoed walls, its luxurious pews (sold at "holy" auction) its ornate pulpit, its massive organ, its richly stained windows, its costly carpeted aisles, its elegant and dainty preacher (with his jeweled shirt front, and clad in "soft raiment") and its gaudy, and richly costumed congregation, is *the house* of *that lowly Jesus* who was *so poor that he had not where to lay his head!* Whose chosen disciples were poor, illiterate fishermen, and whose great apostle labored with his own hands at his trade of making tents? Are *these* jeweled worshipers the followers of *that infant Jesus* who was born in a stable and cradled in a manger. Are *these* the disciples of the "despised Nazarene" of whom, and his followers, it was declared, amid the pomp of imperial heathen splendor, "everywhere" they "were spoken against?" Alas! how striking the contrast between these "latter day saints" and the *primitive* followers of Christ! When we came to search carefully the New Testament of our Lord and Savior Jesus Christ for a picture of the believers of His day, we find scarce a trace of resemblance to the fashionable and wordly "Christians"—so called—of the present time.

So far from being "everywhere spoken against," the religious sects of the present day are "all the rage" in style and popularity. Instead of any reproach in professing Christ, in these churches, it is considered "the style," nowadays, to be "religious." Where is the *cross* in any of the fashionable, worldly churches of the present age? Where the self-denial? Who can tell the fashionable preacher from the fashionable fop and exquisite? or discriminate between the stylish female who takes the communion daintily in kids and elegant silks, in the fashionable church, and other ladies in like attire, who may be seen at the opera, in the dress circle of the first class theatre, or moving to the swell of voluptuous music, in the "giddy mazes of the dance" in the crowded ball rooms, or beneath the glitter of flashing chandeliers in the luxurious parlors of the fashionable *elite?* Who can distinguish the fashionable Christian from the fashionable, but genteel, sinner? They look alike, they talk alike, they act alike, they frequent the same places of worldly amusement, and perhaps, with the exception of some difference in their attendance at church, they are identical, in so far as human penetration can fathom their motives and conduct.

The religion of the New Testament and the popular Christianity of the present day, are two widely different things. The religion of the New Testament is just as distasteful to the carnal mind *now* as it was eighteen centuries ago. The self-denial enjoined upon man by the Lord Jesus himself, is just as hard to practice *now* as it was *then*. The sect that strictly follows the teachings of the "lowly Nazarene" in their practice *now* is "everywhere spoken against" in this day, just as it was in the days of the apostle Paul. Where shall we find this sect?

Do we find the humble worshipers of this "despised sect" under frescoed ceilings and in luxurious pews? No, they are not found there. We find the proud, the fashionable and haughty Christian there. Do we look for the follower of Christ in the man or woman clad in fashionable and "costly array," and adorned with jewels and gold? No, because these things are forbidden in the word of God? Do we look for "the follower of the Lamb" at the theatre, the circus, the opera, the horse-racing fair, the pic nic, and other places of mere worldly amusement? No, for the Scriptures condemn all these, and that man, who is full of the Holy Ghost, has *no desire* to go to such ungodly places. Do we look for the Christian, the humble child of God, among those who though professing to be the disciples of Jesus, yet *refuse to obey His commands?* No, for Jesus says, "If ye love me ye will keep my commandments."

(*To be Continued.*)

For The Brethren at Work

THE OMNIPOTENT I WILL.

BY C. H. BALSBAUGH.

GOD will if we will. With God holiness and will are synonymous; and as soon as they are the same with us (Matt. 21: 22) will become our daily experience. The indwelling, desire begetting, out-living of the Infinite Mind to whom yesterday and forever is always to-day, will make our prayers a kind of second-hand utterance of Divinity, who has prepared the answer in Himself before it was needed by the subject. To seek *first* the kingdom of God and His righteousness is giving God opportunity to do what His Infinite nature yearns for—the giving of Himself, His integrity, His blessedness and His glory, to the being made in His image and redeemed with Divine-human blood. Whoever gets into the Holiness-side of the omnipotent I will, has a life-insurance which has its guarantee in the immortality of Jehovah. We have somehow, many of us, most of us, lost that confidence in prayer which poises the soul in the equilibrium of the "peace of God which passeth understanding." A mental reservation of fixed conditions and times and methods as regards the answer, takes us out of fellowship with Christ in His Gethsemane and Golgotha, and consequently out of the power of His resurrection. Cut off from sympathy with the *sacrifice* of the Godman, there is no uplifting sense either of an enthroned Mediator, or an outpoured Illuminator and Comforter. We strangle our own prayers, murder our peace, curtail our usefulness, imperil our immortality. To make prayer a truth we must go up into the higher tribunal of conscience, set ourselves before ourselves, be witness, jury and judge and give evidence, render verdict and pronounce sentence according to righteousness. The I will of God must be a dove-tailing into the I will of man before it can be "peace and joy in the Holy Ghost." His I will is damnation as well as salvation. His I will binds the "everlasting chains" of perdition no less than robes in unsullied white of His holiness, thrills with the fathomless tides of His bliss, and crowns with the unfading amaranth of His glory. I will, is the motto of Heaven, earth and hell. "*I would*, but YE WOULD NOT," is branded in letters of eternal wrath on the door of the bottomless pit (Matt. 23: 37). "I WILL" is the eternally prevailing intercession that floods the redeemed with ever-disclosing wonders and ever-deepening rapture (John 17: 24). *I will.* This is the pivot that swings us to Heaven or Hell. Whither are we tending? What is the real bias of the inmost soul? Is the love of God so supremely enthroned in our hearts, and the glory of God so unreservedly our object, that His I will is the well-spring of our being, and the river that rolls in crystal tides from our bodies? Our life is the true answer.

For The Brethren at Work

JUSTIFICATION.

BY MATTIE A. LEAR.

"Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ: By whom also we have access, by faith into this grace wherein we stand, and rejoice in hope of the glory of God."—Romans 5 1, 2.

JUSTIFICATION, and the remission or forgiveness of sins, are substantially the same thing. Paul in the following passages, uses justification and forgiveness as synonymous terms. "Be it known unto you, therefore men and brethren that through this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses" (Acts 13: 38, 39). The justification of the sinner, or the pardon of sins is one of the most precious doctrines of our holy religion, and it is of the utmost importance though we have a correct understanding of this glorious doctrine.

The apostle, in our text, tells us that we are justified by faith, but he plainly alludes to something he had formerly said. He commences the sentence which embraces our text with the adverb, therefore for this reason, the reason that we are justified by faith is given in the last verse of the preceding chapter, speaking of Jesus he says: "Who was delivered for our offences, and was raised again for our justification." The death, and resurrection of Christ is the ground of our faith, or confidence. God has revealed himself unto us as a Being perfectly holy, a Being of infinite purity, of purer eyes than to behold evil, and who cannot look on iniquity." A God who will by means clear the guilty. Man is a contaminated sinful creature whom the prophet thus describes. "The whole head is sick, the whole heart is faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed up, neither mollified with ointment." — Isaiah 1: 6, 6. What a hideous picture! Not less dreadful is the picture drawn by the Psalmist. "The fool hath said in his heart, there is no God. They are corrupt, they have done abominable works, there is none that doeth good. The Lord looked down from heaven upon the children of men to see if there were any that did not understand, and seek God. They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one." The apostle confirms this awful picture, see Romans 3: 10–18.

From the above texts of Scripture it will be seen that the breach between God and man was wide and deep. God could make no compromise with sin, nothing less than perfect holiness on the part of man could reinstate him in his favor. The demands of Gods's holy law were inexorable. It was do and live, or sin and die. But man was wholly without holiness, and his impotency was equal to his demerit. He neither possessed innate holiness, nor was able in his own strength to cleanse himself from all filthiness of the flesh and spirit, perfecting holiness in the fear of God, for "who can bring a clean thing out of an unclean, not one." But God devised a plan by which He could be just and yet the justifier of the guilty, by which He could maintain inviolate His integrity, and at the same time extend mercy to sinful, polluted man. This stupendous plan has ever been the wonder of angels and men. The everlasting, unchanging love of God culminated here. "when we were yet without strength, in due time Christ died for the ungodly," yea "God commendeth His love toward us, in that while we were yet sinners, Christ died for us." The death and resurrection of Christ immediately placed man in a new relation with God. He blotted out the hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross." He took away the first covenant which was faulty, and established with the human race a new covenant upon better promises. The old law of sin and death was abolished and a new and living way was opened up consecrated for us through the vail, that is to say the flesh of Jesus. So we, who live under this glorious dispensation of grace, do not "come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words; which voice they that heard entreated that the word should not be spoken to them any more: for they could not endure that which was commanded, but we are come unto mount Zion and unto the city of the living God, the heavenly Jerusalem and to an innumerable company of angels, to the general assembly and church of the first born which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." It is said that those who heard the law promulgated from Sinai could not endure the things that were commanded. They were delivered amid such awful demonstration of Divine justice, that they were too scathing, too overwhelming for the weakened capacity of man. That terrible display of Divine majesty was too much for man in his enfeebled and weak estate to behold, he could only writhe and tremble, as the awful sounds smote his ear, and the awful sights met his eye.

The apostle gives a very beautiful and forcible explanation of the destructive effects of the law upon sinful man in the following language: "And the commandment which was ordained to life, I found to be unto death. For sin, taking occasion by which the commandment, deceived me, and by it slew me. Wherefore the law is holy, and the commandment holy, and just, and good. Was then that which is good made death unto me? God forbid. But sin that it might appear sin, working death in me by that which is good: that sin by the commandment might become exceeding sinful. For we know that the law is spiritual: but I am carnal, sold under sin." By the law is the knowledge of sin. The law could reveal unto man his wretched state, but it could not deliver him from that state, it could make him realize his deep sinfulness, but it could not make him holy. But blessed be God, "What the law could not do in that it was weak through the flesh, God sending His own Son in the likeness of sinful-flesh, and for sin, condemned sin in the flesh." Through Christ, and through Him alone can there be deliverance from sin. Christ delivers us from the dominion of sin, from its pollution, from the love of it. He changed us from carnal to spiritual, He elevates our natures and purifies our thoughts, He makes us conformable to the perfect and holy law of God. The Gospel of Christ is not a diluted law. The demands of God upon us are just as strict as they were under the old law. God can no more make allowance for sin now, than He could under the law that was promulgated from Sinai. The following language proves this fact: "For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward: how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and confirmed unto us by them that heard Him." Again, "He that despised Moses' law, died without mercy under two or three witnesses: of how much sorer punishment suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the spirit of grace." Christ is the end of the law for righteousness to every one that believeth," "for righteousness," not for unrighteousness, or disobedience. "Christ gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." But how are we justified by faith? We may find an explanation of this in the fourth chapter of Romans. The apostle here presents to our view Abraham the father of the faithful as an example to all true believers. Let us now for a little while examine this faith of our father Abraham. The Lord appeared to him in Haran and said unto him, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee." Abraham immediately obeyed the voice of God. He knew not where the Lord would lead him, knew not how it could benefit him to go, but God had said: "go," and that was sufficient for Abraham. He knew that it was for God to command and for him to obey. After he reached the land to which God had led him, he was made the recipient of a great and glorious promise. The Lord told him that his seed should be numerous as the stars of heaven. Abraham immediately trusted this promise, though to human sense it was improbable, or not impossible, as he was far advanced in years, as was also his wife, but Abraham, "Staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God." At length when the long promised heir was given, and God commanded his servant to offer his beloved son as a burnt sacrifice, Abraham faltered not, but immediately prepared to obey. Abraham obeyed God at every sacrifice, and trusted Him in spite of apparent contradictions, the apostle says "Being fully persuaded, that what He had promised, He was able also to perform." Abraham did not look at the promises of God in the light of human reason, but his strong faith laid hold upon them simply on the authority of God's word, and such faith was imputed to him for righteousness, and such faith, a faith that will just take God at His word, a faith that will prompt us to do just what God commands and believe just what God promises without stoping to reason about it, will also, the apostle informs us, be imputed to us for righteousness.

The apostle James still further elucidates this important subject: says he, "Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? Ye see then how that by works a man is justified, and not by faith only." "Wherefore," says the apostle, "being justified by faith, we have peace with God, through our Lord Jesus Christ." Oh what a hallowed peace is this peace with God, it is a peace which passeth all understanding, keeping our hearts and minds through Christ Jesus. Jesus says: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you." The peace of the world is fitful and short lived, but the peace of God is deep and lasting, like a deep river. There is an unspeakable blessedness connected with obedience. The Savior said upon one occasion. If ye know these things happy are ye if ye do them, and in His sermon on the mount we have the Christian character so beautifully delineated in Matthew 5:3-12 and as the Savior presents each development of Christian loveliness, he first attaches a blessing to each one, yes infinitely blessed are they who learn and practice the lessons of Jesus. They who do the commandments have a right to the tree of life. Such, and such alone have a right to claim the promises of God, only such have a hope that is sure and steadfast, and which entereth into that within the vail." To claim God's promises, or to hope for salvation short of a complete compliance with God's requirements is only presumption. We will close this essay in the words of Peter, "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless."

For The Brethren at Work.

WHAT SHALL WE HAVE THEREFORE?

BY SAMUEL EILER.

THIS is an inquiry of the apostle Peter to the Savior. In the first place we will take notice what gave rise to this expression of the apostles. We are informed in Matt. 19:16, Mark 10:17, and Luke 18:18, that a rich ruler came to Jesus and said: "Good Master, what good thing shall I do, that I may have eternal life?" Jesus says: "why callest thou me good? there is none good but one, that is God." We do not infer from this that Jesus was not good. He is the Word of God clothed in flesh. He was manifested in the flesh to destroy the works of the devil; but the Jews would not own Him as the Son of God, and cast His name out as evil, and accused Him of casting out devils through Beelzebub, the prince of devils. He might have said to the young man, "are you not one of them that rejected me? Why callest thou me good? I truly am the Lord of heaven and earth. I left my Father's radiant throne on high, descended on earth to seek and to save that which was lost, and to bring life and immortality to light through the Gospel, but you Jews will not come to me that you may have life; but if you will enter into life you must keep the commandments." The young man says, "which?" Jesus said: "Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness." The young man claimed having done all these good fruits from his youth up. The Savior said to Him, "Yet lackest thou one thing: sell that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me." This does not signify that we are to own no worldly possessons, but simply to test the state and willingness of our hearts whether we are ready to do anything necessary for the love and glory of our Master. We are informed that the rich young man was sad at Christ's saying and went away grieved. Notwithstanding his good morals, his separation from Jesus proved that he was not a Christian. And as he did not love Him as well as his worldly goods or treasures we have no Scripture to believe he received a home in heaven. If we would gain the whole world and lose our own souls we could give nothing in exchange. "For we are not redeemed with corruptible things as silver and gold, but with the precious blood of Christ as of a lamb without blemish and spot."

Now comes the apostle Peter and says to Jesus: "Behold, we have forsaken (or left) all, and followed Thee, what shall we have therefore?" I, the Lord, have hired you to work in my vineyard for a penny a day, or in other words, eternal life you shall have if you faithfully discharge your duty as a hired servant. "Ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundred fold, and shall inherit everlasting life." Oh, brethren and sisters and kind friends is this not worth striving for?' Then let us endeavor to strive lawfully that we may be crowned with the crown of glory that fadeth not. But oh, careless sinner, what shall you have? "Indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil; of the Jew first, and also of the Gentile. The sinner will be turned into hell with all the nations that forget God and be destroyed with everlasting destruction from the presence of God and the glory of His power.

"O turn ye poor sinners for why will you die,
When God in great mercy is coming so nigh,
Now Jesus invites and the Spirit says come,
And angels are waiting to welcome you home."

Beaver Dam, Ind.

COVETOUSNESS.

BY C. T. BOND.

"Beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth."—Luke 12:15.

THE principle of covetousness is so strongly grounded and rooted in the human heart it is almost impossible to eradicate it, hence Jesus says, beware, watch, keep on your guard, it will creep on you in spite of all your efforts to avoid it. We see it illustrated every day, the more of this worlds goods we get the more we want, there is no satisfying that craving for plenty. The apostle tells us, "having food and raiment to be therewith content." How few there are who live in obedience to this command? There is constant planning and scheming to obtain more; morning, evening, noon and night a constant rushing to and fro and all for what? that which satisfieth not. Some may say, "Are we not to endeavor to make an honest living?" I can only answer them in the words of our blessed Redeemer: "Take no thought for your life, what ye shall eat, neither for your body what ye shall put on." We should do our duty, trusting in God for the rest; He will never fail us. Have we not seen, from experience, when we begin to lay up treasures on earth that our thoughts and hearts go after them, and our minds are drawn from spiritual things? and that it keeps those who have large possessions constantly employed guarding and taking care of them? Thus we are frequently warned of the danger of riches. The young man that had kept the commandments from his youth up lacked yet one thing: "Go sell that thou hast and give to the poor"—take up thy cross and follow me. There is the rule to work by. All that we have that we do not need, all that takes up our time, draws our thoughts from God, give it to the poor, do away with it, lest we be lead into temptation and it become a snare to us and prevent our souls salvation. What if a man gain the whole world and lose his own soul. Had we better not be one of the poorest of the poor and inherit life everlasting than live in palaces in this world and sink into the depths of blackest despair? Therefore beware of covetousness for what is coveted will be striven for and if obtained only increases the coveting or desire for still more.

It was said by one of our American philosophers, in one of his essays on pride, when we get one fine thing we want a dozen more that our appearance might all be in harmony; and just so it is supplying one want just gives room for another. The commandment is, "thou shalt not covet." We are to covet nothing; be satisfied with such as we have. The apostle tells of some who have hearts that are exercised by covetous practices; he calls them cursed children, which have forsaken the right way, and are gone astray following the way of Balaam the son of Bosor, who loved the ways of unrighteousness. He also says they are wells without water, clouds that are carried with a tempest, to whom the mist of darkness is reserved power. Is it to be wondered at that the Redeemer of mankind should caution them to beware of covetousness! Look at the professing world; they buy and sell just as eager for gain as if there had been no warning given against that craving of worldly goods. Listen again, for if after they have escaped the pollutions of the world through the Lord and Savior Jesus Christ they are again entangled therein and overcome, the latter end is worse with them than the beginning. As man's life consisteth not in the abundance of the things which he possesseth it should consist in a purity of purpose, a holy walk, letting his light shine, proving to the world that no hope of gain would induce him to leave the path of rectitude, and that worldly honor and wealth were of no importance to him, that he is laying up treasures in heaven that moth nor rust cannot corrupt. What is worldly wealth to such a man; he has a sweet peace of mind all the wealth of the world cannot give. He has a firm trust in his Maker, that all is working together for his good, and that he will be supplied with everything needful. No harrowing cares, all goes on peacefully and calmly with those that work righteousness and put their trust in God. Their hearts are filled with gentleness, meekness and love and the thing that brings contentment in any lot is the belief that God is with us, and that His mercies are surrounding us constantly. If we were to seek as earnestly to know and do the will of our Master as we do for worldly honors and wealth, our affections would soon soar far above worldly desires; our spiritual blessings would be such that earthly joys would be the merest trifles.

This life is as a vapor, it soon passes away, it is represented as the flower of grass that soon withers. Why then spend the little time we have to prepare for eternity, in making arrangements to live here, although we should remain here the threescore and ten years allotted to man. It would not be long, it would soon pass away, and then we must enter a new life; and if we are found ready waiting—our lamps trimmed and burning, what a glorious change! This mortality shall put on immortality, and our glorified spirits will be freed from earthly sorrows and trials; all tears will be wiped from our eyes, and we will dwell in the presence of our Redeemer forever.

Great Crossings, Ky.

NON-CONFORMITY
TO THE WORLD.

BY J. W. STEIN.

NUMBER VIII.

"Be not conformed to this world; but be ye transformed by the renewing of your mind."—Rom. 12:2.

The doctrine of our text, fully exemplified in Christian life and character, must determine, even the character of our houses of worship.

THOUGH the splendor of Solomon's temple, was an inspired symbol of the *spiritual* beauty and perfection of the church, our houses of worship do not pertain to such a dispensation, but declare the glory of God *in subserving the use and convenience* of His spiritual worshipers. "The Lord dwelleth not in temples made with hands neither is worshiped with men's hands, as though he needed anything, seeing he giveth to all life, and breath and all things" (Acts 17:24, 25; 7:48 49). In every place in the universe the pious heart can find a sanctuary in which to worship God as acceptably as in temples made with hands. The early Christians were mainly deprived of meeting-houses for three centuries on account of persecution, yet the rocks and mountains, the valleys and caves, and dens of the earth, furnished them sanctuaries from which the offerings of adoration and prayers and praise, daily arose from humble, grateful, contrite hearts like sweet incense before the throne on high. A Christian's dwelling, farm, workshop, or study may be a sanctuary. A lonely rock amid the solitude and gloom of night may become a Bethel to the weary pilgrim and the desert or wilderness may become "the house of God and the gate of heaven." While we should consult health, comfort, order, and convenience in constructing houses of worship, we should avoid all pride, extravagance and useless expenditure of our Lord's money. The splendid pulpits (which, with bad, or no ventilation have brought so many ministers to a premature grave with bronchial, lung and other diseases) the proud spires and other costly decorations of art with which modern meeting-houses are embellished are as abominable and idolatrous in God's sight as the oblations of pride and vanity that are weekly laid upon their altars. Some years ago, an acquaintance of mine, in one of our western cities, whose congregation was building a meeting-house, costing one hundred thousand dollars, said to me, "I am putting ten thousand dollars into that wall and" said he "I had as soon build my monument there as any where." I have often thought of that remark: He was building *his monument* and it is one of pride. His neighbors might pass along in after years and as they looked upon that superb structure, say, "Mr. ——— put *ten thousand dollars* into that wall." His brethren and sisters might say, "Bro. —— put *ten thousand dollars* into that wall." His children and grandchildren might say, "Father" or "grandfather put *ten thousand dollars* into that wall." But pass near that splendid cathedral some wintry day and standing on the corner, shivering in the cold, half clad is some poor mother asking a contribution from the passer by. "A penny if you please sir to buy some bread for my poor, hungry children." Visit her hovel of poverty in the obscure alley and see her poor children shivering, almost starving, with none to pity save that the widow's God has heard her cry for bread and sent her relief in this hour of dark and deep distress. Enquire "Poor woman are you a member of any church?" "Oh yes" she says. "Where do you worship?" She points you across the corner to that imposing monument of pride that challenges the attention and wonder of every passer by. "There" she says "is our house of worship but I never go to meeting. They rent their pews for a hundred dollars a year and even if I had a seat, I have no respectable clothes to wear. When my husband lived he used to earn a good living by his daily work and then we could go to meeting sometimes but it seems that the people who go to church don't care anything about me now." This, beloved, may seem a hard picture but it represents the condition of many to-day in our populous and fashionable cities. Criminal pride abounds in the churches while the most abject, suffering poverty passes unpitied and unhelped beneath its walls and *worse than all they call this Christianity.*

(*To be continued.*)

GENTLENESS.

GENTLENESS is love in society; it is love holding intercourse with those around it. It is that cordiality of aspect and that soul of speech which assures us that kind and earnest hearts may still be met with here below. It is that quiet influence which, like the scented flame of an alabaster lamp, fills many a home with light and warmth and fragrance altogether. It is the carpet, soft and deep, which, while it diffuses a look of ample comfort, deadens many a creaking sound. It is the curtain, from which many a beloved form wards off at once the Summer's glow and the Winter's wind. It is the pillow on which sickness lays its head and forgets half its misery, and to which death comes in balmier dream. It is considerateness. It is tenderness of feeling. It is warmth of affection. It is promptitude of sympathy. It is love in all its depths and all its delicacy.

CORRESPONDENCE.

FROM LONGMONT, COL.

May 7th, 1877.

DEAR BRETHREN: — It is alone through the mercies of God, that I am now permitted to write you a few lines from this part of God's moral vineyard. Times are tolerably good here.— The weather is very nice at present, though we have had considerable rain and snow within the last two or three weeks. Crops are looking splendidly, and an enormous amount has been sown this season.

Brethren, I am thankful, that the Lord is working in the hearts of the people in Colorado as well as elsewhere. Bro. J. S. Flory was with us yesterday, and preached two sermons; one in the forenoon in this neighborhood, assisted by Bro. S. C. Bashor; and one in the evening about four miles south, on Left Hand Creek. Good attendance; also one addition by baptism.

Brethren, I would to the Lord, that others might see the error of their way, and turn, before it is eternally too late. Oh, sinner, why put it off any longer, when Christ says: "Come, for all things are now ready." Yes, he has that great and glorious feast already prepared for your souls to feast upon in eternity. — Then, should we not be willing to take Him at His word, for He says: "The words that I speak unto you, they are Spirit, and they are life. Then, dear friends, we should obey every command that He has given us, in order to inherit this life. Let us be up and adoing while it is called to-day, for the night cometh in which no man can work.

Christ says: "Search the Scriptures, for in them ye think, ye have eternal life, and they are they, that testify of me." Then let us read them thoroughly for ourselves, not take some other man's word for it. Do not read like some do, as if it were through other men's glasses, such as Campbell, Luther, Wesley, or others. Let us not pin our faith to any man's sleeve, but let us take the Word of God for the man of our counsel, and build on the sure foundation, which is Christ Jesus our Lord.

Yours in Christ,

CHALMAN WRAY.

FROM RIVER FALLS, WIS.

May 23rd, 1877.

J. H. MOORE: Dear Brother: — As church news are read with interest by those who are so fortunate as to secure a copy of your paper into their family circle, I thought I would send in a few items, since you have never had any from this arm of the church.

We are yet few in number, there being but twelve in the immediate vicinity of River Falls. Most of our members seem to be zealous workers, trying to further the cause of Christ. It has been a good while since we have had any addition to our numbers, yet there is hope. I am the only minister here in this congregation, and have been laboring in this place for more than ten years, and not without effect. I also have three other places to preach, which takes up nearly all my time. But I now begin to feel the effects of my labor physically, and am greatly in need of help, as my health is failing very fast.

I read in the columns of your paper of ministers, who are canvassing very thoroughly all parts of the United States, where there are strong churches established, but the weaker arms are avoided because of their apparent insignificance. If we reason the case, it is certainly very easy to see that the frontier is the place that affords the largest field for work. There are hundreds who would live peaceable, Christian lives, if they only had the necessary influence cast about them. There are many, who have never heard the true doctrine preached.

Certainly the Lord will not hold us guiltless if we neglect so great a work. Until I came here, about eleven years ago, the Brethren had never been heard of by the people of this vicinity; and when first introduced, were looked upon as a people having a very strange doctrine, because so different from anything they had ever before heard. Let us leave the old flocks in care of a good shepherd, and go forth into the wilderness and seek those, that are likely to be devoured by the wolves. Outside of the church, prospects are quite good.

The Spring thus far, has been very favorable. There is a grand prospect for a good crop of all kinds of small grain, also for fruit, which can be raised here in abundance.

On an average, about one half of the people here, have quite good orchards, although the trees are yet young. The health has been very good here, which is the case generally. Land can now be had at very moderate figures. The best of improved land does not exceed $15.00 per acre, unimproved can be bought for, from three to ten dollars per acre. Any one wishing to exchange their location, will do well to come here, as we have all the advantages of any place in the North West. We have no grasshoppers, and have good water, healthy climate, pleasant weather, good markets, and last, but not least, we have the best of schools. River Falls is the seat of the Fourth State Normal School. Pierce county alone has ninety-eight public schools, and employs two hundred and five teachers.

Hoping, that some of my suggestions will be heeded, I remain,

Yours Fraternally,

W. H. ROBEY.

FROM WHITESBOROUGH, TEXAS.

May 8th, 1877.

TO all the dear brethren and sisters in Christ Jesus: — This is to let you all know, that I have changed my address from the Allegheny Springs, Montgomery Co., Va., to Whitesborough, Grason Co., Texas. In company of thirty men, woman, and children, we left Virginia the 13th 1876, arrived in Sherman the 19th of same month. When we reached this far western land, we thought, it would be a long, long time, before we would have the pleasure of seeing any of the Brethren; but we prayed, that God in his goodness and mercy might be with us, be a Father to us, and to guard us safe, while prowling wolves would howl around us.

But how agreeably surprised were we, when, sitting around the stove on the 23rd of December, we seen some drive up to the house, that appeared to us like brethren. Though the snow storm was raging fearfully, the moment I saw them, I knew they were brethren. How needful then, dear brethren and sisters, that we be in uniformity, all look and do alike.

The strangers, above referred to, proved to be brother Henry Troxel and son. He is living near us. Also, Bro. Wegalman. We all contemplate going West some 40 or 50 miles from here. The land is splendid, good water, plenty of timber, good grass. Land can be bought low, from one to six dollars per acre, according to situation.

I would say to all the brethren who contemplate moving West, come to Texas, before buying elsewhere. From what I have seen, this is a desirable place for the Brethren. The society is so much better, than we thought to find. The neighbors are good and kind. You can have fine gardens here of all kinds of vegetables. You can have milk and butter, as good as anywhere. All kinds of fruits, apples, peaches, cherries, plums, grapes, and other small fruit can be raised here.

There is nothing wanting here, but some one to take hold, and help in building up this new state. It will in time become far superior to the older ones. All kinds of house and kitchen furniture can be bought cheap here, as well as all usual kinds of farming implements. In fact, everything is very cheap.

So come Brethren and all others, who may wish to go out West with us this Fall; get ready, go with us, we will be delighted to have you along with us. — No trouble to raise stock here. The latter lives all winter on grass. You can also mow the prairie grass. It is fine for winter, which however is very mild.

The other periodicals of the Brethren will please copy for the benefit of my friends, who take the other papers.

From your well-wishing brother in the Lord.

J. H. SOWDER.

CHURCH NEWS.

From Pleasant Mound, Ill. — J. H. MOORE: Dear Brother: — We are well as usual, thank the Lord, and hope these lines will greet you enjoying like blessings. We have had, spiritually, a season of refreshing. Bro. John Metzger came to the Mulberry Grove church the 7th instant, and preached to the people in that church till Wednesday, the 11th. He made some good impressions. That same afternoon he came to our place and commenced meeting that evening, and we had meeting day and evening till Friday evening, when Joseph Hendricks came to our assistance. On Saturday we had our council meeting, which passed off pleasantly. Then public preaching in the evening again, and the next day, Sunday the 15th, at ten o'clock, when eight came out on the side of the Lord in the church here, and two in the Mulberry Grove church. They were all baptized according to the commission of our blessed Lord. We had meeting in the evening of the same day, which closed our meetings here. From the indications there, more are almost persuaded to become Christians. God be praised for His goodness and mercy to the children of men. We had a very interesting meeting to-day here in our meeting-house, Bro. John Goodman being with us. The Lord have all the honor. Pray for the tender lambs; and may the Lord help us all to further the cause, is the prayer of your weak brother. *Henry Jones, April* 22, 1877.

From Galesburg, Kansas. — The Neosho county church is growing in numbers and strength. We think there is more love and union in the church now, than at any one time since it was organized. Would say to the Brethren that contemplate coming to southern Kansas, they need not fear anything from grasshoppers at present. The ground was filled with eggs last fall, but as fast as they hatch they disappear. It is very wet at this writing, most of the corn is planted.—*Sidney Hodgden, May* 15, 1877.

From White Rock, Kansas. — We now regard it as a fixed fact, that the grasshoppers will do little or no damage this season. We had rain, rain, rain, and cool weather with frosts, one after another after they hatched out, so that they seem to have disappeared. A few pieces of wheat were destroyed, but the season so far has been very favorable for small grain, and it is everywhere looking well. — Spiritually we have nothing very gratifying to communicate. Our Communion season is appointed for the 16th and 17th of June, when we hope for a season of refreshing again. We are glad to see the prosperity and success of Missionary labor by Bro. Bashor, and sorry to see, that our brethren are so slow in adopting some more effectual plan for missionary labor generally. We have here adopted this plan. Every brother is exhorted to contribute ⅛, ¼, ⅜, ½, ¾, or 1 acre of his average crop of corn, wheat, rye, oats, barley, potatoes, sorghum, millet, or other products. In the fall he is to market this contribution, and give the proceeds to the church treasury. This we think, is giving as the Lord prospers us. What do you think of it? Affectionately yours, *James L. Switzer, May 12th* 1877.

From Lagrange, Mich. — I have not seen anything in the BRETHREN AT WORK from this arm of the church. I inform your readers that the Lord is evidently at work here. Fifteen souls have been added to our number by trine immersion since February the first. We trust their names have been written in the Lamb's book of life. May they continue faithful through life, is my prayer. And still there is eight more applicants for baptism yet. All this work has been done through the Lord by elder M. T. Bear, from St. Joseph Co., Mich. — *F. T. Wolfe.*

From Cerro Gordo, Ill. — As it fell to my lot to stay at home to-day, I thought, I would write a few lines to while away the time. I was at the Love-Feast in the Okaw church, La Place, last evening. They had a very pleasant meeting indeed. We estimate from all appearance, that very nearly four hundred members communed together. Ministers from a distance were Geo. W. Cripe, Isaac Cripe, John Shively and Leonard Wagner, all from Indiana. Bro. George Cripe taking the lead of the meeting, it was very well conducted. Good order during the exercises prevailed, with the exception of a few thoughtless boys, that were somewhat noisy. We think the occasion was solemn enough to attract the attention of those that went to the meeting to derive benefit therefrom. We call such meeting good because they help to build us up and make us stronger in the faith. There we can talk about heaven and heavenly things. But brethren and sisters, if we hold out faithful to the end, we will meet in a better meeting, than has ever been held here on earth, and it will last forever and ever. It will be a Feast of Love far superior to our feasts here on earth. It is beyond our comprehension, what love will be there. There will be no more parting, no more weeping for our friends. If we ever reach that Golden City, then we will say: "The half has never been told us!" — *John K. Shively.*

From Falls City, Neb. — Our Communion meeting of May 26th, is now in the past. We had a fair representation of membership, some from Kansas, Missouri and Ohio. It was a feast of love indeed, to us as well as others, and we rejoiced to meet with so many at the Lord's table. Also meeting on Sunday morning, at which time a choice was held for two Deacons. The lot fell on Wm. Forney and Uriah W. Miller. They were installed according to order. May they prove faithful and useful is my prayer! *John Forney, Sen., May* 28, 1877.

[The following, dated May 5th, was received while we were away from home and unintentionally crowded out.]

From J. J. Emmert. — I am happy to inform you that we have two applicants for Baptism, which will be attended to to-morrow, if the Lord will. 'Tis pleasant to see the good work of the Lord go on. I hope you will soon enlarge to the size visiting us this week. — I think that is just what the Brotherhood wants.—*Mt. Carroll, Ill.*

DIED.

Obituaries should be brief, written on but one side of the paper, and separate from all other business.

BRENNER.—January the 9th, 1877, in the Logan church, Logan Co., Ohio, sister Susan Brenner, daughter of brother and sister Brenner. Age 25 years, 8 months, and 8 days. Funeral sermon by M. Swanger and the writer.

TEMPLIN. — Also in Washington township, Logan Co., O., April 30th, 1877, Mrs. Mary E. Templin, wife of friend O. Templin. Age about 38 years. Funeral by the writer and M. Swanger from Mark 13 ; 33.

DETRICK.—In the Logan church, Logan Co., Ohio, May 8th, 1877, Anna Belle, daughter of Bro. John, and sister Detrick Aged 2 years, 11 months, and six days. Funeral preached by the writer, and Bro M. Swanger

J. L. FRANTZ.

DILLEY.—In the Pony Creek church, Brown Co., Kansas, Nov 20th, 1876, sister Mary Dilley, wife of Richard Dilley, after much suffering. Age 45 years, 10 months and 27 days. Funeral occasion improved by J. J. Lichty and the writer

DILLEY.—Also in the same church, Dickey Dilley, son of the above parents, on March 4th 1877. Age 12 years, 3 months, and 12 days. Funeral by J. J. Lichty and the undersigned

J. W. HAWN.

McCONNAUGHAY.—In McLean Co., Ill., on March 24th, Joseph, aged 3 years and 3 months,

Also on the 26th of the same month, William D. McConnaughay. Age 5 years, 1 month, 26 days.

Also on the same day, Martha E. McConnaughay, aged 5 months and 18 days. Disease, scarlet fever,

The above were children of Bro David, and sister Lavina McConnaughay. Funeral service by the writer.

J. BARNHART.

("Prim. Christian," please copy.)

KEEFER.—Near Dunkirk, Ohio, April 9th, 1877, Mrs. Eunice Keefer. Age 60 years, 1 month and 18 days. Funeral discourse by the writer from Hebrews 9: 27, to a large concourse of sympathizing people.

S. T. BOSSERMAN.

MILLER.—In the Sugar Creek church, Allen Co., Ohio, April the 19th, 1877, sister Susan E., wife of Henry O. Miller, and daughter of brother Samuel and sister Harriet Chambers, aged 24 years, 4 months, and 19 days. Funeral occasion improved by the Brethren.

RINEHART.—On April the 26th, 1877, John F., son of brother Jacob, and Elizabeth Rinehart, aged 8 months and 6 days. Funeral discourse from Job 14: 1-2.

D. BROWER.

YOST.—In the Fair View congregation, sister Sarah, wife of Bro. David Yost, aged about 39 years. Funeral discourse by Elder Geo. Cripe from Amos 4: 12.

GEORGE W. YOST.

ANNOUNCEMENTS.

Notices of Love-feasts, District Meetings, etc., should be brief, and written on paper separate from other business.

Please announce that the Brethren of the River Falls arm of the church, the Lord willing, will hold their communion meeting at my place, seven miles east of River Falls on the 16th and 17th of June. A cordial invitation is extended to all who have an interest in the work of the Lord.

W. R. ROBEY.

LOVE-FEASTS.

South Waterloo, Iowa, June 26th

Big Grove Church, Benton Co., Iowa, June 23rd.

Hickory Grove, Carroll Co., Ill., June 20th and 21st.

Howard church, 12 miles west of Kokomo, Ind., June 14th.

Maquoketa church, Lost Nation, Clinton Co., Iowa, June 28 and 29.

Linn County church, June 20th and 21st.

Waddam's Grove meeting-house, Stephenson county, Illinois, June 13th and 14th.

Macoupin Creek church, Montgomery county, Illinois, at C. S. Brown's, 10 miles south-east of Girard, Ill., June 15th.

Coldwater church, Butler county, Iowa, July 7th.

Grundy Co., Ia., ten miles west of Grundy Center, 16th and 17th of June at one o'clock

THE HOLY LAND.

THIS is the name of a beautiful lithographic map, giving a complete Bird's Eye view of the Holy Land, and enables the observer at a glance to behold all the cities, towns, rivers, brooks, lakes, valleys and mountains. In short, it is a perfect picture of the whole country, from Damascus to the desert of Gaza.— It is the most complete thing of the kind we ever saw. By a few hours careful study, the different places mentioned in the Bible about Palestine, may be firmly fixed in the mind, making the reader as familiar with the location of these different places as the county in which he lives; thus aiding him in understanding the Bible. Those who think there was not water enough in Palestine to immerse people should carefully study this map. It is printed in beautiful colors, suspended on rollers ready for hanging; is 23 by 35 inches in size, and will be sent post-paid for $2.00.

W. U. R. R. Time Table.

Day passenger train going east leaves Lanark at 12:16 P. M., and arrives in Racine at 6:45 P. M.

Day passenger train going west leaves Lanark at 2:16 P. M., and arrives at Rock Island at 5:55 P. M.

Night passenger trains, going east and west, meet and leave Lanark at 2:21 A. M., arriving in Racine at 9:00 A. M., and at Rock Island at 6:00 A. M.

Freight and Accommodation Trains will run west at 12:40 A. M., and 10:30 A. M., and east at 4:50 P. M., and 11:35 P. M.

Tickets are sold for above trains only.

G. A. SMITH, Agent.

THE BRETHREN AT WORK.

"Behold I bring you good Tidings of great Joy, which shall be unto all People."—LUKE 2, 10.

Vol. II. Lanark, Ill., June 11, 1877. No. 24.

The Brethren at Work.

EDITED AND PUBLISHED WEEKLY,
BY
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"The Brethren at Work," will be sent post-paid, to any address in the United States or Canada, for $1 35 per annum. Those sending eight names and $10 80, will receive an extra copy free of charge. For all over this number the agent will be allowed 15 cents for each additional name, which amount can be deducted from the money, before sending it to us

Money Orders, Drafts, and Registered Letters may be sent at our risk. They should be made payable to J. H. Moore,

Subscriptions, communications, etc., should be addressed: **J. H. MOORE,**
Lanark, Carroll Co., Ill.

LANARK, ILL., JUNE 11, 1877.

FULL particulars regarding the excursion to Waterloo, Iowa will be given next week.

DURING the last Love-feast at Yellow Creek, Ill., some three were added to the church by baptism.

THE Coventry church, Chester Co., Pa., sends in $28.00 to help the missionary work along in Denmark. This is another step in the right direction.

WHEN giving a notice of the *Sermon on Baptism* last week, we omitted stating that the profits arising from the sale of the pamphlet are to be used in missionary work.

WE have on hand some odd numbers of the BRETHREN AT WORK both of volume one and two that we would like to have distributed where they will likely do good. Full sets cannot be supplied, but those wishing these odd numbers for free distribution can get them by dropping us a card.

AT the late Annual Meeting a committee was appointed to take up a collection for BRO. HOPE; the result of the effort was $201,00, as counted by three brethren selected for that purpose and sent by them, through us, to C. P. ROWLAND, treasurer of the Danish Mission Fund. It has now been placed to his care and a draft sent to Brn. HOPE. This will be evidence sufficient to assure the donors that the money has been received and put to the proper use.

A GENTLEMAN one time remarked that he had been trying to be a Universalist for a good many years, but just about the time he got every thing fixed up nicely he would begin to doubt the correctness of his theory and away would go his ism. He could get along pretty well if it were not for his doubts. That is like the man who said he could be a Universalist if it were not for one book, and that was the Bible. The Bible and doubts are where the trouble comes in when it comes to false doctrine, not only in this world, but more in the world to come. We may pass pretty clear while here, may even have doubts, but when it comes to facing the realities with a guilty conscience it would be better for that man if he had never been born.

AT the late Annual Meeting one of the Eastern districts, when named, reported "no queries this year." This made all feel grateful toward the action of that district, and many wished that others had done likewise. It is our impression that too much matter is brought before these meetings, having a tendency to make them quite burdensome by introducing things that ought to have been attended to at home, and if not carefully used may have a tendency to lead us away from that simplicity and strictly Gospel order that characterized our ancient brethren in their earnest search after the apostolic order. A careful study of the Scriptures and ancient history will show that the primitive churches introduced but few questons in their councils, and these were of the most important character, and were usually handled with a great deal of care. It is hoped that the different districts will make an item of this and see how little matter we can have to attend to next season. If we would devote more attention in our meetings to such as the Danish Mission—the spreading of the Gospel it would certainly be wisdom in us to do so, for the spreading of the truth and building up churches were some of the leading characteristics of the apostolic churches.

CERTIFICATES OF MEMBERSHIP IN BOOK FORM.

WE are now prepared to fill orders for *Certificates of Membership* put up in the most convenient way yet introduced, and will save not only considerable writing but a good deal of trouble.

They are neatly printed on good paper, ready to fill out, with duplicate attached and all well bound together in neat book form, somewhat after the style of blank note books. One of these books should be in the hands of each congregation; then when a member calls for a certificate one of these can be filled out, signed by the officers, cut off from the duplicate and handed to the member. The duplicate has on it, in substance, what is in the certificate; this remains in the book, thus enabling each congregation to keep a record of this part of her business. We put up two sizes of books: No. 1, containing one hundred certificates price 75cts: No. 2, containing fifty certificates, price 50cts. Those wanting books containing two hundred certificates can obtain them for $1.25. Address this office.

SILVER CREEK FEAST.

ON Friday morning, June 1st we were favored with a seat in the carriage of BRO. JACOB BUTTERBAUGH and soon found ourselves on the way to the Silver Creek meeting-house, some twenty-five miles east of Lanark. Some rain had fallen during the night, cooled the air and rendered traveling pleasant during the early part of the day. We reached the meeting-house just in time to see the forenoon meeting close.

This house is built of stone, with walls not less than eighteen inches thick and is about forty-two by seventy feet in size. The audience room is thirty-nine by sixty and very conveniently arranged. From the general appearance of the members we would judge this to be a pretty active congregation. DAVID PRICE is the elder here. He lives about five miles south of this house and not very far from another. Here we again had the pleasure of meeting BRO. THOS. D. LYON; he preached in the forenoon. We also formed a more intimate acquaintance with BRO. JOHN EARLY of Iowa. He was at the feast at Cherry Grove but we did not become much acquainted till at this place. Several ministers from adjoining congregations were also present.

We preached for them at three in the afternoon. The examination services commenced soon after four and closed at five. Supper being made ready we surrounded the Lord's table at an early hour in the evening, and engaged in the ordinances as they were delivered unto us; after which we sung a hymn and went out and it was night. The feast was an enjoyable one, there being nothing to render any part of it unpleasant. A goodly number communed, occupying the greater part of the house, hence leaving but little room for spectators many of whom could not get in the house. The order was excellent.

Had meeting the next day at 9 o'clock. We again preached to a large and attentive congregation and were followed by BRO. EARLY. This closed the meeting for that time. We reached home the next day in time to meet our appointment in Lanark at 4 P. M. While on our visit we made the acquaintance of a number of warm-hearted brethren and sisters, found them in earnest and zealous for the cause, and only regretted that we could not remain longer. They have an excellent farming country and many of them are very conveniently situated, and well surrounded with this world's goods which they willingly use in the furtherance of the Master's cause. The timber there is now being much infested by a small worm that is stripping the trees of their leaves, thus effecting their growth and giving the woods a desolate appearance. So far as we noticed the crops look well.

One was added to the church by baptism during the feast.

EDITORIAL CORRESPONDENCE.

NUMBER VI.

WHEN we last wrote we were at Eld. Jacob Blough's, near Berlin; that was on the 15th of May. In the evening we attended services at the Berlin church. The congregation was large and order good. Bro. S. H. Bashor preached on the new birth. He was holding a series of meetings there at that time. Spent the night at Bro. Blough's; Bro Bashor was with us at this place.

May 16th. We attended meeting at the meeting-house and preached to a very attentive congregation at 10 A. M. After meeting we retired to the waterside where some sixteen were baptized, Bro. Bashor doing the baptizing. The most of the applicants were young people. We have since heard that forty in all united with the church before the meeting closed. We had the pleasure of dining with Bro. Jacah Musser and spent the most of the afternoon conversing pleasantly, and we trust profitably with Bro. Bashor. Here, in the evening we met brethren J. B. Wampler and J. W. Beer. Bro. Beer is well known to our people as the author of an excellent work on the PASSOVER AND LORD,S SUPPER. He is now traveling in the interest of the Huntingdon school. At night we again listened to preaching by Bro. Bashor.

May 17. Came to Meyersdale with the intention of toking the train, go up to Huntingdon and visit *Primitive Christian* office, but our watches being too slow we missed the train. This, I fear, may be the way with thousands, who will be deceived in the world to come. They endeavor to conform to a doctrine that is too short to reach heaven. Finding we had to remain till the next day, we concluded to imitate Peter and go fishing, but as the fish did not feel disposed to trifle with our hooks nobody's nets were broken. Lodged with Bro. Dr. Beachly's family, who cared for us with much kindness.

May 18. Left Meyersdale at noon and arrived at Hopewell at 5:40. As we were a little in advance of time, and had not notified any one when we would reach the place there were none here to meet us. But we generally find some method by which to work our way through. Finding that Eld. Jacob Steel lived some five miles from town, we soon found conveyance to his place, where we arrived near sundown. Here we were well entertained. The next day our company was increased by the arrival of a number of brethren and sisters from various states. Here we first met and became personally acquainted with our correspondent editor, D. B. Mentzer, and found him much concerned for his Master's cause. Had meeting at the Yellow Creek meeting-house in the evening, and preached to an attentive congregation. Meeting the next day at 10 o'clock. Brethren David Long and Solomon Garver preached. One was baptized in the evening.

After meeting we were taken to within one mile of the place of A. M., where we lodged and rested till Monday morning. Early in the morning we made our way to

NEW ENTERPRISE;

a small and pleasant village where the Annual Meeting was to be held. The general surroundings of the place were quite hilly and abounded in beautiful springs. From under the building where the Standing Committee roomed came a clear stream of cool spring water large enough to run a grist mill. They also have some excellent farming land, and the members we found to be generally pretty well fixed. On approaching the village we turned to the right up a hollow about one fourth of a mile, and came to a large meeting-house, having a long temporary shed for eating purposes on one side, and another shed for cooking purposes on the end. Both the meeting-house and the long shed were filled with long tables of capacity sufficient to feed about nine hundred persons at one time. By means of an underground pipe the large spring at the house, mentioned above, supplied the cooking apartment with plenty of fresh water right at hand. The Standing Committee had their room in a large brick building about one hundred feet from the meeting-house.

The most of the day was spent in friendly greetings, becoming acquainted with some of our numerous readers, many of whom were here. To us this was a very enjoyable portion of the meeting, and we highly appreciated the privilege of forming an acquaintance with so many whom we had not before met. Among them were many aged veterans of the cross who had long borne the burden and heat of the day. Others were in the prime of life, full of activity and zeal for the cause, while not a few were young and had started in the morning of life to prepare for the conflicts of the age. Towards evening the several acres of ground surrounding the meeting-house became pretty well filled with people, and in almost every direction could be seen numerous groups of people engaged in conversation. Many of these were kindred and had not met for years. In the evening we were shown to an upper room that had been engaged for us in the house of Bro. Samuel Furey. Here we had all the accommodations that we could wish for, and our good entertainment at this place added much to our enjoyment of the meeting.

The next morning, being Tuesday, was the day that the

ANNUAL COUNCIL

was to be opened. About one-quarter of a mile south-west of the eating rooms, a large and conveniently arranged barn had been fitted up for that purpose. At an early hour the barn commenced being rapidly filled, and by the time the Standing Committee arrived, at 9 o'clock, every part of the building was full and several hundred were compelled to remain outside for the want of room in the barn. Previous to the coming of the Standing Committee an hour or two was occupied in singing. Meeting opened by singing 253d hymn, and prayer. The 15th of Acts was read by Enoch Eby, after which R. H. Miller announced the following as officers of the meeting:

D. P. SAYLOR, Moderator,
C. G. LINT, GEO. THOMAS, } Ass't Moderators,
JAMES QUINTER, Clerk,
H. B. BRUMBAUGH, Copying Clerk,
J. W. BRUMBAUGH, Door Keeper.

Enoch Eby, Reading Clerk

The Moderator then stated that the rules of the meeting required him to keep order, and expressed a hope that all would respect the rules of the council, and endeavor to promote the Lord's cause by Christian courtesy and moderation. The following is a

BRIEF SUMMARY

of the most interesting part of the business before the meeting:

The first question that called forth considerable discussion was one relating to evangelists. It suggested the necessity of all evangelists conforming to the order of the church, so that the principle of plainness, and the distinctive character of the church, in apparel, should be maintained. The principal points in opposition to this were, that our evangelists are not opposed to plainness in dress, that the order of the church differs in different places, that while a brother may be in order in the church where he lives, in some other church he would be considered out of order, this being the result of the want of a proper understanding as to what constituted the order of the church. Those that favored the order of the church maintained that evangelists would have more power for good if they strictly conformed to the order of the church—that the principle of plainness could be fully carried out,—that, in doing so, we will appear in harmony with the church—that the oeder is a token of humility—that both the church and the world should know where the evangelists stand in this matter,—that conformity would in a great measure disarm the opposition to missionary work, and that it was the duty of all workers to hear the church.

The Southern District of Iowa presented a query relative to members withholding their certificates. Decided by the District that the church has not full jurisdiction over such members, hence may withhold the communion from such. The A. M. referred this query back to the church whence it came.

Petitions praying for a change in the manner of holding the A. M. were presented. A committee was appointed to draft a plan and present it to this meeting.

The query in reference to the brethren in Denmark, adopting the Brethren's mode of dress was next presented and discussed. Some were not in favor of having the brethren in Denmark adopt our mode of dress on the ground that in carrying Christianity into foreign countries we would meet different customs and habits, hence had to take these into consideration. On the other hand it was shown by recent letters from Brn. Hope, that the Brethren's order would be the best adapted to that country. The peasants, or lower classes could be brought up to the Brethren's mode of dress without much difficulty, while the nobility could urge no objections to condescending to it. The position of the Brethren on this subject would be medium ground, and on this all classes in Denmark could unite in perfect safety, as it embodies neatness, plainness, humbleness, cleanliness and, in fact, all that the Scriptures require on this subject. The answer of the District was adopted which is as follows: All who are received into the church, in Denmark, shall be received with the promise to conform to the order of the church, in dress, as laid down by the brethren in America.

The subject of publishing articles applauding ministers upon their success in the conversion of sinners next came before the meeting. It was maintained that editors are not wholly to blame, but as they are the owners of their respective papers, they are responsible as to the character of matter published. By others it was maintained that church news is desirable, but while this was the case there was no occasion to applaud the power and ability of the minister, as it was calculated rather to puff up than to humble. Decided, not right to praise ministers through our periodicals.

"As their is not a uniform practice among the churches, since some make a visit to all the members before every communion, while others make only an annual visit: which is nearest the Gospel, and for the good of the church? The District sending it, gave the following answer: We consider it consistent with the Gospel and the good of the church, to have a visit prior to every Love-feast."

This query called out considerable discussion, and was finally deferred until next year. It is here given in full that the members may give it proper consideration.

The Danish Mission was called up and an explanation given by Enoch Eby. The success and prospects of the mission were set forth, after which earnest and touching speeches were made in behalf of the mission. A general feeling existed that the Brotherhood should give the work its sympathy and support, while the N. Ill. Dist. should carry forward the labor, looking after the welfare of Bro. Hope and the mission. This was the decision of the meeting. A resolution was adopted creating a committee to take up a collection in the dining hall for the mission. The committee attended to the work faithfully, and the members contributed liberally. The Lord can and will reward.

The question af several districts uniting to hold A. M. was introduced, and its advocates claimed that it would be less burdensome if the districts in a State should unite. It was agreed that it is proper for districts to unite if all consent to do so.

The query in reference to permitting elders to meet in order to set disorderly churches in order was taken up next.—The answer sent with the query was, that where elders refuse to labor to set their congregations in order, the elders and churches adjoining may meet and assist in the restoration of order and harmony. The main feature in this query was, that churches go outside of the circle of adjoining churches and invite elders to help them, thus not respecting their neighbors as they should. The query and its answer were adopted.

The use and abuse of musical instruments was next considered. The Standing Committee had framed an answer to the query upon this subject, and embodied in it the idea that it was the improper use and not the instruments themselves that was harmful. A number of brethren made strong speeches against the use of musical instruments, claiming that the approval of musical instrument by A. M. simply paved the way for their introduction into our meeting-houses. By others it was maintained that members should not abuse the privilege of having musical instruments, and if they did, they should be dealt with as disorderly members. The decision upon this subject was long and tedious, and we failed to note the conclusion entire, but observed that it, at least in part, incorporated what was in previous decisions on the same subject with some other restrictions.

The divorce question next came up, and was discussed at considerable length. The real question before the meeting was as to whether the innocent party had a right to marry again when a divorce had been obtained for the cause of fornication? Both sides were pretty strongly maintained and many of the ablest speakers in the meeting aided in the investigation. The matter was deferred till next year and will likely be pretty thoroughly canvassed at the next A. M. The speeches and arguments presented were so numerous that we conclude to give neither side here.

The feet-washing question was also up again, and though the meeting concluded to make no change in former decisions, yet she agreed to bear with those who changed from the double to the single mode provided it is done in peace and harmony. The question was not discussed, though in adopting an answer to the various queries presented considerable time was occupied. The decision, though quite lengthy, seemed to give pretty good satisfaction.

The first District of Va., desired the A. M. to grant them their legitimate rights by a change in the 23d query of last year. This query asked the A. M. to permit D. M.'s to send committees to settle difficulties in churches. The answer of last year was put in the shape of a resolution: "Resolved, that we decide to make no change in this respect, believing our present manner of sending committees is preferable to the one proposed." After a full and free discussion the resolution of last year was re-adopted.

The next subject before the body was one relating to the assumption of power on the part of the Standing Committee. They were charged with suppressing an answer to a query sent up by a district. The S. C. maintained that they did not suppress the answer, that they brought it before the Council in the usual order, that they proved that the matter had been presented to the meeting and their authority over it ceased. After a long and protracted discussion, it was shown that the last year's report was incorrect, hence no direct blame rested on the Committee.

The propriety of frequent changes in officials, both at General and District Conferences, was discussed. It was considered best to not elect the same persons to the same offices for years in succession, as other brethren should also be allowed to exercise their gifts in this direction, and to help bear the burden.

The first subject before the meeting was that of retaining members who are guilty of fornication. It was claimed that no one guilty of so gross a crime should be retained in the church. Expulsion was necessary to a proper repentance according the Scriptures. It was maintained that our sympathies and feelings might lead us into dangerous ground. It was preparing the way to retain bishops who are guilty. We should not start in that direction. Reference was also made to Rev. 2: 20. Here space was given to the guilty to repent, and we also should be willing to give time or space for repentance. Bro. —— maintained that if a person repents either in or out of the church, he should be forgiven. Bro. —— maintained that fornication, though one of the worst of crimes, was classed with drunkennes.—Such crimes should not be tolerated in the church, for purity is what God demands of us. It was further urged that the purity of the church should be kept in view, maintaining that our former decisions on this subject are in harmony with the word of God, and since they are in harmony with God's law, why should we depart from that harmony? The query with its answer passed, thus making no change from former decisions.

A question came up in regard to receiving those who had been baptized by trine immersion in other churches. On this subject the meeting was generally of one mind, but in order to give as much light as possible several able speeches were made. No change from the former practice of the church was made.

In addition to the above, the voting question was up, but no change regarding the practice of the brotherhood was made. The pool question, Philadelphia matter and the California difficulties were also before the meeting.

The petition calling for a change in the manner of holding the Annual Meeting occupied a considerable time, as an effort was made to refer the matter back to the churches to vote upon. Over this point there was considerable discussion, from the fact it was contrary to the usual order of the brotherhood and would make a precedent for similar courses in the future. Several petitions were presented and also remonstrances against the proposed change. Finally a committee was appointed, as alluded to above, to draw up some plan to present to this meeting. In due time their paper was presented proposing a few changes. The whole matter was laid over till another year, when it will again be presented to the meeting.

The next meeting is to be held in the State of Indiana, and there is also a call for it the following year in Virginia.

Among the numerous calls for committees the following were granted.

Falls City, Nebraska—D. Sell, H. Brubaker, Wm. Gish.

Waterloo, Iowa — D. Holsinger, H Strickler, Jos. Ogg.

South Bend, Indiana—R. H. Miller, E. Eby, J. P. Ebersole, J. Quinter, J. Metzger, Sr.

Johnathan's Creek, Ohio—D. Brower, S. Garber, M. Workman.

Sugar Creek, Ohio—R. H. Miller, E. Eby, J. Berkey.

North Manchester, Indiana—J. Berkey, Geo. Hoover, D. Brower.

Salem College, Indiana—R. H. Miller, E. Eby, J. P. Ebersole, J. Quinter.

Timberville and Flat Rock, Virginia—M. Miller, D. Long, J. H. Lemon.

Berlin, Pennsylvania—D. P. Saylor, J. W. Brumbaugh, J. Quinter.

Swanton, Ohio—D. Brower, J. Brillhart, M. Workman.

Upper Dublin, Pennsylvania—J. Quinter, Wm. Hartzler, H. Cassel, S Harley.

Yellow Creek and Snake Spring Valley, Pennsylvania—J. S. Holsinger, Jos. Berky, Geo. Brumbaugh.

Botetourt, Virginia—D. P. Saylor, I. Long, S. Garber, S. Wine, M. Garber.

A number of other queries were also presented—about thirty-seven in all—and considered. Much of the business being very tedious the meeting did not close till Friday noon. Dinner being served, then came the hasty farewells, wagons well loaded moved off in almost every direction and in a few hours things began to assume a lonesome appearance.

The accommodations at the meeting were generally good, though not on such a large scale as usual, nevertheless the surroundings were very enjoyable. So far as water was concerned they had the best arrangements I ever saw at an A. M.. They had provisions in abundance—there being nearly one thousand pounds of bread left. During part of the time the weather was very cool, one day it was too cold to be pleasant.

There were some important matters before the meeting, and considering the nature of such meetings things went off about as well as could be expected.—During the early part some, unpleasant feelings were entertained upon the part of some who were not favorable to the ruling on certain questions. And it is more than likely that the meeting was not as cautious regarding some things as might have been best. It is, however, diffiult to control a meeting of this kind just as would afterwards seem best.

One thing, however is apparent, and that is we need more system about our business, and it is hoped that whatever changes may be contemplated this one will be kept in view. When the business is reduced to a completer system much more satisfaction may be expected. But the meeting is now past and it is hoped that our meeting and conferring together will be for our mutual good and the strengthening of the cause in which we are engaged.

We left New Enterprise about three in the afternoon Friday, and reached home the following Tuesday morning at two o'clock. During our journey we fared remarkably well—never was better treated. Our trip over the Baltimore and Ohio R. R. was quite pleasant, and we were treated with kindness and respect, the road having favored us considerably.

MEN, till a matter be done, wonder that it can be done; and, as soon as it is done, wonder again that it was no sooner done.

For the Brethren at Work

THE NAZARENE SECT.

BY ALEX W. REESE

"But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that everywhere it is spoken against"—Acts 28: 22.

AGAIN, the Scriptures declare. "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him" (1 John 11–4). Christ declares, "If I then your Lord and Master, have washed your feet; ye also ought to wash one another's feet" (John 13–14). Yet the proud and haughty Christian can not stoop to so menial a service as this. Ah, in that great and terrible day of the Lord, where shall such be found! There is no plainer command in the New Testament than this, and yet how few can lay aside their pride and obey it!

Christ says: "If ye continue in my word then are ye my disciples indeed" (John 8–31). He implies, by this saying, that those characters that did *not* continue in his word were *not* his disciples; and it seems strange indeed, to the thinking mind, that such persons could set up any *claim* to be the disciples of Christ. When we are commanded to deny ourselves and take up our cross daily, does that mean that we may indulge in the vain, frivolous, and sinful pleasures of the world, follow after style and fashion, adorn our perishing bodies with elegant and "costly array," and fill our houses with all the extravagances that minister to the cravings of the carnal heart? This may be presented by the fashionable religion of the present day, but such a religion bears no resemblance to that of the New Testament, if we are able to understand the teachings of its sacred pages, if we submit ourselves to the guidance of this Book the path before us is narrow indeed, but is very plain. The follower of Christ is plainly forbidden to adopt the fashions of this world. He is commanded *not* to be conformed to this world (Romans 12–2) in its fashions, its vain customs, its pride, its haughtiness, nor yet in its amusements and pleasures. But the "Sect" that carries this out in their practice will "everywhere be spoken against."

We are to take no *oaths*, we are to avoid "foolish conversation and jesting," we are not to go to law with one another, but rather to suffer wrong, we are to use plainness in our speech, in our apparel, in our dealings, in our furniture, and to avoid all superfluity, extravagance, and idle waste, no difference what "style" others may indulge. The "Sect" that does this will not be *popular* with the world. "Everywhere it will be spoken against." We are to wash one another's feet, are to salute the *brethren* with a holy kiss, and though all the learned, D. D.'s and mighty men of the schools in the universe tell us we need *not* do it, we *must obey*, Jesus has commanded these things. The people that teach and practice those things will not be popular in the eyes of the world, and of fashionable Christians. They will "everywhere be spoken against."

The "Sect" that believes and practices that baptism observed by the primitive disciples and apostles, that baptism enforced by the command and example of the Lord Jesus Himself, and the *only* baptism taught in the New Testament, the baptism by immersion into each name of the blessed Trinity, that "Sect" is *now* and *will be* "everywhere spoken against," not only by the godless and profane, but by the "sprinklers," the "pourers," and the "single" immersionists of the nominal Christian church, who call all there various *inventions* of *man* by the sacred name of "baptism." Man is a curious creature. Ever since the world began he has not been satisfied with God's plan. He is not willing to do just simply what God tells him to do. He has always been trying to *improve* on God's method and plans. This grows out of the abominable God-insulting pride of the corrupt deceitful and "desperately wicked" *heart* of man. And since Christ offered Himself on the cross for the sins of the world, *man* has been trying to *improve* on the *plan* of *salvation*. On the cross the expiring Son of God, in the agonies of that last hour, exclaimed: "It is finished!" But no; man says it is *not* "finished," and he proceeds to *add* something to it, or *leave out* something found therein. Man has always wanted to do either more or less than God has commanded. Hence the various creeds, sects, denominations, "churches," that have sprung up over the world, calling themselves "Christians."

They claim to practice and believe the Gospel. But, if so, why the differences, the conflicting views and practices of the various denominations? The Gospel is plain, "the wayfaring man, though a fool need not err therein;" is there *more* than *one* church of Christ? Is there more than *one Gospel*? Is Christ divided? Verily not! There is one Shepherd and one flock one Lord (not *three*) one faith (not five hundred) one baptism (not four). All the *rest* are shams, not supported by the word of God, but are built upon the *opinions* of *man*, and he who puts his trust in them, or rests his hopes upon these human themes and dogmas, will "lean upon a broken reed."

Pride and unbelief are the colossal sins of the human heart. Man is too proud to follow Christ and obey his word. Why is it that when the scriptures tell us plainly, no less than *five times*, to greet the brethren with a holy kiss, or kiss of charity, that the *great body* of people, of *all sects*, calling themselves the followers of Christ, *refuse* to *obey the word*, and even *laugh* at those who are humble and sincere enough to do it? Simply because of *pride*, and when they try to deceive themselves with the idea that this command (because disagreable, humbling to human pride) is one of the "non-essentials" of the New Testament. Who refuses to obey our Divine Master when He says "ye also, ought to wash one another's feet"? but the proud, the haughty, the fashionable Christian? And in this they are encouraged by their preachers who are as proud as fashionable as the flock. "Like priest, like people." It was this popular *pride* that caused the "sect" of the Nazarenes "everywhere to be spoken against" in the days of Christ, and in the time of the apostle Paul, and it is the *same* old trouble *now*. Nobody speaks against the *fashionable* church *now*, any more than they did in the days of *Jesus* of *Nazareth*. The fashionable church has no quarrel with the vain amusments, the pride, the idle customs, and the fashions of the world; hence the *world* finds no fault with it. Its members exhibit no traces of self-denial, either in their persons, their equipage, their houses, or their "daily walk and conversation;" there is no cross to bear, and so this smooth, easy, popular road is thronged with gay excursionists, while the straight and narrow path exhibits here and there a traveler, and is "everywhere spoken against" both by the world and the church. The plain Gospel of Christ *needs* no varnish, it is suited to the wants of the humble, the penitent, and sincere, and administers only a rebuke to human pride. But compromise with the world is the flood-gate where all the errors and corruptions rush into the church. Man shrinks from the censure of public opinion; hence he is ready to fall in with the ways of the people who practice an easy and a liberal religion. The salaried *preacher* can not be expected to be too *puritanical* in his opinions and declarations, as his flock would not bear strong meat, and he might stand a chance of decapitation and exile from the ease and comforts of his office. We can easily see where *such* a Gospel naturally leads! We are *not* surprised that *this* "sect" is *not* "spoken against." But whoso will live godly in Christ Jesus *shall* suffer *persecution*, he shall everywhere be spoken against.

The worldly, fashionable church with its fashionable preachers is arrayed against the self-denial of the New Testament. This may seem a sweeping and uncharitable remark. But let us look at the facts in the case, and see whether this conclusion is unjust. Where are the churches that *obey* the *commands* of the Lord Jesus? Where are the churches that *practice* plainness of dress and nonconformity to the world? Where are the churches whose members are living epistles, known and read of all men, instead of having to *inquire* whether their *names* are on the *church book?* Where are the churches whose members are not clad in as *costly* apparel as their purse can buy, (just like the godless and worldly people around them)? Where are the churches whose members (as a rule) are more honorable in their dealings than the men of the world? Let the honest inquirer after the truth as it is in Jesus, open his eyes, look around him awhile, and then answer these questions to his own soul. Finally; we make no war upon other "sects," merely for the sake of strife and discussion. We put the straight edge to no man that we are not willing to come up to ourselves; "We speak the words of truth and soberness,"—the words of the Book of Life. We did not make the New Testament, and are not responsible for the doctrines it teaches, however displeasing to the carnal heart of man.

But as the words of Jesus we are bound to hear and obey its teachings. And as we are to be *judged* by the words of *this book* (and not by the opinions of man)in "that great and terrible day of the Lord," we can not be too careful to search the scriptures, and to comply with the specified terms of salvation found in its sacred pages. The reasoning of the multitude that no *difference what* a man *believes* so that he is sincere and honest, will not bear investigation, nor will it stand the final test. A blind man, walking upon the crumbling verge of some lofty precipice, might *believe*, in his inmost soul, that he was traveling in the midst of a broad prairie; yet what *security* would *such* a belief, however *sincere*, be to *that man?* Dear readers! Let us endeavor to occupy safe ground in regard to so vital a point as the salvation of our never-dying souls! Let us fulfill the whole counsel of God, obey His holy Word, and seek not the *opinions* of frail dying *men*, like ourselves, as to whether we ought to do these things. Let us be governed by the words of our blessed Lord and Master.

"If He a shall trifle command,
His creatures to fulfill,
'Tis not a trifle to withstand,
Or counteract His will."

Warrensburg, Mo.

For The Brethren at Work.

SIN.

BY C. H. BALSBAUGH.

SOME of the weakest things I have met with in our periodicals had reference to the nature of sin, and the consequent relation of human nature, as such, to the Divine Government. "*The Law of Sin*" is the law of generation. On the Deific side, "*the Law of the Spirit of Life*" and the "*Law of Sin and Death*," are the same. To us they are opposites, because of our abnormal relation. "*The commandment which was* ORDAINED TO LIFE, *I found to be unto* DEATH" (Rom. 7: 10). The same law that quickens, also slays. "*The* WAGES *of sin is death*," even in those who "*have not sinned* AFTER THE SIMILITUDE *of Adam's transgression*" (Rom. 5: 14). Sin is an essence as well as a manifestation—a life as well as an act. There can be no overt sin without an underlying element of evil. "*We are by* NATURE *the children of wrath*" (Eph. 2: 3). This nature is the soil from which springs sin in its relation to instituted law. But there is a law that comes by our very constitution, just as there is a sin that comes by generation. "*Whosoever* LOOKETH *on a woman to lust after her, hath committed adultery with her already* IN HIS HEART" (Matt. 5: 28). Here is a deep, dark stain of defilement without expression. "*Whosoever* HATETH *his brother is a* MURDERER" (1st John 3; 15). Sin precedes the act in emotion; and before emotion is possible, in the inherent, ingrained qualities of a *nature* derived from a corrupted stock. "*Behold, I was* SHAPEN *in iniquity: and* IN SIN *did my mother* CONCEIVE *me*" (Ps. 51: 5). At the point of *generation*, the second Adam sustains the same relation to the *race* as the *first*. When He who made man becomes man, the inherited corruptions and disabilities are, as involuntary facts, absorbed in Him, as they are primarily communicated and received independent of volition. "The law of sin and death" is as operative in an infant a day old, as in a centenarian. Baptism has no reference to sin as an inherited element apart from choice. In our primeval ancestors there was a necessary possibility to sin, but no tendency: in us there is both. Baptism is for the *remission* of sin, not for its *eradication*. Conversion has *specific* reference to sin as a *nature*; baptism to sin is an *act*. If *remission* had reference to sin as a nature, it would *necessarily* connect with *conversion*, and *precede* baptism. Children require no baptism, not because they are exempt from sin *in every sense*, but because the relation of Christ to the race meets them with redemption at the same point that the relation of Adam meets them in the matter of corruption. If the infection of sin by generation is the same as pollution by volition, then children need not only a Savior to assume their nature and die in it, but they need the operation of the Holy Spirit, conversion and baptism, which nobody believes "*Of such is the kingdom of Heaven*," not because of baptism, nor because they need no Savior, but because they have one, and a Mighty One.

For The Brethren at Work

THE BANNER OF THE LORD.

BY M. MYERS.

"In the name of our God we will set up our banners."—Psalm 20: 5.

THE Psalmist, speaking of a banner, reminds us of the fact that we are engaged in a warfare, and that there is a certain name in which we are fighting the battle of the Lord. It is often said, "there is nothing in a name;" but as to the name in which it is said "we will set up our banners," we feel constrained to contend that there is something of great importance, for it is OUR GOD, the Creator of the heavens and the earth, He who made man in His own image, and when man fell sent Jesus to rescue him from his fallen condition. Were we men of the world engaged in a carnal warfare, as is the custom with the nations of the earth, we would be very careful to go with the party that set up the banner, with the name or inscriptions we cherished, or held to be the true basis on which all governments should be founded.

Just so in regard to our spiritual warfare; we should see to it that we enter the fight under the banner that has been set up in the name of our God, a name that is above every name in the Mosaic dispensation. But now we come to God in the name of Jesus; and in His name we pray the Father for the things we so much need; He being the Mediator between God and man. The apostle says: "the weapons of our warfare are not carnal, but mighty through God, to the pulling down of strongholds."

We, then, as soldiers enlisted under king Jesus, should take unto us the whole armor of God, that the strongholds of sin may be brought down, and the evil desires of our carnal natures may be slain, and our bodies brought in subjection to the will of Christ. We then, as new creatures in Christ find our hearts inclined to that which is holy, just, pure, and upright. We now engage in the fight more earnestly and zealously, for we have tasted the good Word of God, and the powers of the world to come, and see the great work of eternal salvation, so that we labor not only for our own benefit, but also for the benefit of others, that they also may obtain the salvation that is in Christ Jesus our Lord.

It is said by the prophet: (Isa. 9: 5) "Every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire." We readily perceive a great difference between a carnal and a spiritual warfare; the former gendereth to evil and the destruction of men's lives, while the latter worketh good to mankind in the salvation of men's lives, having promise of the life that now is and that which is to come. "Thou hast given a banner to them that fear thee, that it may be displayed because of the truth" (Psalm 60: 4) It is here declared that God has given a banner to them that fear Him. Brethren and sisters, let us humbly hope that we have entrusted to our care a holy banner, such as none but God alone can give; and may we not be ashamed of the inscription thereon, for He said by the prophet: "Behold the days come that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt: But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people" (Jer. 31: 31, 32, 33). Here then is the banner God has given to all His believing children, and the word inscribed thereon, exactly accords with the word God gave us through His Son. And this is the cause of our obedience to the faith, having a banner within, we readily yield obedience to the revealed will of God, thereby displaying our banners because of the truth that shall guide the saints in this life, and judge the quick and the dead in that which is to come.

We then, as brethren at work, should enter the field as did Isreal when he fought Amalek. The Word of the Lord should be the JEHOVAH-nissi under which we fight (Ex. 17: 15). For the enemy is in the field in full force, his army is arrayed against the truth, against the righteousness of God, and against those that keep the commandments of God and have the testimony of Jesus Christ.

Then brethren, come to the front, fight zealously the battles of the Lord, and if you find any becoming faint stay them up, as Aaron and Hur stayed the hands of Moses, and a glorious victory will be achieved through our Lord and Savior Jesus Christ. And in the end we can say with the apostle: "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness" &c. (2nd Tim. 4: 7,8).

Macksburg, Iowa.

For The Brethren at Work.

PURE RELIGION.

BY WILFRED RICE.

"Pure religion, and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."—James 1. 27.

THESE words were written by the apostle and beloved brother James, and I will try, by the help of God, to speak a few words of consolation and warning from the above language. "Pure religion and undefiled" is the only religion that will stand when heaven and earth shall pass away. Let us see what it consists of; "To visit the fatherless," or those who have lost a good earthly father, and speak words of comfort to them, and by all means, if they are without a heavenly Father we should try and persuade them to be adopted into the family of God, so they can call Him their Father and He will call them His sons and daughters.

Oh! what a consoling and blessed thought to the orphans, that they can find a Father in heaven! He will keep them from all harm, lead, guide and direct them by the influence of His Holy Spirit, which no power on earth can take from them; but our earthly fathers and mothers pass away, one by one, and oh! how sad we feel to part with those we love so dear. Not long since I saw an aged father carried out of his house, an old brother who had passed away, the sons and daughters mourning their loss. One daughter, a sister in the church, knelt on her knees when she saw the sight and exclaimed: "Oh father, and must we part?" But they with us can meet the good old brother and father if we hold out faithful and keep unspotted from the world.

"And widows in their affliction." What affliction? Why they may have sickness in their families and in their bereavement suffered much. Again, she may be poor in this world's goods; and stand in need of the necessaries of life; if so the church should help in time of need those that are "widows indeed." If they are poor, we can go to see them, comfort them, and not be burdensome; if we only make our appearance, and show that we sympathize with them in their affliction. And to such that are widows and have not taken the cross of Christ, I would earnestly beg and plead with them to do so, as the Lord will be a husband to the widows; and oh! what a blessed hope remains for those that serve their Lord and Master in His own appointed way, and have a conscience clear; not fear that terrible monster, death, and have a heart that beats light—no heavy weight of sin resting upon it. We can lie down on our couches at night after thanking the Lord that He has spared our unprofitable lives through the day, and sweet sleep overcomes us till the morning light, or songs of the birds wake us from our slumbers, and remind us of the morning of the first resurrection, when the trump shall awake us to walk in newness of life.

Hagerstown, Md.

COME TO JESUS.

SELECTED BY J. H. ELLIS.

HE IS A LOVING SAVIOR.

THERE could be no stronger proof of this than His coming from heaven to suffer and die. His own words were, "Greater love hath no man than this, that a man lay down his life for his friends." Why did He leave a holy heaven for a sinful world; the songs of angels for the temptations of devils; a throne of glory for a cross of agony? It was love, only love. Love not to friends, but to enemies. "While we were yet sinners, Christ died for us." He showed His tender love in a thousand ways when on earth, going about doing good, healing all manner of sickness, never turning from the poor and the sad, always the "Friend of sinners." How He wept over Jerusalem, as He thought of her sins and approaching sufferings. When in the agonies of death, how kindly He spoke to the penitent thief at His side; and how earnestly He prayed for His mocking murderers: "Father, forgive them, for they know not what they do." He might easily have called forth an army of angels to deliver Him; but if He had not died, we could not have been saved, and therefore, because He loved us, He drank the bitter cup to its very dregs. Now that He has risen again, His love to sinners is as great as ever. Love prompts Him to intercede for us, to pity us, to send His Spirit to help us, to wait to be gracious, and save us. He loves *you*, He died for *you*, He looks down with pity on *you*, He calls *you* to come to Him. His love has spared you till now, though you have rejected Him. His love bears with your sins, and again at this moment entreats you to accept a pardon purchased by His blood. If some friend had spent his fortune to deliver you from prison, or risked his life to save yours, could you treat him with neglect? But Jesus has done far more. He died to redeem you from eternal woe, and make you happy for ever in heaven. He comes to you, and showing the marks of His wounds He says: "See how I love thee, sinner, I love thee still. Come unto me that I may save thee from sin and from hell." O reject not so gracious a Savior. Trample not under foot such wonderful love. You will never meet with such another Friend. Trust Him. Love Him. You will always find Him full of pity and tenderness. He will comfort, guide, protect, and save you amid all the dangers and sorrows of life, deliver you from the sting of death, and then make you happy forever in heaven. O! come to this loving Savior.

Read Luke 19: 41–44: 23: 33–43; John 10: 1–30; 15: 12–15; Rom. 5: 6–8; Eph. 3: 17–19.

A FEW TROUGHTS FOR ALL.

"WHAT MUST I DO TO BE SAVED?"
(ACTS 16: 30).

THE question of an awakened conscience; the question of one who sees the hateful sinfulness of his heart, and fears the wrath of Him who cannot look upon sin with the least degree of allowance. An all-important question. A question which has been plainly answered by the apostles of Jesus Christ. Dare we try to improve their answers? Is the way of salvation any different now from what it was in their time?

SOLEMN TRUTHS.

Reader, it is a solemn truth that God is Lord of all, and that it is our duty to serve Him. It is a solemn truth that all must die and appear before the judgment seat of Christ. Men may make light of these truths, or forget them, but that does not change them; they yet remain —*solemn truths!*

ONE

from a hundred leaves but ninety-nine. One spoke broken weakens a wheel. The great wheat crop of the world is made up of single grains. Then let no one say, "What little I can do will amount to nothing: I will not be missed." We are all creatures of God, placed here doubtless for a wise purpose. Let each one of us then be at work, faithfully performing his part whatever it may be, and *not one* be found lagging.

CYRUS WALLICK.

Breedsville, Mich.

GENERAL NEWS.

During the forenoon, of the first day's Conference at New Enterprise, Pa., the large barn in which the conference was being held was densely crowded. A report was started that the barn floor, on the sisters side, was giving way. The forethought of a few cool-headed brethren enabled them to keep things quiet till a couple workmen could go below and examine the timbers. They soon returned and reported the alarm false.

About 5,000 people were in attendance at the late Annual Conference at New, Enterprise, Pa.

Dispatches from Panama are received, from which it appears that an enormous amount of destruction of life and property occurred May 10, along the coast of Peru and a portion of Bolivia. The cities of Iquique, and Callao, Arica, Antofagasta, and other points on the coast were visited by an upheaval of the ocean rushing shoreward at frightful velocity, the wave being sixty feet high. It is estimated that 600 or 800 lives were lost.

The Old Catholic census in Germany shows that the number of adherents is 53,640, against 49,808 last year.

While at New Enterprise, Pa., May 24th, we found the weather quite cold. On that day four inches of snow fell in Berkshire county, Mass.

The total amount of silver issued since April 20th, 1876, is $31,738,400.

Dr. James C. Ayers, the great and successful pill-maker is insane, caused by excessive mental work.

General Grant and family are now in England and seem to be held in high esteem by the English people generally. Grant is said to be an excellent listener but a very poor talker.

TERRIBLE TORNADO, June 4.—A terrible tornado struck Mount Carmel, Ill., about four o'clock, P. M.

Sixteen men were killed. A large number are wounded, several of whom will undoubtedly die. The bodies of four of the killed were burned. There are at least twenty-five still missing.

LATER.

Four more bodies have been found and two of the wounded have died. The ruins of the buildings are burning, threatening the total destruction of the town.

ERRATUM,

IN No. 22, current Vol. BRETHREN AT WORK in the article entitled "Power on the head," occurs a typographical error in the most insignificant clause, which is likely to perplex the reader. My contributions are enigmatical enough without additional obscurity. In 2nd column, 3rd page, 22nd line from the top, *obliterate the comma* at the end of the line, and at the beginning of the *following* line, *substitute in for is*.

Blessed is the man whose history has no typographical mistakes—"written not with ink, but with the Spirit of the living God." C. H. BALSBAUGH.

DON'T LET MOTHER DO IT.

DAUGHTER, don't let mother do it!
Do not let her slave and toil
While you sit, a useless idler,
Fearing your soft hands to soil.
Don't you see the heavy burdens
Daily she is wont to bear,
Bring the lines upon her forhead—
Sprinkle silver in her hair?

Daughter, don't let mother do it!
Do not let her bake and broil
Through the long bright summer hours;
Share with her the heavy toil.
See, her eye has lost its brightness,
Faded from her cheek the glow,
And the step that once was buoyant
Now is feeble, weak, and slow.

Daughters, don't let mother do it!
She has cared for you so long,
Is it right the weak and feeble
Should be toiling for the strong?
Waken from your listless languor,
Seek her side to cheer and bless;
And your grief will be less bitter
When the sods above her press.

Daughter, don't let mother do it!
You will never, never know
What were home without a mother
Till that mother lieth low—
Low beneath the budding daisies,
Free from earthly care or pain—
To the home so sad without her,
Never to return again.

—*Carrie Allon.*

CORRESPONDENCE.

FROM MARTIN COUNTY, INDIANA.

West Shoals, May 24th, 1877.

DEAR Brother Moore:—For the encouragement of our dear brethren in Christ, permit me to state, through your valuable paper, that we have had, recently, a very interesting meeting in the neighborhood of West Shoals, Martin County, Ind. The meeting was conducted by brother David Caylor, of Howard County, and brother Elder Geo. Cripe, of Tippecanoe County. They are both able declaimers and bold defenders of the faith of the Gospel, and teach and practice the "ancient order of things." Bro. Caylor, while with us, showed himself a workman that needeth not be ashamed, rightly dividing the word of truth, and we are made to feel sorry that he cannot spend more time in setting forth the exceeding great and precious promises in the blessed words of eternal truth.

Brother Cripe preaches by example as well as by precept. He fills the pattern as an Elder in the church of our glorified Redeemer, in that he is not only apt to teach, but that he is of good report with them without. Those who pattern after his teachings and examples are living epistles, read and known of all men with whom they associate.—Though we did not have the privilege of enjoying their company but a few days, we, in so short a time, learned to love one another, and we thank and glorify God our heavenly Father for giving us a disposition to love and to serve Him, so that we can get down into the sweet power of our blessed Lord's new commandment, that ye should love one another as I have loved you, for by this all men shall know that ye are my disciples, if ye have love one for another. And we feel like saying, in the language of the Psalmist: "Behold how good and how pleasant it is for brethren to dwell together in unity,"

There were seven discourses preached, the immediate result of which was the addition of two to the little band who were struggling to keep the "faith once delivered to the saints." The little company of weary pilgrims were much encouraged, and renewed their obligations to God and to each other, and have on the whole armor and are ready to do battle for the Lord. God being our helper we intend to use an individual effort for the conversion of sinners, and labor earnestly to enlarge the borders of Zion, and talk of Jesus, His love, His cross, His resurrection, His crown and His kingdom. And hold up the precious word of life by word and example, that our neighbors and friends and dear children may be brought into the glorious kingdom of God's dear Son, the subjects of which are the Lord's freemen.—We feel unable to thank our dear Brethren for their kindness in sending us ministers to build up the rich and glorious truths of the Gospel. We have had our spiritual strength renewed. We feel determined to go on in the good work already begun. We are all young and weak in the cause except one old father and mother in Israel; therefore we need your prayers and the sincere milk of the word, that we may grow in grace thereby and become men and women in Christ Jesus. We know the victory is not yet won. The new life must be lived. Unless we become Christ-like and sow to the spirit, what will the end be when the great Judge shall come to judge the world in righteousness, but rejection and condemnation? God demands of all men before they can meet Him in peace, a sober, righteous and godly life. "Though enemies are strong," by the grace of God we intend to go on and let righteousness be our breast-plate, for unrighteousness shall not inherit the kingdom of God. May the Lord help us as a brotherhood to purify ourselves by obeying the truth, and to keep himself unspotted from the world; for without purity of heart we cannot see God in peace.

To the Lord be all the praise. From your weak and unworthy brother in Christ.

David A. Norcross.

OUR TRIP TO ANNUAL MEETING AND RETURN.

I LEFT home May 17th, and went to Rome City, took the train and found brethren Isaac Miller and M. T. Bare. Ran south a short distance and they stopped and preached in bother Jacob Gump's district. Next day we met at Garrett City to renew our journey, with several other brethren, took the B. & O. R. R. and went to Mansfield, Ohio, where we rested for the night. Saturday morning we started on our journey; numbers were added to our company as we traveled and nothing of importance transpired. The scenery over the mountains was grand to us. We arrived Saturday, after night, at Curry, was met by brethren and kindly cared for. Attended three meetings on the Lord's day and on Monday went to place of meeting.—We do not wish to complain of the council and have little to say in its favor.—Stopped on Saturday at Bloomville, Seneca Co., Ohio, to attend a Love-feast; had a very good meeting; three were added by baptism, one an old brother in his 83rd year, yet he rejoiced to be received in the fold, and said, "I am now ready to die." We then arrived home safely and found our loved ones well and glad to see us. We return our thanks to all the brethren and sisters for acts of kindness bestowed on us, and trust that we will ever remember one another at a throne of Grace, and if we do not meet any more here below, may we meet above.

We attended a Communion on the 31st of May in Pleasant Hill District, Noble Co., Ind. This district was organized this Spring, or Winter. We continued meeting over Lord's day and had, indeed, a good time. Six were added by baptism, and more were almost persuaded, as they said. May the Lord bless them that they may yet come.

Yours fraternally,

Jesse Calvert.

FROM WYOMING T'Y.

Laramie City, May 14th, 1877.

DEAR BRO.:—Once more I take my pen to drop a few lines to the Brethren at Work. I have received so many letters of inquiry that it would take me too long to answer them individually, so, if the editors will allow me the privilege, I will answer them through the paper, as I have something near a dozen to answer from different brethren, and they all ask nearly the same questions.

1st. The Indians never bother much right in here. Ft. Sanders, three miles from Laramie City, keeps them away, although they run off horses nearly every Spring about thirty to forty miles north of here. Last Spring, on their raid, they killed one man and wounded two more and seized about one hundred horses. 2nd. This is no farming country, no grain raised here at all. A few vegetables have been tried and do well. 3rd. There are a good many Saw Mills up in the timber. 4th. The land is surveyed and rail road land can be bought. 5th. Fish is plenty and a great deal of game, such as deer, elk, antelope, &c. 6th. You don't have to pay for tie timber and there is a great deal of timber to make ties yet. 7th. It is thinly settled. 8th. We raise no tame grass seed yet. 9. I know of but four schools within forty miles of here. 10. Some cattle are Texas, some American breed and some are mixed. 11. As the brethren are poor here, we could not help brethren very much in the way of paying their fare on rail road. Should brethren move in here we would help them all we could, but we are all in very limited circumstances ourselves. 12. Our nearest point of rail road is Red Butts. 13. I think it is as good a place for a poor man to get a start as I ever lived in. Nothing much to do in Winter but feeding and milking cows and making ties. 14 It gets pretty cold in the Winter time, the coldest was about 36 below zero, and there is considerable snow and wind; not much rain. 15. Laramie has about twenty-five or thirty thousand inhabitants. Bro. H. P. Brinkworth, of Burr Oak, Kan., was one among the inquirers, and as he is young, he would be very welcome among us young members, and we believe he could do much good here.

In my other letter I made one mistake: it should read *Sand* Creek, instead of *Loud* Creek. I am working for a man at the mouth of Sand Creek, fifteen miles from brother Wagner's. I read the letters of inquiry to Bro. Wagner's and they seem anxious to have some of the brethren come in and settle here.

J. J. Ellyson,
Laramie City, or Red Butts.

CHURCH NEWS.

From Brioghurst, Carroll County, Ind.—*Dear Brethren at Work*:—Our Communion is among the things of the past. We surely had a meeting long to be remembered by some. There were between 350 and 400 members who met to partake of the broken body and shed blood of the great Head of the church. There have been five precious souls added to the church since the 15th of last April by the holy ordinance of baptism. I am persuaded many more would join in with us if we would let our light shine as we should.

Henry Landis.

June 2nd, 1877.

From Greely, Colo.—The cause of the Master is still moving on in this part of the Lord's vineyard. At our last meeting in Boulder Co., another united with the church by baptism. He was a prominent member of the missionary Baptist church, one who for years lived a near neighbor to Bro. Stein in Mo.—When he learned that his old pastor had united with the Brethren he was somewhat surprised. By reading Bro. Stein's "*Why I left the Baptist Church*," and other productions of his, he was led to a thorough investigation of the true principles and doctrines of the Bible, and being honest and prayerful in his researches, as a result, he was led to see the importance of uniting with us that he might more fully comply with the teachings of Christ. Bro. Bashor has regular appointments and his labors are making favorable impressions.

From La Place, Ill.—*Bro. Moore*:—Our Communion is past; bad large attendance and good order. There were four speakers here from Ind., namely: brethren John Shively, Isaac Cripe, Geo. Cripe and Leonard Waggoner, and several others from our adjoining districts. The brethren here held an election for two deacons, and the choice fell on brethren Isaac Shively and Peter Cripe. May the Lord give them strength and wisdom that they may ever be found faithful in their calling. There is now in this church two elders, three speakers in the second degree and one in the first, and eight deacons, and we are happy to say the church is in a flourishing condition. Since I last wrote there have been two more added by baptism, and others have confessed themselves almost ready to come, and we know there were many good impressions made during the meeting. May the Lord bless the seed that was sown, that it may bring forth fruit in abundance. Your unworthy sistor,

June 3rd, '77. Lizzie Arnold.

ANNOUNCEMENTS.

Notices of Love-feasts, District Meetings, etc., should be brief, and written on paper separate from other business.

The brethren at West Branch, Ogle Co., Ill., intend holding a Communion meeting on the 15th and 16th of June, meeting to commence at 10 o'clock A. M. The usual invitation is given.

D. M. Diehl.

LOVE-FEASTS.

South Waterloo, Iowa, June 26th.

Big Grove Church, Benton Co., Iowa, June 23rd.

Hickory Grove, Carroll Co., Ill, June 20th and 21st.

Howard church, 12 miles west of Kokomo, Ind., June 14th.

River Falls church, seven miles east of River Fall, Wis., on the 16th and 17th of June

Hudson, Ill., June 16th and 17th

Maquoketa church, Lost Nation, Clinton Co., Iowa, June 28 and 29.

Linn County church, June 20th and 21st.

Waddam's Grove meeting-house, Stephenson county, Illinois, June 13th and 14th

Macoupin Creek church, Montgomery county, Illinois, at C. S. Brown's, 10 miles south-east of Girard, Ill., June 15th.

Coldwater church, Butler county, Iowa, July 7th.

Grundy Co., Ia., ten miles west of Grundy Center, 16th and 17th of June at one o'clock

THE BRETHREN AT WORK.

A RELIGIOUS WEEKLY,
Edited and Published by J. H. MOORE,
J. T. MEYERS, M. M. ESHELMAN.

Assisted by R. H. Miller, J. W. Stein,
Daniel Vaniman,
D. B. Mentzer, and Mattie A. Lear.

THE Brethren at Work, is an uncompromising advocate of Primitive Christianity in all its ancient purity.

It recognizes the New Testament as the only infallible rule of faith and practice.

And maintains that the sovereign, unmerited, unsolicited grace of God, is the only source of pardon, and

That the vicarious sufferings and meritorious works of Christ are the only price of pardon,

That Faith, Repentance and Baptism are conditions of pardon, and hence for the remission of sins.

That Trine Immersion or dipping the candidate three times face-forward is Christian Baptism:

That Feet-Washing, as taught in John 13, is a divine command to be observed in the church:

That the Lord's Supper is a full meal, and, in connection with the Communion, should be taken in the evening, or after the close of the day:

That the Salutation of the Holy Kiss, or Kiss of Charity is binding upon the followers of Christ:

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ:

That a Non-Conformity to the world in dress, customs, daily walk, and conversation is essential to true holiness and Christian piety.

It maintains that in public worship, or religious exercises, Christians should appear as directed in 1 Cor. 11: 4 5.

It also advocates the Scriptural duty o Anointing the sick with oil in the name of the Lord.

In short it is a vindicator of all that Christ and the Apostles have enjoined upon us, and aims, amid the conflicting theories and discords of modern Christendom, to point out ground that all must concede to be infallibly safe.

Price per annum, $1 35. Address:

J. H. Moore, Lanark, Carroll Co., Ill.

W. U. R. R. Time Table.

Day passenger train going east leaves Lanark at 12:25 P. M., and arrives in Racine at 6:35 P. M.

Day passenger train going west leaves Lanark at 2:16 P. M., and arrives at Rock Island at 5:55 P. M.

Night passenger trains, going east and west, meet and leave Lanark at 2:21 A. M., arriving in Racine at 9.00 A. M., and at Rock Island at 6.00 A. M.

Freight and Accommodation Trains will run west at 12:40 A. M., and 10:30 A. M., and east at 4:50 P. M., and 11:36 P. M.

Tickets are sold for above trains only.

G. A. Smith, Agent.

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THE BRETHREN AT WORK.

"Behold I bring you good Tidings of great Joy, which shall be unto all People."—LUKE 2, 10.

Vol. II. Lanark, Ill., June 18, 1877. No. 25.

The Brethren at Work.

EDITED AND PUBLISHED WEEKLY,
BY
J. H. MOORE,
J. T. MEYERS, M. M. ESHELMAN

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Subscriptions, communications, etc., should be addressed: J. H. MOORE,
Lanark, Carroll Co., Ill.

LANARK, ILL., JUNE 18, 1877.

WE desire all those who are engaged in missionary work to keep us posted on the success of their labors, for it certainly constitutes an important feature of church news that is so interesting to our readers.

IN our report last week, of the proceedings of the A. M. we omitted mentioning the name of ENOCH EBY as reading clerk, and did not discover the error till the paper was nearly run off. We regretted it very much, but it was too late to remedy it.

THE Christian needs a daily reviving and refreshing from the presence of the Lord, while the man out of Christ needs reformation The former needs a daily recovering from depression, while the latter needs to turn from bad to good.

THERE is considerable matter in this issue that has been crowded out for some time. We are now nearly up with our correspondence, church news, gleanings, obituaries, &c., and hope hereafter to publish such matter as it may come in. We are still a little behind with a number of queries and answers to correspondents that will be attended to as promptly as possible.

VAGUE reports and conflicting statements having gone forth and been published regarding the number of members belonging to the Brethren, Bro. HOWARD MILLER purposes making an effort to ascertain our probable number, and requested us to say that he desired each house-keeper to send to his address a statement of the number of members in his congregation. We understand that this is a private matter, and in addition to ascertaining the truth regarding our number, is intended to correct some of the erroneous reports that are going the rounds of some careless newspaper columns. Address,

HOWARD MILLER,
Elk Lick, Pa.

BROTHER TOBIAS MEYERS instead of brother PROVOST accompanied brother MARTIN MEYER to Richland Co., Wis., on the missionary tour to that place. They returned on the 9th inst and were both well and in good cheer. During their absence they held ten meetings, baptized seven, with good prospects of more soon. Attended two council meetings, held an election for a deacon: the lot fell on brother CALEB FOGLE. Of those baptized two were in the lower district and five in the upper.

The brethren report that the congregations were exceedingly large—houses filled to overflowing and attention and order excellent. The prospects for doing good are very encouraging and doubtless much good will result from the mission if the word is skillfully handled. There are at present twenty six members in the upper district and twenty three in the lower. The 28th of this month, on Thursday evening, is when the next series of appointments commence eight miles north of Richland Center.

A FEW weeks ago, while on the cars we fell in company with three or four preachers, two of whom seemed to be quite uneasy, fearing they would not reach their destination in the time they wanted to, and in short made themselves a good deal of trouble. The other took things pretty cool, and said he never crossed a river before he got to it, and that he had very little *real* trouble during life, but endured much *imaginary* trouble. He remarked that he did his utmost to have things go the way he wanted them, and then made the best of things he could, but never troubled himself about that he could not help.

It is certainly evident that people do borrow too much trouble. If they would do their best to have things work right and then put up with the consequence, mankind would be much happier and and the world certainly better off

THE Brethren in Southern Mo., at their late District Meeting, had the missionary work also under consideration The following taken from their minutes shows that there is a movement of the kind on foot.

1. How can the ministry and the laity co-operate more effectually in home mission work?

Ans. In this we recommend all the Brethren to diligence in assisting their ministering brethren, either in work to carry on their secular business, or by contributing of their means, so they may be in a situation to attend to the many, and often distant calls to preach the Word.

2. Will the Southern Mo. District Meeting approve of appointing two faithful brethren to serve as evangelists on Missions within the bounds of this District?

Ans. We suggest that all the congregations of this District contribute, from time to time, a free-will offering to be applied to said purpose, hoping in this way to prepare for such like general Mission work

TRINITIES OF CHRISTIANITY.

IN most things we behold a Trinity present, though centering in unity. This should not strike our minds strangely, but be received as facts in both nature and revelation. Suppose we enumerate a few:

1 The kingdom of nature is in *three* parts—Mineral, Vegetable and Animal.

2 Look at the tree, we have the root, trunk and branches, composing one tree.

3. History readily falls into three parts, Ancient, Middle and Modern.

4. The religious history of the world is also divided into three parts—Patriarchal, Mosaical and Christian. The first extending from the creation of man to the giving of the law. The second from the giving of the law till the death of Christ, and the third from the death of Christ till the present time.

5. Man during his existence passes through three states—*first*, the Fleshly, relating to his life in the flesh while on the earth; *second*, Intermediate, his existence between death and the resurrection; *third*, Final, or his condition after the resurrection.

6. It is easy to separate the Old Testament into three parts—Law, Prophet and Psalm.

7. To properly understand the New Testament we must comprehend it in three parts—Facts, Commands and Promises. The facts are to be believed, the commands obeyed and the promises enjoyed

8 In order to salvation from sin the Lord requires three things of us—Believe, Repent and be Baptized. Faith is the eye that sees and believes, repentance the will that resolves to act, and baptism the deed when performed.

9 After doing these things we have three promises—Remission of sins, Gift of the Holy Spirit, and Hope of eternal life.

10. The Spirit in us is *first*, to bring things to our rememberence, teach us all things, and is the Seal of pardon.

11. In our great warfare we are striving for three things—Glory, Honor and Immortality.

12. The uncultivated ground of sinners' hearts is classed in three parts—that by the wayside, that which is stony and that which is full of thorns.

13. The good ground is likewise classed into three parts also—that which produces thirty fold, sixty fold, and one hundred fold, *i e* good, better and best.

14. No man can be a Christian without the following three; Faith, Hope and Charity.

15. In heaven there are three that bear record—the Father, Word (Son) and Spirit, and these three are one.

16. In harmony with these three persons in the Trinity we have three actions in baptism, which Paul calls one baptism in the same sense that John calls the three persons in the Trinity one.

17. Just before our Savior's crucifixion He instituted three ordinances in the house of the Lord—Feet-washing, Lord's Supper, and the Holy Communion. At the time of giving these ordinances to his disciples he says; "If ye know these things happy are ye if ye do them."

18. In addition to these there are three other institutions that are to be kept up till our Savior's second coming; the assembling of ourselves together, anointing the sick with oil in the name of the Lord, and saluting one another with a holy kiss.

19 It is not amiss to remember our Savior praying three times in the garden, or the three days that He was in the grave.

20. The very foundation of Christianity is a group of three; the Death, Burial and Resurrection of Christ.

21. All power in the universe is divided into three parts; Legislative, Executive and Judicairy.

THE RICH MAN S NAME

REGARDING the case of the rich man and Lazarus it is our impression that the entire narrative is a statements of facts that actually occured, and some of the circumstances were doubtless known to the Jews who listened to the narrative. It is, however evident that this account was either a *parable* referring to what may be, or *history* referring to what had been. If a parable, then a man may live in pomp and sin die and actually lift up his eyes in the unseen world. If history, then there lived just such a man, who died and in the abode of disembodied spirits lifted up his eyes, being in torments. His name however is not given, for when misfortune befell people it was not thought proper to mention their names when referring to the incident. He is simply called the *rich man*, though the narrative of his life was so minutely given that those who knew him would certainly understand just who was referred to. "In the Scholia of some M Ss. the name of the person is said to be NINIVE." We are not prepared to vouch for the correctness of this; we rather incline to the opinion that his name is unknown. The above is in answer to a question sent us from the Sunday-school at Cerro Gordo, Ill.

WADDAMS GROVE FEAST.

WE have just returned from the Waddams Grove Feast, having arrived home at 2 o'clock last night and are this morning, (Friday 15th inst) our post in the office. Through the kindness of our brother DAVID PUTERBAUGH myself and wife were favored with a seat in his carriage and arrived at the place of meeting, some twenty five miles north of Lanark, Wednesday noon. Preaching commenced at one. The congregation was large, there being also present many from adjoining districts. Bro. S. H. BASHOR, who is stopping here a few days carrying on a series of meetings, preached on the authenticity of the Bible.

Had meeting at three also, and the usual services on self-examination. The evening services around the Lord's table were solemn and orderly, though nearly every available part of the large brick building was taken up with tables for the members leaving but little room for visitors. Many who desired to see the services were compelled to remain out of the house their being no room for them in the building. The order among the outsiders was excellent—not one particle of disturbance, which certainly speaks well for the people of this community.

Meeting the next day, commencing at 9 A. M The house was again well filled and the gentle morning breeze delightful. Bro MARTIN MEYERS preached first in the German and was followed by Bro. BASHOR. The meeting was a warm and soul stirring one. Meeting also at seven in the evening. The house was again well filled—meeting to continue till Sunday evening. Altogether we enjoyed ourselves quite well.

MISSIONARY WORK.

THE two missionaries appointed by the District Meeting in southern Ill., last fall seem to be meeting with considerable success, not only in Illinois, but by referring to Church News department this week it will be seen that they have been meeting with good success in the state of Indiana. Another letter informs us that they have at least four times as many calls as they can attend to.

This thing of setting brethren apart, as regular evangelist, is certainly the proper course to be pursued, and we know it to be Scriptural and calculated to do good—building up the Master's cause Every district in the brotherhood ought to have one or two evangelists in the field constantly, preaching the Gospel and building up churches. As a general thing, wherever our people have undertaken missionary work, and carried it on properly, large churches have in some instances been built up. We have now on hand one foreign mission which promises success of no small amount: let us support this properly and turn the rest of our missionary spirit to home missions, and spread the Gospel all over this country. We are not at present in favor of undertaking any more foreign missions until the home fields are pretty thoroughly canvassed. This can best be done by each district taking right hold of the work, put good substantial men in the field, men who know the Gospel and are not afraid to preach it, men who live out the Gospel in their daily walk and conversation. Of course, brethren who are engaged in this kind of work must be helped, their families must be looked after and cared for, not as *hire* but as a duty the church owes to them. All this our people are abundantly able to do, since the Lord has so wonderfully blest them with a good supply of this world's goods. We hope this subject will receive the due attention of all our coming district meetings, that much may be acomplished in the name of our Master. There are hundreds of places where our preachers would be accepted with gladness—and where large and influential churches might be built up.

CLERICALISM.

BY this is meant the present system of clergy, a system which grew out of Judaism, and not out of the law of Christ. And with the introduction of clericalism, the constitution and character of the then called Christian church, were changed. Instead of strictly following the revealed will of the Lord, the leading doctrines of Christ were recast in the mould of Judaism, and the *synagogue*, instead of the apostolic order, became the model.

The word clergy is derived from the Greek word *kle-ros*, which means, the the body of Ecclesiastics, a body differing widely from the elders, ministers, deacons of the primitive church.

The word minister is derived from the Latin word *minus*—which means less In the Scriptures instead of the word *minister* the word *servant* is used, which is derived from the Greek word, *di-a-kon-oi*. Servant is the best term, as it shows precisely what God designed. "They who serve about holy things" (1 Cor. 9: 13), are not Lord's over God's heritage, but servants, who shall serve the people as directed by the law and spirit of the Lord.

The early churches were almost wholly composed of Jewish converts, and when the miraculous gifts ceased, and the word became the rule of action, the Jewish prejudices, in connection with heathen philosophy tended to subvert the simple teaching of the very humble Jesus, so that in a few centuries the mass of Christian professors, had wandered away from the exact truth.

In the midst of this confusion, we see here and there a little band of faithful Christians, yielding their lives rather than submit to the perversion of the truth. These knew no *clericalism*—would neither teach nor practice it. Our Brethren who were foremost in the grand reformatory movement in Europe, neither taught nor practiced *clericalism*. They endeavored, like the primitive Christians, "to keep,"—not make—"the unity of the Spirit," hence clericalism never found a place among them

The Holy Spirit is the Leader of the church, and not men. Teachers and overseers are of Divine appointment, while the Holy Spirit is the Leader. The teachers and overseers may suggest, as to matters of judgment, but as to rendering decisions that belongs to the body which the Holy Spirit leads.

Let a jealous watch be kept over our own blessed fraternity while she is becoming mighty in numbers. Let there be no desires on the part of God's servants to "Lord it over God's heritage," nor neither should those who are to be served give occasion for any one to usurp authority.

No overseer should resort to extraordinary measures to meet refractory members. No one can lose anything by always referring to Scripture in order to arrive at a decision. Members should aim to so walk and conduct themselves as to give no offense, nor to even seem to be of a rebellious spirit. Neither should members be inclined to readily receive offense, but with well established hearts, seek to please the Lord, and "love the brethren."

A mutual good, and carefulness towards each other, by the minister and laity, should be exercised at all times. No minister should regard himself as superior to his equals in Christ. The body is always as high as the servant, and the minister who thinks and acts otherwise is rapidly drifting into *clericalism*, an *ism* of which Christ spake nothing concerning the ministry. E.

QUERY ANSWERED.

DEAR BROTHER:—Will you give, through your paper, some information on swearing? When the Word tells us not to swear at all is it right, is it consistent to sign our name to an affidavit with the word *swear* to it? I have long been looking for something on this subject. L. S.

REMARKS.

Christ says: "Swear not at all; neither by heaven; for it is God's throne: nor by earth; for it is God's footstool: neither by Jerusalem: for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, yea, yea, nay, nay, for whatsoever is more than these cometh of evil."(Matt. 5:34–37).

There is perhaps, no doctrine in the Scriptures more clearly taught than the *non-swearing* principle. The declaration is: "swear not at all," thus forbidding swearing under any circumstances whatever. On this subject our people are well agreed, not only in faith but in verbal practice also. But there is one feature in our practice that is not watched as closely as it might be, and that is signing our names to printed documents with the term *swear* in it. To swear in *writing* I regard as being as much a violation of the Gospel as though it were done verbally. The law of the Lord, "*swear not at all*" forbids swearing, not only in every case but in every condition and manner. This positively forbids swearing either verbally or in writing.

I have made it a rule for years not to sign an affidavit until the word *swear* was crossed out and the term *affirm* substituted. If this is not done I do not sign the document. In the first place a man should not sign any instrument of writing or printing before reading it carefully. This he has a right to do, and no business man of sound judgment ought to object to it. Carefully read the document, and if you find the term *swear* in it, have it crossed out and the word affirm substituted. If the authorities will not do this then you are under no obligation to sign your name to it. Besides this, a man should never sign any instrument of either writing or printing until he fully understands it; especially is this true in regard to legal documents. If people were a little more careful about signing their names to documents they would get into fewer difficulties.

When you go before legal authorities for the purpose of signing any document, have at least two things fixed in your mind, *First*: That you will not sign any thing till you know just what is in it; this you have a right to know. Neither reason nor revelation requires a man to agree to a thing before he knows what he is doing. *Second*: That you will not put your name to an affidavit with the word *swear* in it. Tell the parties that you are conscientiously opposed to signing any instrument of writing that is, in your judgment, directly in opposition to the teaching of the Savior when he says "swear not at all." —ED.

* * *

ONE idle word may lead to swearing, and swearing to hell. One drink paves the way to drunkenness, and drunkenness leads to destruction.

A TRIBUTE.

BY JAMES T. HECKLER.

[To the children of sister Esther Nicholson (deceased) of Marshall county Iowa.]

SAY, children bereft of a dear mother's love,
Your mother now dwelleth in mansions above:
Does not recollection of mother's sweet prayer,
Induce you with motives that you should be there?

You all should be there to enjoy the reward,
The faithful receive who have followed the Lord
You all should prepare to inherit this rest,
By duly obeying the Savior's behest.

A few of her children, two daughters, I've heard,
Have sought by repentance their faith in the Lord.
A son who is gone to the land of the blest,
Had labored to enter that haven of rest

But sons there are two yet, as I am informed,
The one in affliction was greatly alarmed,
O, take the example your mother has given,
And labor to enter the kingdom of heaven

Just think of your mother, who raised you with care,
Directing to heaven her every-day prayer,
In hopes that her children would one day reform,
And finally come to the place she has gone.

O, negligent sons! why will you forbear,
And not for eternity try to prepare?
O, think of the moment that comes after death,
And think of the "weeping and gnashing of teeth."

Remember your mother, so kind and so good,
The scenes of her death-bed where each of you stood,
And heard her entreaties pathetic and low —
O, think how you fell—could you always feel so?

A father you have in the church, I have heard,
A pillar, I trust, in the house of the Lord,
Whose prayers have often ascended on high,
For you in behalf to repent ere you die.

Encomium, dear friends, your mother don't need,
Her faith in the Savior has gained her the meed,
For which she so patiently waited in faith,
Till summoned to come by the angel of death

Harleysville, Pa., May 12th 1877.

NON-CONFORMITY TO THE WORLD.

BY J. W. STEIN.

"Be not conformed to this world; but be ye transformed by the renewing of your mind."—Rom 12. 2.

NUMBER IX.

THE *doctrine of our text, fully exemplified in Christian life and character, must determine the character of our dwellings and their furniture*

To consult health, convenience, comfort and durability in constructing our dwellings, is really to secure facilities for a more earnest and useful Christian life; but the spirit of emulation, which seeks merely to equal, or excel some one else and expends means to gratify such vain desires, is worldly and sinful. "Emulations," which prompt such things, the apostle classes among the works of the flesh (Gal. 5: 20) and the apostle John declares that "the lust of the eyes" and "the pride of life" are "not of the Father, but of the world" (1 John 2: 16). Therefore we should scrupulously avoid even such parades of fashion upon our walls and in our parlors as would not be in harmony with Christian principles and modesty if placed upon our persons.

NUMBER X.

The doctrine of our text, fully exemplified in Christian life and character, must further determine the very character and manner of our apparel.

I know it is unpopular to speak on this subject in many congregations even *called Christians*. It used to be equally unpopular, in some localities, to speak against the use of intoxicating liquors and so it is yet in some places to speak against the use of tobacco. I have known men leave the house of worship, because allusions have been made, though in great kindness, to the *slavery* and *filthiness* of such habits. So there will always be found persons who will be offended at allusions to dress in preaching and even ridicule them as "little things" beneath the *dignity* of the Christian minister to notice, but it is chiefly because such allusions put the ax to the roots of the "little things" which they worship and adore. I once read of a missionary in India who heard some women screaming one day by the market-house. Approaching, to ascertain the cause of their distress, he discovered a huge ox, standing by, eating the cabbage and other marketables from their baskets. He drove the ox away, for which the women seemed very thankful, but presently found himself surrounded by a mob, who upbraided his conduct and reminded him that it was a *sacred* ox and *one of their gods*. Their are thousands to-day who, professing to worship "the God and Father of our Lord Jesus Christ," bow in devout praise and adoration at the shrine of fashionable dress. They can hear without offence, nay, with apparent gratification, contempt poured upon the humble precepts and ordinances of Jesus, but if fashion, their *darling* deity, so proudly enshrined in their warmest affections, be touched, they cannot endure it. Yet the servants of Christ must magnify their office and speak, "whether men will hear or whether they will forbear." Dress is for protection, health and comfort, hence it should be *clean, decent, neat, convenient* and *orderly*, but nothing is more clearly taught in the Christian Scriptures than Peter and Paul, the great apostles to the Jews and Gentiles, who spake by inspiration from God, have taught our adorning should not be that of "braided hair, or gold, or pearls, or costly array" but of "good works" and "the hidden man of the heart in that which is not corruptible, *even the ornament of a meek* and *quiet spirit*, which is in the sight of God of great price" (1 Tim. 2: 9, 10; 1 Peter 3: 3, 4). I maintain that the fashionable dressing of this age, considering its disastrous effects upon human health and life, is a *high crime* in the sight of God. One has just as much right to kill himself or herself by intemperate eating, drinking, working, or any thing else, as by unhealthy dressing, such as serves for show instead of protection, hinders the circulation and prevents the free and natural development of physical power and energy. If woman, aggrieved by the desolations of ardent spirits, bereft of father, husband brother and son, who have filled the drunkard's grave, feels that it is high time to enter her protests against the ravages of the intoxicating bowl, we bid her God speed, but also maintain that it is high time for man, who is being bereft of mother, wife, sister and daughter, who, becoming the *victims* of fashion, fail to live out half their days, to enlist their earnest and united efforts against this fearful monster and curse of the human family. *If drunkenness has slain its thousands fashion has slain its* TENS *of thousands.*

NUMBER XI.

But the criminality of foolish dressing from a physical stand point can hardly equal the loathsomeness of its moral corruption and degradation. Let the body be adorned with the flush of health and strength, the mind with knowledge and the heart with love. These are beautiful indeed but when we attempt to decorate our bodies with jewelry, the Hottentot and savage will excel us. They not only perforate their ears for ear-bobs but often hang jewelry in their lips and noses. The chiefs of the most savage tribes of American Indians far out-dazzle in their splendor of costume the mightiest sovereigns that ever ruled the destinies of the greatest and most civilized nations of the earth. If our adorning be that of dress, even the loathsome caterpillar and venomed serpent will excel us.

"Let me be dressed fine as I will,
Flies, flowers and worms excel me still,
Then will I set my heart to find
Inward adornings of the mind;
Knowledge and virtue, truth and grace,
These are the robes of richest dress."

As man advances in the development of his higher moral and spiritual nature, his aspirations for the trinkets and foppery of fashion diminish in the same ratio. Even men and women of the world who become great from a standpoint of moral and intellectual strength of character are usually very plain in their apparel. Great undertakings and great achievements can never be accomplished through the imbecility of such powers as lust after the gaudy trifles of fashion. How much less can the higher perfections of Christian character be attained through such carnal weakness.

(*To be continued.*)

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For The Brethren at Work

WORSHIP GOD.

BY W. J. H BAUMAN.

FRIENDLY READER:—You are a worshiper at some shrine. The disposition to worship, is inherent in man. If you are not worshiping the God of the Bible, you are worshiping some other God. You ought to worship the God of the Bible, for sundry reasons.

First. He is your Father, and as worship embodies the idea of respect, honor, obedience etc., therefore you ought to worship Him.

Second. He is the author of every good you enjoy; the giver of every good and perfect gift, and hence is worthy of being honored by you. Thus we might go on and assign many reasons why you should worship Him. But we want to call your attention to one more important reason.

In the worship of no other God, can you find the same degree of enjoyment. You may worship the god of fashion, but instead of finding real enjoyment, a remorse of conscience is the effect produced. You may worship earthly wealth, but the enjoyment therein found is very fleeting and short. No God, other than the God of the Bible, can you worship with satisfactory results. If you worship the true and the living God the effect produced will be of an eternal and permanent character. Amidst the trials and sorrows of life (which are many) the worship of the true God will produce comfort.

Incarcerated in the dreary dungeon, and with the most cruel of deaths staring them in the face, Paul and Silas were comforted, comforted with the fact that these light afflictions (afflictions of the body) would work out for them a far more and exceeding weight of glory. What caused Paul so boldly to exclaim, "Oh grave where is thy victory? Oh death where is thy sting?" Certainly the worship of God produced this effect. Job, amidst his sore affliction, could exultingly say: "I know that my Redeemer liveth." Are you poor? If so, worship God and you have the cheering consolation that God has especial care for you. The poor have the glad tidings of eternal salvation preached unto them.

When earthly friends forsake you, you have in Christ a friend that sticketh closer than a brother—One who will be with you in six troubles, and will not forsake you in the seventh. If you worship God, let come what will,—poverty sickness, loss of friends, distress of any kind—you have the assurance that you are God's in life or death. "A friend in need is a friend indeed," and such a friend is the God of the Bible. Worship Him then, that it may be well with you in every time of need. Seek His honor in all you do, and in due time He will honor you with an eternal weight of glory, and thus relieve you from all the sorrows through which you now pass.

Nora Springs, Iowa.

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For the Brethren at Work

FAMILY WORSHIP.

BY JACOB SHANEOUR.

"But as for me and my house we will serve the Lord."—Josh. 24th chapter, last clause of 15th verse.

FAMILY worship is one of the needful things to be performed by a Christian people, and yet how few have a family altar; how few read the Scriptures to their families in the morning and evening, and explain them to their children and others that may be in the house as laborers or visitors, or otherwise, and humble themselves before the Lord in prayer: thanking Him for health and strength and for guidance by His good Spirit in the way of truth and holiness; thanking Him for the many blessings both temporal and spiritual that He is continually bestowing and conferring upon them. The above text is one that every person at the head of a family should heed and obey. When around the family altar we will not be led astray, by daily searching the holy Scriptures; and daily asking God in faith to give us wisdom and understanding of the Scriptures as is needful for us to know to keep us from error, that we may walk blameless before God and our fellow man. Then we should thank God daily that it has been our lot to have been placed in this free land, this land of Gospel light and liberty, where each and every one of us can worship the true God according to the dictates of our own conscience. Let us be very careful that our conscience will always agree with the Word of the Lord. If our conscience does not agree with the Word of the Lord in all things, it is because our hearts are not all right.

Brethren and sisters, around our own firesides we need not be alarmed of being deceived or led astray by false or blind preachers, therefore let us search the Scriptures for ourselves, and ask for wisdom that we may be able to teach others always in the fear of the Lord. During my life I have been to a good many brethren's houses, and heard others talk about the same important subject, but to my sorrow must say have not been to many places where family worship was had. I believe this is wrong. Imagine for a moment where your unconverted child will come before the Judge of all the earth and say, "I never heard my parents pray," how would you feel about it? Look at this for a moment; the Bible says, "bring up a child in the way he should go and when he is old he will not depart from it." Now we all know that children are apt to imitate those that are around them, in talk and action. If we are kind and affectionate, and use good language and good manners, and always try to have such company for them they will most always be so. Upon the other hand, if we are brutish, rough and drunken, and swear and run after other things that are wrong, they will most always follow the example we as parents set them. How careful we should be, then, and teach them to pray, teach them to come to Jesus early; but we cannot do this unless we show them how by our daily walk and good example—living as God would have us live. Some would say, "we pray in secret;" this is right, this every believer should do; we are to pray always, watch and pray, we can have a praying spirit when we follow the plow, or engaged at any work, but I believe this is not enough; I think we should call our families together and pray with them, and for them, asking God to be merciful to us, and bless us daily. "Remember now thy Creator in the days of thy youth;" how can children remember their Creator if they are not taught that they have one, and who He is and how they should remember Him? I will refer to a few passages of Scripture where it was not all secret prayer. "So all the people departed every one to his house" (2nd Sam. 6: 19, 20). "Then David returned to bless his household" (Dan. 6: 10). "Now when Daniel knew that the writing was signed, he went into his house, and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God as he did afore time" (Luke 9: 18). Daniel could derive benefit in family worship, cannot we? Its obligation is acknowledged by most all, yet practiced by but very few. For a reward of disobedience turn to Jer. 10: 25, "Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name." Many say we must have some powerful minister come and preach for us so that our children will be converted and join the church. I believe if we were Christian men and women as we ought to be, live a warm Christian life instead of a cold one, be lively members instead of dead ones apparently, be whole instead of half Christians, if every family in the land that make a profession of religion would set up a family altar, have family worship, let their light shine by their daily walk and conversation to all around them we certainly could have revivals in the church all the time, and need not send off for some powerful minister to come and hold a revival, there would be additions to the church the year round. But the old members often need reviving they get cold; it is not the world that so often needs reviving.

Let every family read the Scriptures and explain them to each other, ask God to bless them, and I believe that one hundred thousand Moodys and Sankeys, could not cause such a revival in this land of ours as family worship would cause; every one admits this to be right; if family worship is right, then you that do not observe it must admit that you are neglecting a sacred duty. Those who live far from meetings will find this one of the greatest helps on earth. I for my part would sooner quit going to meeting than quit this soul strengthening, soul cheering duty. Some may say, "it is such a task for me;" must Simon bear the cross alone? did not our blessed Savior say we must deny ourselves, take up the cross daily and follow Him or we cannot be His disciples? Remember we as a church preach there are no non-essentials in the Bible, let us examine ourselves often and see whether we have none. May God add His blessing is my prayer, if this may do good give God the praise.

Prattville, Mich

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THE PROVIDENCE OF GOD.

BY MATTIE A. LEAR.

GOD tempers everything to His people. To ancient Israel He was a pillar of cloud by night and a pillar of fire by day. So in His dealings with Christians, in times of worldly success, to prevent them from being blinded by the bright glare of the sun of prosperity, He interposes a cloud. Unmitigated success or prosperity would be exceedingly perilous to the child of God, therefore our heavenly Father in His watchful care over us, kindly blends sorrows and disappointments and afflictions with our joy. And on the other hand, He will not suffer us to be too much depressed by adversity. Those calamities that sometimes fall upon us like the crushing avalanche, and which drive those whose hopes are not stayed on Christ, to desperation, are by Christ made the greatest means of good to the Christian. It is when we are enshrouded in the most impenetrable darkness that our blessed Redeemer unfolds unto us the utmost sweetness of His love, when He reveals unto us His transcending brightness and glory. When the night of some terrible disaster has enveloped us then Jesus is to us a pillar of fire. Though all may be darkness without to the Christian, all is bright within. It is only after the sun has set that those innumerable worlds are seen in the upper canopy of heaven. So it is only when the sun of prosperity has set when we are able to behold the depths of love, the majesty and glory that dwells so richly in our dear Redeemer. It was not until John had been torn from home and friends, by the cruelty of man, that he saw Jesus in all His matchless glory. Paul must be beaten by his relentless enemies, drawn out of the city and left for dead, ere he could be caught up to the third heaven Surely He doeth all things well, it is good to confide in Him.

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For The Brethren at Work

REST FOR THE CHRISTIAN.

BY J. S. FLORY.

THERE is no truth of the Bible more comforting, more inspiring, than that, "there remaineth therefore a rest to the people of God." In considering this precious promise we too often look beyond the present life, forgetful of the fact that here we may, in a great measure, enjoy that rest. We do not understand the apostle to mean, in the rest spoken of, a cessation from work—a state of do-nothing. By no means do we make such an application of the term "rest." It is said of the people of God: "They shall run and not be weary." In In every avenue of Christian work, all along the way the Christian finds rest.—While running the race set before us, if Christians, we find comfort, consolation, and a most precious rest. This rest, this peace, this sweet repose, comes through an abiding faith in God—through a nearness to Christ. The more we are in haste to do our Master's will, the sooner we enjoy that rest. John, the beloved disciple, was ever ready to follow his Master, and we see him resting his head on the Savior's bosom. Love, sincere, undying love, brought him there. What a glorious privilege, what a precious pillow for his head. Oh! what a sweet rest. Thus in his journeyings with Jesus he grew not weary, but rested in the love of his Master, and at every turn in the path of duty he was ready to be up and work, he knew not fatigue, but his very life was a life rest. So with every devoted child of God. Running with "patience and delight" the race set before them, they grow not tired—there is a rest others know nothing of. In that happy rest and joy they can but exclaim;

> "And new supplies each hour I meet
> While pressing on to God!"

Having once set our faces Zionward, and started out to "run the race set before us" we enter into the service of God, and in this connection of self to Him we at once cease from our "own works" and in a renewed state go forth to do the work of our Master. We would be recreant to our duty to leave the much work God would have us do, to work for ourselves—that is, labor for the gratification of self, or to do the bidding of a sinful world—to become a servant of Satan.

The people of God enjoy rest because they *know what work is*. The indolent and idle can have no appreciation of rest. Only the worker can have a realization of the sweetness of rest. It is a fact worthy of consideration, the more active we are in work, the more we enjoy calm and peaceful rest. It follows, then, that if we would be qualified to enjoy the promised rest of the children of God we must be up and a doing, active in service. Not only will a life of sincere devotion to God insure rest here but the fulfillment of that precious promise will be indeed glorious in the eternal haven of rest. Even there rest does not mean a folding of hands, a silent tongue or an idle mind. The redeemed shall wave the palms of victory over their heads in honor and glory to the Lord of hosts, and the songs of Moses and the Lamb shall make heaven's welkin ring, their feet shall tread the golden streets of the city of God, and with minds unlimited as the expanse of the heavenly universe there shall be activity in harmony with angels and arch-angels. And all this shall be the consummation, final and unending, of the "rest that remaineth for the people of God."

Seeing, dear brethren and sisters, that to realize the blessed sweets of that rest that remaineth for the faithful depends upon activity in the humble walks of the Christian life, let us put forth every energy to do our whole duty, both in seed time and harvest Let us scatter the precious seed by the wayside, in the nursery and everywhere, have a care that we don't tread down the tender shoots by our own sinful foot-steps, and when we see the harvest whitening let us not stand idly by, *admiring* the prospect but not so much as spend a dollar or a day's time to have souls gathered into the refuge of safety. All can work, all are duty bound to work, some in one capacity and some in another. Then all can enjoy rest, peaceful and joyful rest "in the Lord."

You, my dear reader, who, as yet, have not sought or found that rest, the promised reward of Jesus to all who come to Him. Oft-times you doubtless grow weary of sin, weary of serving Satan who can never, no never, give permanent rest. The rest you take in the bowers of iniquity only leave, at length, a greater sense of weariness. Would you have rest here that will invigorate the soul and give peace of mind? come to your Savior and find a balm for every care, a rest, as you journey through life, that will comfort you a thousand times for every would-be joy you forego, and in the end give you that rest promised to the people of God in the "sweet by and by."

May the grace of God bring us all to a full measure of His promised rest here and hereafter, is our fervent desire.

Greeley, Colo.

* * *

SCIENCE AND SCRIPTURE.

AN important corroboration of the scientific accuracy of Scripture has recently come to us from Philadelphia. Certain experiments made there by Dr. Richardson strikingly confirm the great fact of the unity of the human race, as stated by St. Paul: "God hath made of one blood all nations of men for to dwell on the face of the earth." The *Globe* thus refers to the experiments.

"The late Exhibition in America having brought together people of all nations, it occurred to Professor Richardson, of Pennsylvania, that it would not be a bad idea to get individuals to give him their blood for investigation. And he carried out his idea very satisfactorily. The samples were all obtained by Dr. Richardson himself—sometimes, he admits, only through much persuasion—by puncturing a finger with the quick stab of a needle, and then pressing out the drop on a plate of glass. In this fashion, blood was procured from individuals hailing from Japan, Spain, Belgium, Zurich, Turkey, Copenhagen, Russia, Christiana, Sweden, Italy, France, America, and likewise from a Cherokee Indian and a "nigger." Now, of course, blood consists of a clear liquid and of millions of little red circular disks called corpuscles. These are too small to be seen by the naked eye, but under a microscope they can be distinctly observed, and, by means of an instrument called a micrometer, can be accurately measured. This was what Professor Richardson did. He passed these different samples of blood beneath the micrometer of his microscope, and he was thus enabled to say whether they differed in form or size. And what was the result? In form there was one common plan, and in size the differences were in almost all none, but in a few were exceedingly slight—so much so that, as he says, "the somewhat smaller averages of the Italian, Swedish, and Norwegian specimens are due to slight incidental variations in spreading out the layers of blood for examination." He therefore concludes that all are alike, and his observations go to show that the scriptural declaration is correct, that the Almighty "made of one blood all the nations of the earth.'"—*Selected.*

* * *

DANISH MISSION.

I HEREWITH send two dollars for the Danish Mission. I have but little in this world in the shape of money, but that must be turned to the best account and we cannot benefit our fellowmen better than by seeking their eternal good. Thousands are famishing for the bread of life, while thousands of dollars are spent for selfish gratification. Brethren and sisters let us awake unto duty; the time is short and He that shall come will come and will not tarry. Then when we have done what the Lord has given us to do, have been faithful in the little He had entrusted to our care He is faithful in that He has promised great things even eternal life.

Oh how we should work for never dying souls! how sweet it is in this life when we can relieve human suffering,—how much more when we have been instrumental in leading some to the truth, to the healing waters where the sin sick soul may find a balm for all woes! Let us not lay up treasures on earth where moth and rust corrupt, and where thieves break through and steal—lay it up in heaven, God's bank is safe, but how insecure are all earthly things. In God's hands we are always safe; they who put their trust in Him, who is the disposer of all things, shall not fail, and though error rise like a Goliath and many fear, truth shall triumph when a little David goes in the strength of the living God.

Fraternally, S. J. MILLER.

* * *

REPORT OF MEETING-HOUSE FUNDS.

THE following is a report of all funds received by the undersigned brethren of Montgomery Co., Iowa to assist in building a meeting-house under the one penny proposition. We give the names of the churches that have thrown their means together, also the name of the sender when given; there are also individual members who have sent us contributions We give their names with the amount sent:

M. M. Eshelman	$ 25
Obed Snowberger	10
R. J. Evans	1.00
Daniel Brower	2.00
Thornapple Dist. Mich. S. Groff	75
J. A. Rhodes	10
Members of Elmwood Neb. L. Sutphin	10
A little daughter of Bro. and Sister Royer, Neb.	05
John Y. Snavely	1.00
Members of Altoona Pa. (sent by Andrew J. Murray.	1.45
Samuel Ream Dakota T'y	10
Oakland church Tenn.	51
Total	7.46

Many thanks dear brethren for your contributions. Will say to the other members that your penny will build us a church and it depends entirely upon dear brethren and sisters whether we shall have a church or not, for we are not able to build it ourselves. We would like to know soon as we want to build this Fall. Brethren shall we have the small amount we ask for? Please respond at once.

Yours, as ever, in love.

SILAS MORTON.
N. C. WORKMAN.

Scioto Iowa, May 29, 1877.

CORRESPONDENCE.

FROM PENNSYLVANIA

GETTYSBURG, May, 1877.

BROTHER J. H. MOORE:—In reply to a friend who has written a letter, published in the BRETHREN AT WORK, present vol., No. 18, who subscribes himself *not a member, though an earnest seeker after the old path*, I, in Christian sympathy, remind him of the words of the Savior, in that memorable Sermon on the Mount: "Seek first the kingdom of heaven and his righteousness," &c. (Matt. 5: 33). And in order to seek successfully, it would be advantageous to know where it was lost. And would say, read carefully and prayerfully the third chapter of St, Paul to the Gallatians, and seriously ponder over the four last verses, and become a member of the church, the school of Christ, the kingdom of God here on earth, and receive the gift of the Holy Ghost (Acts 2: 38). And then watch and pray that ye enter not into temptation, but continue in well-doing, and add the propensities, qualifications or virtues mentioned by Peter 2nd epistle, 1st chapter, and be assured that if these things be in you and abound, you will neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ, and will surely find the good old path, and at the end eternal life. Farewell friend.

D. BOSSERMAN.

[We are happy to say that the friend, above alluded to, and who was seeking for the *old path*, has found it, and is now walking therein to the glory and honor of God. On our arrival home from the East we found a letter from him stating that he had united with the church.—ED.]

* * *

For The Brethren at Work.

VISIT TO A. M. AND RETURN.

Beloved Brethren:

BY your permission, I will give a brief sketch of my trip to the Annual Meeting. Having been appointed as delegate from the Northern District of Iowa and Minnesota, I left Waterloo on May the 16th, and, by the protection of a Divine Providence, I, in company with Bro. J. R. Gish, arrived at Corry Station on the afternoon of the 18th. Here we soon found our beloved brother J. R. Replogle, who conducted us to his home, where we, in company with other brethren, enjoyed the hospitalities of his family until Monday, the 21st. During this time, however, we enjoyed the pleasure of attending three meetings, at which we heard the brethren from different parts of the brotherhood hold forth the words of eternal life.

On the morning of the 21st we were conveyed by our host to the place of meeting. Here we met with many with whom we had met before, and also formed some very pleasant acquaintance with others with whom we had never been acquainted. The meeting, to us, was one of more than ordinary interest. As it was the first time we were called to fill a place as a member of the Standing Committee, we tried to learn all we could from our dear old brethren, and were more than ever impressed with the great responsibility which seems to rest upon that official body.

I left the place of A. M. on Friday the 25th, expecting to attend a Lovefeast at the Indian Creek church, Fayette Co, Pa, which place I reached on the 26th about 3 o'clock, P. M. Here I was permitted to meet with many of my friends and relatives. In the evening we enjoyed a pleasant waiting before the Lord in attending to the solemn ordinances of the Lord's house, an unusual number of brethren and sisters surrounded the tables upon the occasion. The church here has lately been much revived by an increase of near fifty members On Sunday we met again for public service; a large and attentive congregation was present to hear the word of truth. By request I visited a feeble old sister on the evening of the 27th, where, in company with six brethren and sisters we enjoyed a very pleasant season in again attending to the sacred ordinances for the comfort and edification of the aged sister. Again, on the evening of the 28th, I met with a little band of brethren and sisters at the house of my brother-in-law, Bro. Henry Felgar. Here I met my much beloved mother, who is in her eighty-third year. She is much afflicted so that she is confined to the house all the time. We again attended to the solemn ordinances of God's house; this was one of the most impressing occasions I ever enjoyed. Here were brought to bear upon my mind the early family relations, when with father and mother we used to bow around the family altar, and there receive impressions which can never be erased, and now with a beloved mother, in the decline of her life, again permitted to surround the Lord's table, (and in all probability for the last time until we will meet around the table of the Lord in the upper sanctuary) all this, to me was a season of great refreshing, and my prayer is, that we all may be faithful, and finally obtain eternal life through Jesus Christ.

On the morning of the 29th I had again to bid farewell to mother, brother and sister, and at four o'clock I took the train at Tarrs Station, and by the guidance of our heavenly Father and His protection, I arrived safe at my home in Iowa, on the evening of the 31st. Found all well, for which we try to thank the Lord. JACOB A. MURRAY.

CHURCH NEWS.

From Lost Nation, Iowa.—The Lord is still working among us and is saving such as will take heed to His calling. Nine were baptized and added to the church within the last two or three months, and I think there are still some others who will soon come. May the Lord grant grace that all may be faithfull and hold out until time is no more with them and others, is the prayer of your brother in Christ.

June 7th, 1877. ISAAC BARTO

From Atchison, Kansas.—*Dear Brother Moore:*—I have been reading in the BRETHREN AT WORK of souls being added to the church in a great many other places; you and your readers will perhaps be glad to hear from this part of the vineyard, and know that the Spirit of God is working in the hearts of some here, though we have had no preaching for over a year. Bro. S. C. Stump preached here then, but we have had no preaching since. On the 24th of this month, Bro. S. C Stump stopped here one night and baptized three—a young lady, my wife and your unworthy informant. There are others enquiring the way, and think it would be a great help to us to have some tracts to distribute among our neighbors, for we feel that there are many who are starving for the want of spiritual food. We pray God to send more laborers into the field, for it is white to harvest but the laborers are few; we have no regular meetings here. We have been taking the BRETHREN AT WORK and find it to be a help to bear our burden; we have only one copy; we send them out as fast as read. Your brother

April 29, '77. J. D. SHEARER.

From Webster, Darke Co., Ohio. —*Dear Brethren Editors:*—I will give you a bit of church news. In the last four months there have been fifteen precious souls added to the fold of Christ, here by baptism, and I think there are still others seriously reflecting upon their present state, and of the great account they must render to their Creator at the great day of reckoning. About the first of March, 1877, our dear brother, J. W. Stein came to us and remained five days; preaching, in all, nine sermons. Brother Stein is one of those who feel the great responsibility resting upon them as ministers, and consequently feels the worth of souls. The word was preached with power, though there were no additions to the church at that time, we know that there were many serious impressions made. The meetings increased both in attendance and attention; may it be as bread cast on the waters, that we may gather it many days hence. It seem to me that, there is a lack on the part of the brethren in this, that they do not continue their meetings long enough.—Often, when they get the people aroused to a sense of their duty, they close the meetings, and too often the result is that the other denominations gather them up.

G. W. W.

From Cerro Gordo, Ill.—*J. H Moore:*—We are all well thank the Lord. I went to West Lebanon, Ind, the 17th of March and preached Bro. Hanson's funeral the 18th. As our brethren had never preached in that section of country before, our doctrine was new, and the people wanted me to stay and preach several days, so, upon their request, I staid and tried to preach the Gospel and impress on their minds to obey it. Before I left, people seemed to be much interested in the meeting and requested that I should come again. Upon their urgent request I left home the 27th of April and went to the same place; wrote to my son John to meet me at West Lebanon. So he came and staid with me a few days, then left on account of other appointments. I staid and continued to hold meeting about eight days.—Sixteen began to get tired of sin and said they would serve the Lord, and were baptized; some more said, when you will come again we will be ready to go with the people of God, the Lord willing. I expect to go to the same place the 9th of June and stay one week; will send you a notice after I get home.

Myself and Bro. Joseph Henricks have just returned home from a preaching tour in the South part of our State; think you will hear from some of the brethren where we have been. I take no names for your paper because I have too much to attend to, but I encourage your paper wherever I go. I tell the brethren it is a good paper. Yours fraternally JOHN METZGER.

June 6th, 1877.

From Peru, Ind.—*Dear Editors:*—Inasmuch as several reports have gone out in regard to me and my condition, one of which is that I was dead, and gone to my long home, if you please, I want to tell my many friends through your worthy paper, something about my condition. On the 28th of April I left my home in White Co., and went to Huntington Co.; remained there in the Salamony arm of the church till the 22nd of May. Preached five times while there. Came to Miami Co., on the 22nd of May, on the 23rd went to the Brethren's meeting-house in Pipe Creek district and assisted in preaching a funeral for a sister Rife, one of my old acquaintances. On the 24th attended a church meeting at the same place; had a pleasant meeting; five were added to the church by baptism at this meeting. On Lord's day, 27th, met again with the brethren and friends at the same place, after preaching one more was added by baptism. On the 29th, met at the same church when their Communion took place. Quite a large congregation gathered, so they could not all get in the house. Some eight or ten ministers were present. Had a good meeting in the forenoon, but I could not enjoy the meeting in the evening in consequence of my health. This morning I again enjoyed the meeting, which was a good one. A. Shepler and G. Heller, are elders here. P. Erbaugh, D. Bouser and D. Shively are helpers in the ministry. The church seems to be in a healthy condition. Here is where I settled when I first came to Indiana twenty-four years ago, almost a wilderness, no church organized. Tomorrow I expect to go to Huntington Co. May the Lord bless all His faithful children.

May 30, 1877. SAMUEL MURRAY.

From Dayton, Washington T'y. —*Brother Moore*:—It has been some time since I received your first outfit of papers etc. When you know the true state of things here, you will not be surprised at the work going on slowly. 1st. There are none of the brethren living nearer than ten miles of this place; 2nd. The faith and practice as taught by the Brethren are too self-sacrificing, and too humble for this high-minded people, though there are some that have been smitten with the sword of truth and are waiting to know something more of the Brethren. Some of the above made a start with the Methodists last winter, but the reading of the PERFECT PLAN OF SALVATION gave them to understand that they had started on the wrong road, consequently they have concluded to retrace their steps, and search out the straight and narrow path that leads to peace and happiness. Bro. Stein's continued article in the BRETHREN AT WORK, on secret organizations, is opening the eyes of some in this community.

May 13, 1877. F. N. WINDER.

From Blue Spring Church.—*Dear Brother:*—Believing that many of your readers would be interested in news from the little church in Kentucky, we would inform them that our elder, G. V. Siler, has again visited us; stayed with us over a week, preached several instructive sermons, besides giving us much encouragement in our most holy faith, and urged us to press onward and remain faithful to the end. We also had the pleasure of seeing him baptize two more, a man and his wife: this, together with the great interest taken in the meeting by the community at large, has encouraged us to still hope that the good Lord intends a great work in this part of His vineyard. C. T. BOND.

Great Crossings, Ky. June 1, 1877.

From Pleasant Mound, Bond Co., Ill.—*Dear Brother*.—I will drop you a few lines to inform you that our Love-feast is now in the past, meeting having closed Sunday evening. We had a refreshing season, the brethren and sisters were much refreshed and encouraged to labor in the Master's cause. Elders John Metzger, Joseph Hendricks and Daniel Neher the latter from Salem, Marion Co., and William Elam of Mulberry Grove being with us to labor for the Lord, and in His cause we feel they did much good. One precious soul come out on the side of the Lord and was baptized yesterday. We had a council meeting yesterday to adjust a difficulty, and to elect a brother to the ministry, the lot falling on brother Joshua Kessler. May the Lord be with the brother and sister in their calling. We had three additions to the church by baptism the fourth Sunday in last month, so you see from this and the former report that there has been twelve added to the little flock here this Spring. May the Lord bless the lambs and keep them from the evil, is the prayer of your brother in Christ.

HENRY JONES.

From Hutsonvile, Ill.—*Brother Moore:*—Our Love-feast—feast of love, passed off quietly and had good order; and truly we can say it was good for us to be there. Our meeting was held in a large new barn, and it was full of attentive people, and quite a number could not get in, but crowded about the door to hear. Brethren Metzger and Hendricks were with us and preached the Word with spirit and with power, and on Sunday three more precious souls were added to the church by baptism, others are counting the cost. May God help them to dig down to the *bed rock* before they begin to build.

These old brethren are doing a good work, but the field is so large and the laborers so few that they cannot fill more than one fourth of the calls made on them. We hope the next District Meeting will enlarge the missionary force to at least six.

Bro. Michael Forney of Richland Co., was with us too; he has been traveling by his own private conveyance and preaching for the last two months, and his labors have not been in vain either. May the Lord bless the old brother and his labors.

There has been six additions by baptism since my last report. May the Lord bless every lawful effort to build up the Redeemer's kingdom on earth.

June 4, 1877. H. R. KING.

GLEANINGS, &C.

Matter for this department should be brief and to the point, written on but one side of the paper, and separate from all other business.

From Hiram Ogg—*Brother Moore.*—Those pamphlets you sent, I received and read with care. They did me much good and I distributed them; they have accomplished good, and I wish I could do more for the cause of Christ I have sold out here and am going East. The grasshoppers are eating the most of the crops in this part of the country. A great many people will have to leave. *Fredericksburg, Iowa, June* 2, 1877.

From M. Myers.—*Brother Moore:* We are having very wet weather here, the farmers are not done plowing, and scarcely any corn planted as yet. The wheat and oats look well We hope and pray that the border of Zion may be enlarged among us, and souls may seek their Savior. *Mucksburg, Madison Co., Iowa, May 10th*, 1877.

From H. F. Rosenberger.—In my opinion if the article describing the Brethren in No. 1, of the BRETHREN AT WORK, would be published in pamphlet form and circulated, much good would result. There was one added to our number here by baptism lately, on which occasion about one thousand people assembled to witness the rite. *Allentown, Pa, June* 5, 1877.

From John Harley.—Trust Bro. Hope may be supplied with all the aid he needs to prosecute his mission advantageously, and that our missionary work everywhere may prosper, and result in the salvation of many souls. *Pottstown, Pa., May* 31, 1877.

From R. W. Hufford.—I see there is a mistake in the obituary notice in No. 18. It is Sallie Hufford. It ought to be Sollie (Solomon). Please correct. *May* 1, 1877.

From A H. Sturtevant—I like the paper, BRETHREN AT WORK, very much and think it advocates Bible truths that should be observed by all Christians. Trine immersion, I hold as a most sacred, and binding ordinance, and the only true mode of Christian baptism. I firmly believe we are near the time when Jesus will come and bring His reward with Him to give every man according as his work shall be. May the church be sober and watch unto prayer. *Wayne, Maine, May* 10, 1877.

From S H Bashor—*Brother Moore*.—According to arrangement, on 26th inst. I arrived in the Jonathans Creek church, Perry Co., Ohio, attended the communion which passed off pleasantly and we trust profitably. Continued with the brethren until Wednesday 30th when fourteen were led into the stream and immersed into Christ. We were sorry to close the meetings as many more were nearing the kingdom. I go on to Royerton, Delaware Co, Ind. where I labor for ten days. *Royerton, Ohio, May* 31, 1877.

From Samuel Click, who after ordering some books and pamphlets says: Please send them as soon as possible, as I have a call to preach some distance from home, in a neighborhood where the Brethren's doctrine is but little known, and I want them for distribution; they are a great help to us here on the frontier where the field of labor is so large in proportion to the laborers. *Nevada, Mo., April*, 18, 1877.

From J. S. Flory.—We have been having some unusually bad weather for this season of the year. Last week it snowed and rained together for four days, and last night we had a severe freeze. To-day it is clear and beautiful weather again. We learn the railroads are blocked up with snow so we have had no Eastern mail for two days. Here the snow mostly melted as it fell. In the mountains the snow is very deep. *Greeley, Colo. April* 29, 1877.

From S Z. Sharp.—*Dear Editor:*—We are moving forward a little in this part of the state. Four precious souls added by baptism lately and others are almost pursuaded It is unusually dry,—health good. *Maryville. Tenn., June* 7, 1877.

From Jesse Calvert.—Our District Meeting is in the past. We had a good attendance, only seven queries, and the meeting was generally harmonious and pleasant. The missionary spirit seems to move our brethren. The health is good

From D. B. Mentzer.—*Dear Brethren:*—Grace be with you.—In safety I reached home on the next evening after I left you. Have been full of care and labor since, so much so that I could not write what would have been satisfactory to *me*. *Prospect Home, June* 5, 1877.

ANNOUNCEMENTS.

Notices of Love-feasts, District Meetings, etc., should be brief, and written on paper separate from other business.

Please announce that, the Lord willing, we intend having our Communion meeting at Sugar Creek, three and a half miles north of Lima, Allen Co., Ohio, on Thursday, June 21st, commencing at ten o'clock A. M. The usual invitation extended to all. Trains will be met with accommodations on Wednesday and Thursday mornings.

DANIEL BROWER.

[The above was unintentionally delayed.—ED.]

LOVE-FEASTS.

South Waterloo, Iowa, June 26th.

Big Grove Church, Benton Co, Iowa, June 23rd.

Hickory Grove, Carroll Co, Ill., June 20th and 21st.

Maquoketa church, Lost Nation, Clinton Co., Iowa, June 28 and 29.

Linn County church, June 20th and 21st

Coldwater church, Butler county, Iowa, July 7th.

DIED.

Obituaries should be brief, written on but one side of the paper, and separate from all other business.

PAYNE.—February 27th, 1877, Martha J Payne, aged 20 years, 8 months and 27 days

BOOKS.—March 9th, 1877, Frankie Books, aged 8 months and 19 days.

BOOKS.—March 13th, 1877, Nathan D Books, aged 8 years, 2 months and 24 days

The above named children all died from that dreadful disease, small pox The funeral was preached for all in the city of Elkhart, Elkhart county, Ind., on the 29th of April, in in the Baptist church, from Matt 18: 1, 2, by the undersigned GABRIEL FRANK.

ULERY.—In the Salem church. Marion county, Ill., May 3rd, 1877, Elnora May, daughter of brother Daniel and sister Susanna Ulery; age, 2 years and 13 days.

Disease, congestion of the brain. Funeral services by brother Daniel and Andrew Neher, from the latter part of the fourth chapter of first Thessalonians. J. F. NEHER.

HENRICKS.—In the Hamilton congregation, Mo., May 2nd, our beloved sister Salome Henricks; aged 80 years and 5 months.

She had been a member of the church about 56 years, and survived her husband, Daniel Henricks, twenty-two years She died of cancer, of which she was afflicted for about eight years, and during the latter half of this time she suffered greatly, Nearly 18 months before her sufferings ended in death, she called in the elders of the church and was anointed with oil in the name of the Lord. During all her sufferings, her Christian patience and her longings to be absent from the body, proved to all that her hopes beyond were a sure anchor to her waiting soul. Funeral services by Elder Geo Witmer from Rev. 14: 13.

C. C. ROOT.

(Primitive Christian please copy).

HOFF.—In the Chippewa congregation, Wayne county, O, May 30th, 1877, Samuel Hoff; aged 16 years, 11 months and 25 days.

Bro Hoff was on his way visiting a sick neighbor when he was overtaken with what proved to be his last sickness. We had barely time to return to his home when death took him away He leaves a sorrowing wife and five children to mourn their loss Disease, supposed to have been heart disease Funeral discourse by Elder George Irvin, and others, from Rev. 13: 13 E. L. YOUNG.

BROWER.—In the Sugar Creek congregation, Allen county, O., on the 8th of May, 1877, brother Daniel Y. Brower, son of elder Daniel and sister Elizabeth Brower, aged 19 years, 9 months and 15 days. Disease, consumption.

On the 9th his remains were followed to the grave near the Brethren's meeting-house by a large concourse of friends and relatives, who mourned their loss. The occasion was improved by the brethren from the words found in the 6th verse of the 20th chapter of Revelations Brother Daniel, like the most of young men do, had given expression to the desires of nature and the pleasing amusements of this world, and seemed to have but little concern for the salvation of the soul until about the beginning of the past winter, when he felt that his disease was fast fixing itself upon him, then he changed his course and turned to God, and sought Him fervently and prayerfully during the winter months, and found that refreshing to the soul that all find who seek Him with the whole heart. But this was not enough, he did not stop here, but demanded baptism, which was granted unto him on the 10th day of April, about three weeks before he died, At this time he was scarcely able to walk across his room, yet when the time came for his baptism he walked out a few rods from the house to a place prepared for the purpose, and having received baptism, he walked back again, rejoicing very much that his desires were at last gratified. Yet there was one thing more he longed for very much,—to live long enough to enjoy one Communion season with the brethren, but this was not granted unto him He desired very much so to live that he might attain unto the first resurrection. So, from all this testimony, we have a lively hope that Bro David will enjoy the end of his desires and be with his Christian mother, who preceded him three years and one day. O, may the youth of this community, and all who read this, speedily turn to God and seek an interest in the merits of Jesus' love. DAVID EARLY.

(Primitive Christian please copy).

NIGHT BAPTISM.

Late on Thursday evening a gentleman of good standing in Mt. Carroll, Ill., became much concerned about his condition,—being much afflicted, having had uniting with the church in contemplation for some time. He requested baptism at once and one of the ministers was immediately sent for. The man was taken to the stream near by, and baptized about eleven o'clock at night, and though formerly much depressed in spirit, returned from the water greatly revived.—ED.

THE IOWA EXCURSION

Owing to a misunderstanding with the Illinois Central R. R. Co., as to excursion rates over their line from Dubuque to Waterloo, I am sorry to inform those who contemplate attending the Feast at Waterloo, that if they go, they will be obliged to pay full fare from Dubuque to Waterloo. The W. U. R. R. Co., kindly offers to pass all on their road at one and one fifth fare. Round trip $ 10.00.

M. M. ESHELMAN.

W. U. R. R. Time Table.

Day passenger train going east leaves Lanark at 12:25 P. M, and arrives in Racine at 6.35 P. M.

Day passenger train going west leaves Lanark at 2:18 P. M., and arrives at Rock Island at 5 55 P M.

Night passenger trains, going east and west, meet and leave Lanark at 2:21 A. M, arriving in Racine at 9:00 A M., and at Rock Island at 6 00 A. M

Freight and Accommodation Trains will run west at 12:40 A. M, and 10:30 A M., and east at 4:50 P. M., and 11:35 P. M.

Tickets are sold for above trains only.

G. A. SMITH, Agent.

THE BRETHREN AT WORK.

"Behold I bring you good Tidings of great Joy, which shall be unto all People."—Luke 2, 10.

Vol. II. Lanark, Ill., June 25, 1877. No. 26.

The Brethren at Work.

EDITED AND PUBLISHED WEEKLY,
BY
J. H. MOORE,
J. T. MEYERS, M. M. ESHELMAN

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Mattie A. Lear, . . . *Urbana, Ill*

"The Brethren at Work," will be sent post-paid, to any address in the United States or Canada, for $1 35 per annum Those sending eight names and $10 80, will receive an extra copy free of charge. For all over this number the agent will be allowed 15 cents for each additional name, which amount can be deducted from the money, before sending it to us.

Money Orders, Drafts, and Registered Letters may be sent at our risk They should be made payable to J. H. Moore

Subscriptions, communications, etc., should be addressed: J. H. MOORE,
Lanark, Carroll Co., Ill

LANARK, ILL., JUNE 25, 1877.

N. L. Rice, an eminent Presbyterian minister, who gained considerable authority through his debate with Alex. Campbell is dead.

One was baptized in the Cherry Grove church last Sunday, and good prospects for more soon. Also one in Arnold's Grove. May the good work still go on!

Parties, going to Waterloo, Ia., will leave Lanark at 2:25 P. M., Monday the 25th inst., and go by way of Fulton and Cedar Rapids, as new and better arrangements have been made over that route.

Those who think that certain ministers, in their preaching, have a good deal of lightning but not enough of thunder, should bear in mind that it is the lightning that kills: thunder does not hurt any one; it sometimes scares people

We have now on hand the Minutes of the late Annual Meeting. They will be sent post-paid for 10 cents per copy, or 75 cents per dozen. Those wishing them, will please send in their orders immediately. We will fill orders for the German Minutes just as soon as we can get them printed

Of this number of the Brethren at Work we print an extra amount, as some brethren want a number to distribute. They will be sent, post paid, for the following: 3 copies, 10 cents; 8 copies, 25 cents; 20 copies, 60 cents. Those wanting them will please send in their orders immediately.

Bro. Bashor closed his meetings in Waddam's Grove, Ill, last Sunday evening. The immediate results of the meeting were 21 baptized and two more applicants. He gave us a call Monday evening, preached to a well-filled house that night, and left for Waterloo, Iowa early Tuesday morning.

Recent news from Bro. Hope informs us that he has six more applicants for baptism, also a Baptist minister who was to have been baptized the 24th of this month. He is of the impression that the brethren will have to go to Denmark before the close of the season, as the prospects of building up a church, are now good. Bro. Hope intends to move up to North Denmark, believing it to be an excellent and promising field of labor.

Why I Left the Baptist Church, by Bro. J. W. Stein, is now ready for filling orders. It is a neatly printed tract, on good paper, stitched and trimmed and contains 16 pages. The tract has already had an extensive circulation, has accomplished much good, and should be carefully read by every Baptist in the land. Those who have ordered the tract, will have their orders filled immediately.

It will be sent post paid for the following: 2 copies, 10 cents; 6 copies. 25 cents; 25 copies, $1 00; 100 copies $3.50.

Two city preachers and a country minister chanced to meet at the same place, and all participated in the preaching services. The two from the city were very precise, having their well matured sermons quite systematically arranged under three divisions: *First, Secondly,* and *Thirdly.*

They being through, the country minister arose and said: I believe I will divide my sermon into three parts a so:

First. I take my text and begin.
Secondly. I will do the very best I can.
Thirdly. I will try and quit when I get through.

HICKORY GROVE FEAST.

The congregation known as the Hickory Grove church is about 14 miles west of Lanark. The congregation is not very large but seemingly consists of members who are awake to their several duties. Bro. David Rittenhouse, an aged veteran in the Master's cause, is their elder. They have two other ministers—Jesse Heckler and Geo. D. Zollars. The latter is better known to our readers as a poetic writer for our columns. Their feast commenced on Wednesday last, at one P. M. The weather being fair and the roads good permitted a large representation from adjoining congregations. A number of ministers were also present and officiated profitably in the public exercises

In the evening meal the entire house was filled with tables, thus having but little room for spectators. Things passed off pretty pleasantly with the single exception of some interruption from a storm in the evening Meeting closed the day following at noon. One was baptized.

REPLY TO ELDER ROWE.

In the first place I want to inform our readers how this discussion came up and who was its instigator Sometime last winter the *Baptist Battle Flag*, of Ray county, Mo., published an article stating that there was considerable resemblance between our people and the Campbellites. We published a short article, calling attention to the mistaken idea of the editor of the *Flag*, showing some thirteen points of difference between our practice and that of the Campbellites. This correction the editor of the *Flag*, Mr. Ray respectfully published. But there was in this city a Campbellite preacher—Eld Rowe, a gentleman of some knowledge, and an able speaker, who took the matter up and replied to the article through the *Carroll County Gazette*, a respectable weekly of this place. It will be observed that the matter in the begining was simply editorial courtesy between me and another editor in Mo; the correction as published in our paper cast no reflection on any party at all, it simply pointed out the difference between our people and the Campbellites in a kind and friendly manner. Now as this paper is to be pretty extensively circulated I will here reproduce the

THIRTEEN POINTS

of differences as pointed out in No. 6 of the present volume. It reads as follows:

"Mr. Ray makes quite a mistake, when he says that we resemble the Campbellites very much. It is true that we resemble them in several particulars but in many points there is as much difference as there well could be. The following, commencing with the action of baptism, is sufficient for the present:

1. We dip the candidate into the water *three* times, while they dip but *one*.

2 We use the *forward* immersion, while they use the *backward*.

3. They have the candidate *standing* when baptized, but with us he *kneels* in the water.

4 We practice feet-washing in the church as a religious rite, while they do not.

5. For the Lord's Supper we have a full evening meal, while they use simply the bread and wine and call that the Lord's Supper.

6. We partake of the bread and wine, in commemoration of Christ's death and suffering in the evening or after the close of the day, while they take theirs in the day-time, generally about noon.

7, Our people salute each other with a holy kiss, or kiss of charity, while they do not.

8. Our people anoint their sick with oil in the name of the Lord, while they do not.

9. Our sisters in praying or prophesying have their heads covered, while theirs do not.

10 They allow their members to go to war, fight and kill their fellow man, while we do not.

11. They allow their members to follow the vain fashions of the world, wear gold, silver, fine apparel and costly array, we do not.

12. Their ministers receive a salary for preaching, while ours do not.

13. They allow their members to join secret societies, while we do not.

The above thirteen points embrace the leading features of difference between the two orders of people, and are not intended to cast any reflection whatever upon the Campbellites, but show the people that their is not so much resemblance between us after all"

MR ROWE'S ARTICLE

was in reply to the above, claiming that I had assailed his people in my article, but I am satisfied no unprejudiced person will say that the article unduly reflected against the Campbellites. I then replied to the Elder through our own paper which brought out another reply from him through the *Gazette*. Then I commenced sending my replies to the same paper in order that the same readers might get both sides This was kept up till I went to the A M. But before going I wrote a reply to the Elder left it in the hands of the editors of that paper with the understanding that it should be published. On my return home, some three weeks afterwards the article was not yet published, and remained in the office till a few days ago when we sent up and had the article withdrawn, and now publish it in our own paper.

In doing this we set before the people a defense of our doctrine, and at the same time put into the hands of those brethren, who have not given the subject much thought, some arguments that may be of some benefit to them when they are required to defend the truth.

In former articles the following are some of questions presented to the Elder:

I.

Can the Elder find just one case of single immersion, within one thousand miles of Jerusalem before one thousand years after the death of Christ? I will agree to find trine immersion right in Jerusalem long before this time. The only way the Elder attempted to meet this question was by saying that "Paul fills the bill as to time and place." This is assuming the very thing to be proven. It is a fact that trine immersion was practiced right in Jerusalem at a very early day—this, we think, will not be called in question by any well read historian. But to place the matter beyond dispute we go right to Jerusalem and call on Cyril and let him tell the story. Cyril was born about the year A. D. 315, and was a priest in the church, right in Jerusalem—the mother church of the whole world.

Cyril says: "After these things ye were led to the holy pool of divine baptism, as Christ was carried from the cross to the sepulcher. And each of you was asked, Whether he believed, etc.; and made that saving confession, and descended three times into the water and ascended again;—and that water of salvation was a grave to you." [Pengilly on Baptism, p. 151.]

This is positive proof of trine immersion right in Jerusalem, which is one thousand miles nearer the birthplace of Christianity than single immersion can be found. The best evidence on this subject that we have at command goes to show that Spain was the birth-place of this innovator, and it was years before it began to spread. Not so with trine immersion; it was spread all over the greater part of Europe, some in Africa and extensively in Asia long before single immersion was ever dreamed of, saying nothing about its birth

It (single immersion) is then proven not to be Christian baptism from the fact that it was introduced in Spain, a thousand miles away from Jerusalem while on the other hand Christian baptism was introduced in Judea. This point is worthy of note and has a good deal in it. That we have trine immersion right in Jerusalem in the time of Cyril is a fact that will not be called into question. This being true there is one of two other things true: either trine immersion is the baptism practiced by the apostles while they were in Jerusalem, or else there was a change made after their time. Now if I prove that there was no change made in the mode of baptism then the Elder and his school are cornered and there is no getting out of it. In proof of no change in the mode of baptism during the third century, we call up Mr. Orchard, a learned Baptist historian of England. He says: "The most respectable historians affirm, that no evidence exists as to any alteration in the subject or mode of baptism during the third century" (History of baptists, Vol. 1, page 35).

The Elder will not say that trine immersion was not practiced in Jerusalem and he don't dare maintain a change was made, hence he with his school and theory is completely hemmed in.

II.

We next called on the Elder to find just one ancient Greek writer who says that Pauls *one baptism* (Eph. 4: 5) teaches single immersion. I will agree to find plenty of them who say it refers to trine immersion. This proposition is as fair as any thing can be, from the fact Paul wrote in the Greek language, and it is certainly evident the Greeks, understand their own language best. I maintain that the phrase

ONE BAPTISM

refers to trine immersion, while the Elder and his school maintain that it refers to single immersion. Now the way to settle this question is to appeal to competent scholars—men who understand their own language. Campbell says they, the Greeks understand their own language best, and more than this—the safest way to get the proper meaning of Greek words is to refer to native Greek scholars. When speaking of the

IMPORTANCE OF HISTORY

on this subject, Mr. Campbell says:

"History is a very authoritative commentator on language, as well as on men and manners. It sometimes enters into the philosophy and the philology of language, and decides the proper interpretation of words by showing, in matter of fact details, how these words were understood in days of yore. The historians tell us what the ancients did under the name baptism. They record certain facts and then call them by this word. They are, then, stronger proofs, to the great mass of society, than dictionaries, grammars, classics, translators, or any thing in the form of mere language. History is now the favorite, the growing favorite in all departments of philosophy. The history of nature is philosophy, the history of plants is botany, the history of animals is zoology, the history of man anthropagraphy, and the history of the church is Christianity. I mean the whole church, primitive, ancient, and modern. The history of baptism is therefore, the philology of the word. It is the history of the human mind on that subject—of all men, of all nations, and of all ages of the church." [Campbell and Rice's Debate, p. 247].

The above certainly demonstrates the importance of history and lexicons. But before filing my evidence the reader's attention will first be called to the way the Elder meets the question put to him. He maintains that the word *one* means *single* and the term *baptism* means *immersion* hence *single immersion*. This method of reasoning (?) evinces considerably more ingenuity than learning and in fact borders onto absurdity. In the Scriptures man and wife are said to be *one*. How would it sound to say man and wife are *single* Christ and the Father are also said to be *one*, but would venture to say they are *single*. "There are three that bear reccord in heaven, the Father, the Word, and the Holy Ghost: and these three are one." According to the Elder's way of reasoning (?) it should read: "and these three are *single*." *One* denotes *unity*; and this is the way it should be understood in the above Scriptures; and in like manner should it be interpreted in Eph. 4: 5. We now proceed to prove that the phrase one baptism, as used by Paul refers to

TRINE IMMERSION,*

and is the method that the ancient Greek scholars derived from the meaning of the term. Let it, however be borne in mind that it is the meaning of language that we are now discussing, one party believing that the language sustains single immersion while the other maintains that the evidence is on the side of trine immersion. The first author brought on the witness stand is

CHRYSOSTOM,

an eminent Greek scholar and preacher, who has born in the city of Antioch only 247 years after the close of the apostolic age, and lived and preached in a congregation that was founded by the apostles themselves. He says: "Christ delivered to his disciples one baptism, in three immersions of the body, when he said unto them, 'Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.'"

Our next witness is

THEOPHYLACT,

Archbishop of Achrida and a scholar of considerable ability. He uses the following language: "For one IMMERSION is spoken of, as also one faith, because of the doctine respecting initiation being one in all the church; which has been taught to immerse with invocation of the Trinity, and to symbolize the Lord's death and resurrection by the *three*-fold sinking down and coming up" (G. Visitor, Vol. 18, p. 15).

Not relying on ancient scholars alone, we deem it prudent to come down to modern times and call forward

ALEXANDER CARSON,

an eminent Baptist preacher and writer. He presents us with the following good piece of reasoning and facts: "The three immersions used by the ancients in the performance of the rite are called *tria baptismata, three baptisms,* that is, *three immersions:* for it could not be *three purifications:* it was only one purification. I am well aware that the three immersions may be called also one baptism. *My philosophy* can account for this. When they are said to be three baptisms the word is used in reference to the act of immersion; when they are called one baptism, the word is used in reference to the rite in its appropriated sense. The three immersions are, in the estimation of those who used them, only one rite, which was designated by the name baptism." [Carson on Baptism, p. 491.]

But that we may not be accused of partiality in the use of authors we will call forward a

CAMPBELLITE WRITER

by the name of R. L. Gault. In the June number of the *Christian Standard,* 1876, when commenting on Eph. 4:5 he, among a number of other good things, presents the following:

"I. Was he (Paul) arguing against sprinkling and pouring as baptism?

"The universal response must be negative. The sprinkler must say no or abandon sprinkling. The immersionist says no: for sprinkling and pouring were not at that time practiced as baptism.

"II. Was he arguing against re-immersion, or trine immersion?

"As in the former case, the universal response is negative. The believers in trine immersion must say no, for they believe it taught by the Savior and the apostles, and Paul would not oppose them. Those who reject trine immersion must say no, for they do not believe it tought or practiced in the apostolic age, and Paul would not oppose a nonentity. It is hardly admissible to suppose he anticipated an error." This gentleman's comment on the term one baptism is certainly good, and shows that the language cannot be successfully used against the three-fold immersion.

When we go to the Greek language that Paul wrote in, we have *en baptisma.* This phrase, all Greek scholars of antiquity, who have written on the subject, say refers to trine immersion. This fact the Elder has not met. He refuses to name even one Greek scholar of antiquity who says it refers to single immersion, and more than this, he will never do it. Those native Greeks who understood their own language best, by their writing and practice give it this meaning. Of course the Elder discards this line of evidence, for no other reason than that it is against his theory. Leaving the Greek he falls back on the phrase

ONE IMMERSION

as proof of his practice. I shall now examine this language and show that even it is against him. The term is not purely English, for *immersion* is Latin, or rather a Latin word Anglicized, and for its meaning we must appeal to Latin scholars, for it is evident that they understand their own language best. Jerome, a Latin scholar and translator and of considerable learning, when commenting on Eph 4:5,6 says: "We are thrice dipped in water, that the mystery of the Trinity may appear to be but one; and therefore, though we be thrice put under the water, to represent the mystery of the Trinity, yet it is reputed but one baptism" (Chrystal's Hist. of the Modes of Bap.). In fact all the Latin Fathers advocated the same, and the entire Latin church, for many centuries practiced the three-fold immersion. Now, what right has a man to go over to the Latin language and get a term, which Latin scholars say refers to trine immersion, and bring it over to the English as an argument in favor of single immersion? If the Eld. goes to the native Greek scholars he will find them all against him. If he appeals to the Latins they are not on his side. I therefore maintain that before he says "one baptism," which is Anglicized Greek, or "one immersion," which is Anglicized Latin refers to single immersion, he should produce his proof. If he maintains that *one baptism* refers to single immersion let him bring his Greek proof. If he wants to array his *one immersion* as proof let him bring forward his Latin scholars. Regarding this matter, all the ancient Greek and Latin commentators, translators lexicographers and scholars are on my side of the question; there is not one of them on the Elder's side.

Thus it is seen that the Eld. gets no support from either the Greek or Latin, hence we will come to the English and see whether this favors the gentlemen's position. To get *en baptisma* into pure English it would have to be rendered *one dipping,* for *one baptism* is Greek, and *one immersion* Latin. Now the issue, on this point, between the Eld. and I is this; He regards the term *one dipping* as an *argument* in support of single immersion, while I deny it being an argument. My reason for stating it is not an argument is predicated upon the fact that the word *dipping,* ending in *ing* as it does, is *admissible* of more than one action; and if *admissible* of *more* than one action it cannot be used as *evidence* of one action. This is the way with all the terms ending in *ing,* they are *admissible* of *more* than one act.

We further remark that *baptism* is the *name* of the ordinance known as Christian baptism. It is called *one* baptism for the simple reason that it is not more. Hence this term *one baptism* is the name of the thing after it is made. But the question is, how is it made? We know what it is called when finished, but to learn how to put it up—how to perform it we go to Matt. 28:19. Here it is said: "Go ye therefore, and teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit." This tells just how baptism is to be performed, and whatever is here taught is the mode referred to by Paul when he says *one baptism.* Our faith is called *one* faith for the same reason our baptism is called *one* baptism, and for the same reason the Father, Son and Spirit are called one; but when it comes to telling what it takes to constitute this one faith then we find out it is *triune,* for it is a faith in three persons, and no living creature in heaven or earth can believe in three persons without a triune faith. Our *one Lord,* spoken of in the same verse, is trine for evidently He cannot be our Lord in a full sense to the exclusion of the Father. Our Lord, when taken in the sense of unity is a *triune* Lord i. e three in one.

We will now proceed to enter into an examination of

THE COMMISSION

and see whether it favors single or trine immersion. We have already shown that Paul's one baptism cannot be used as an argument in defense of single immersion, from the fact that all ancient Greek antiquity is against that position; and the Latin is on our side, while the English and good, sound reasoning support our position. If it can be proven that the commission teaches trine immersion then we have double evidence on our side.

1. We have found trine immersion in Jerusalem, the mother church of the whole world before any permanent change was made in the mode of baptizing. This is more than any man can do for single immersion.

2. It has been seen that the term *one baptism,* as interpreted by the best scholars of antiquity is decidedly in proof of trine immersion.

3. The Anglicized form *one immersion,* in Eph. 4:5 contains more evidence for trine immersion than it possibly can for single immersion.

4. And next week, if we can get a little time to write the matter up, we purpose showing that the commission, Matt. 28:19 teaches trine immersion.

SHOULD WE REMEMBER?

THAT depends entirely upon what it is. If we hear and see evil, we should not remember it, but forget it as soon as possible. If we are inclined to disobedience, we should forget it, and obey at once.

But then there are many things which we should remember. The Bible is a book, made up of a vast number of truths. These we should try to remember. They supply the Christian with armor, hence he cannot afford to lose them.

The minister is commanded to "rightly divide the word of truth." A self-denying, heaven-born minister will always try to divide the truth properly.—Now the question arises, should we remember the divisions? If it is right to "rightly divide the word of truth," it is also right to remember it. The object of the ministry is, to give the people an opportunity to remember the truth that is rightly divided. To listen to the truth and then go away and forget it, is permitting the fowls of the air to pick up the good seed. But another question arises: "How can we best remember it?" This is the important question.—The best way for any one to remember those truths, delivered by a minister, is to write them. I do not mean, that he should write all the preacher may say, but the points he may make. I have found that by a little practice, one is enabled to gather, not only points which the minister makes, but his own mind is made fruitful, so that new truths may appear for writing. I would love to see more writing done in the assembly, for I am inclined to think if there were, there would be more remembering, and if there were more remembering of the rightly divided truth, there would be more real piety and Christian wisdom. We hear good, wholesome truths, go our way and straightway forget them. This is wrong, and whatever is wrong should be made right. I would urge therefore, that each one, who can at all, furnish himself with a small blank book and pencil, and when the minister makes a point, jot it down in your own words and as briefly as possible. Perhaps, when you get home, and look over your lesson, you may still see other beauties, other gems in the subject discussed, and the lesson can be extended during the week. In this way, the truth you hear, will not be forgotten, and if not forgotten, will do you good. If there be a better way of remembering the rightly divided word of truth, I shall be glad to learn it, for I always prefer the better way.

E

NON-CONFORMITY
TO THE WORLD.

BY J. W. STEIN.

"Be not conformed to this world, but be ye transformed by the renewing of your mind."—Rom. 12: 2.

NUMBER XII.

FASHIONABLE *dressing with its attendant parades indicates an utter ignorance, inapprehension or want of appreciation of one's true nature and condition.*

I cannot better express my mind on this point than to quote some remarks of an ancient father, viz: Gregory of Nyssa. He says: "He that looks to himself, and not to the things that are about him, will see little reason to be proud, for what is man? Say the best of him, and that which may add the greatest honor and veneration to him, that he is born of nobles; and yet he that adorns his descent, and speaks highest of the splendor and nobility of his house, does but derive his pedigree from the dirt: and to inquire more narrowly into the manner of his being born into the world common with other men, were to uncover what shame and modesty require should be concealed in the profoundest silence. And dost thou not blush, thou statue of earth, who art shortly to be crumbled into dust; who bubble-like containest within thee a short-lived human? Dost thou not blush to swell with pride and arrogance, and to have thy mind stuffed with vain, idle thoughts? Hast thou no regard to the double term of man's life, how it begun, and where it will end? Thou pridest thyself in thy juvenile age, and flatterest thyself in the flower, the beauty and sprightliness of thy youth, that thy hands are ready for action, and thy feet apt to dance nimble measures; that thy locks are waved by the wanton motions of the wind, and a soft down overgrows thy cheeks; that thy purple robes put the very roses to the blush, and thy silken vestures are variegated with rich embroidery of battles, huntings, or pieces of ancient history; or brought down to the feet, artificially set off with black, occasionally made fast with strings and buttons. These are the things thou lookest at without any regard to thyself. But let me a little, as in a glass, shew thee thine own face, who and what thou art: hast thou not seen in a public charnel-house the unveiled mysteries of human nature; bones rudely thrown upon heaps; naked skulls, with hollow eye-holes, yielding a dreadful and deformed spectacle? Hast thou not beheld their grinning mouths, and ghastly looks, and the rest of their members carelessly dispersed and scattered? If thou hast beheld such sights as these, in them thou hast seen thyself. Where then will be the signs of thy present beauty, that good complexion that adorns thy cheeks, and the color of thy lips, that frightful majesty, and supercilious loftiness that once resided in thine eyes, or thy nose that once beautifully graced thy cheeks? Where are thy locks that were wont to reach thy shoulders, the curls that used to adorn thy temples? What are become of those arms that used to draw the bow, those legs that used to bestride thy horses? Where is the purple, the silken garments, the long robe, the belt, the spurs, the horse, the race, the noise, and prancings, and all the rest of those things that now add fuel to thy pride? Tell me where then will these things be, upon the account whereof thou dost now so much boast and bear up thyself? Was there ever any dream so fond and inconstant, any thing more fantastic that ever appeared to a man asleep? What shadow was ever so thin, so incapable of being grasped within the hollow of the hand, as this dream of youth, which at once appears and immediately vanishes away." (Cave's Prim. Chris. pp 180, 181.)

Tertullian referring to the *impiety* of foolish dressing says: "We are not to seek after neatness and plainness beyond what is simple and sufficient and what pleases God; against whom they offend who are not satisfied with His workmanship." Cyprian supposes God might well address such persons thus: "This is not of my workmanship, nor is this our image and likeness; thou hast defiled thy skin with false composition, changed thy hair into an adulterous color, thy face counterfeit, thy shape corrupt, thy countenance quite another thing; thou canst not behold God, thine eyes not being the same which God created, but which the evil spirit has injected; thou hast imitated the fiery sparkling and glittering eyes of the serpent; of thine enemy hast thou learned to be overtrim and neat and with him like to receive thy portion." Peter of Antioch addressing one who sought to make herself considerable in his sight by her jewelry and rich robes, said: "Tell me, daughter, suppose an excellent artist having drawn a picture according to all the laws and rules of art, should expose and hang it forth to view, and another rude and unskilled bungler coming by, should find fault with this excellent piece, and attempt to amend it, draw the eye-brows to a greater length, make the complexion whiter, or add more color to the cheeks; would not the true author be justly angry, that his art was disparaged and undervalued, and needless additions made to the piece by an unskilled hand? And so it is here; can we think the great Artificer of the world, the maker and former of our nature, is not, and that justly, angry, when you accuse his incomprehensible wisdom and perfection of unskilltulness and want of knowledge? for you would not add your reds, whites, or blacks, did you not think your bodies need these additions; and while you think so, you condemn your Creator for weakness and ignorance: but know that He has power answerable to His will, and, as the Psalmist tells us, the Lord has done all things as He pleased; and He that takes care of what is good for all, would not give what is evil and hurtful unto any. Corrupt not therefore the image of God, nor attempt to add what He, in His infinite wisdom, thought not fit to give: study not to invent this adulterate beauty, which even to chaste persons proves a cause of ruin, by becoming a snare to them that look upon it." (Idem. pp. 200–201.)

Ambrose speaking of the *duplicity* of character which artificial dressing involves says: "Women, in their fear that they may not prove attractive to men, paint their faces with carefully chosen colors, and then from stains on their faces go on to stains on their chastity. What folly it is to change the features of nature into those of a painting, and from fear of incurring their husbands disapproval, to proclaim openly that they have incurred their own. For the woman who desires to alter her natural appearance pronounces condemnation on herself, and her eager endeavors to please another proves that she has first been displeasing to herself. And what testimony to thine ugliness can we find, O woman, that is more unquestionable than thine own, when thou art afraid to show thyself? If thou art comely, why dost thou hide thy comeliness? If thou art plain, why dost thou lyingly pretend to be beautiful, when thou canst not enjoy the pleasure of the lie either in their own consciousness or in that of another? For he loves another woman, thou desirest to please another man, and thou art angry if he love another, though he is taught adultery in thee. Thou art the evil promptress of thine own injury. For even the woman who has been the victim of a pander shrinks from acting the pander's part, and though she be vile, it is herself she sins against and not another. The crime of adultery is almost more tolerable than thine, for adultery tampers with modesty, but thou with nature." (Christian Doctrine pp. 160, 161.)

WE'LL WISH THEN.

THE hope of most persons amounts to only a wish. I wished to-day that we had our corn planted. Then I thought, what a meagre wish that is. — Why not wish the crop was raised and in the crib, and fed to a hundred fat steers, and that the steers were sold, and the money in my pockets.

Well, wishing won't make it so, but the proper action, properly directed, gives a reasonable hope that such an end might be attained. If we continue planting, we will get done and then I have my wish; but how can we hope ever to get our corn planted unless we keep the planter rolling till we get done. Then you will say: If you wish your corn was planted, plant on and you will get your wish."

Well, thank you; I always feel grateful for good advice. But I've heard some bigger wishes than mine. Byron said, his life had little of good but its ending; and the child's wish, that I heard long ago in my school-days, might give the sum of our earthly hopes in a nut shell:

"I wish, I were but in my grave,
And all my trouble done."

The big wishes however, I have heard have gone much further. They have entirely supplanted hope, and arrogated to themselves all of its blessed prerogatives. Upon the same principle, that I wished my corn was planted, many are wishing for heaven and all its eternal enjoyments. As if trying to out-do each other, some of you are making wishes, tall enough to reach the skies and broad enough to cover the whole field of God's covenant and mercy. Now, will you take the medicine you prescribed for me? If so, you may wish on, it shall be well.

Do you wish to know the Lord?

"Hereby we do know that we know Him, if we keep His commandments" (1. John 2: 3).

Do you wish to have the love of God perfected within you?

"Whoso keepeth His word, in him verily is the love of God perfected" (1. John 2: 5).

Do you wish to save your souls?

"Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls" (Jas. 1: 21).

Do you wish to know the true doctrine?

"If any man will do His will, he shall know of the doctrine" (John 7: 17).

Do you wish that Jesus Christ should be the Author of your salvation?

"Being made perfect He became the Author of eternal salvation to all them that obey Him" (Heb. 5: 9).

Do you wish to be likened unto a wise man?

"Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man" (Matt. 7: 24).

Do you wish to be the servant of God?

"Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey" (Rom. 6 16).

Do you wish to make an acceptable sacrifice to the Lord?

"To obey is better than sacrifice, and to hearken, than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry" (1. Sam. 15: 22).

Do you really wish to love the Lord Jesus Christ?

"He that hath My commandments and keepeth them, he it is, that loveth me" (John 14: 21).

Is it really your wish to dwell with God and the Lord Jesus Christ?

"If a man love me, he will keep My words, and My Father will love him and we will come unto him, and make our abode with him" (John 14: 23).

Do you wish to hear the conclusion of the whole matter?

"Let us hear the conclusion of the whole matter! Fear God and keep His commandments; for this is the whole duty of man. For God will bring every work into judgment with every secret thing, whether it be good, or whether it be evil" (Eccl. 12. 13, 14.

J. L. SWITZER.

For The Brethren at Work

AN ADMONITION.

BY AMOS CHAMBERLIN.

THAT we are living in a fast religious age is beyond contradiction, and that we are living in the last days and near the closing up of the dispensation must also be evident to all who observe the signs of the times, and who read such passages of Scripture as Matt. 24. 10, 11, 12, and other portions of the same chapter, and 2nd Tim. 3: 1, 2, 3, 4 and part of 5th verses.

We see wickedness on the increase, we find "brother betraying brother," men are "proud, blasphemers, lovers of pleasure and of self more than lovers of God," and manifest a disposition to not "endure sound doctrine." Yea, our hearts are pained at the thought that there are those among the Brethren who desire to follow the world in these things instead of that "charity that thinketh no evil." We see a spirit of envy and a desire for the friendship of the world, and, in the language of a brother, a desire to "go with the world a little," forgetting that the "friendship of the world is enmity with God." Yes, and for the sake of gain by the applause of the world, the professed followers of Jesus, will join in with the giddy throng in sneering at and in making sport of their less-conformed-to-the-world brother or sister. We know of those who have "named the name of Christ," who are ever ready to laugh and scoff at those who are trying to live according to the requirements of God's will, and again we see many in the church to-day whom the apostle would call "whisperers," who are ever ready to calumniate those who are absent, by hinting that they know some evil about them, or perhaps by saying brother so and so is a very good fellow *but*—. And should some worldling make some derogatory remarks about some plain brother, they will sneer and smile, as much as to say, we think so to; and again, there is another class that Paul calls backbiters. Right here let us all stop and consider what is backbiting? Let us ask ourselves the question, Do I speak evil of my brother and calumniate him behind his back? whilst to his face I am all smiles and fair words, thinking I can deceive him thereby.—Oh, let us look well to this matter, for if we can succeed in deceiving our brethren thus, there is One who beholds this hypocracy whom we cannot deceive.

The apostle John tells us, "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" (1 John 4: 20). And if we slander our brother we certainly do not love him.—Let us all remember, this world is not our home, but soon, perhaps, we shall be called from the stage of action, and then we must meet him whom we have scorned and scoffed and sneered at. Yes, there in the presence of the Judge of all the earth we must meet, and oh, if the Judge should point to that word that will judge us in the last day, and we see in bold characters such words as these: "Inasmuch as ye did it not to one of the least of these, ye did it not to me" (Matt. 25. 45). Oh, dear reader, when your scoff and sneer at even the least of Christ's disciples, you are scoffing and sneering at Jesus. And to you, dear brethren and sisters, let whom will point the finger of scorn, we will press on, remembering that Jesus said: "Blessed are ye, when men shall revile you, and persecute you, and say all manner of evil against you falsely for my sake * * * * for so persecuted they the prophets which were before you" (Matt. 5: 11, 12). "If the world hate you, ye know it hated me before you, if ye were of the world the world would love his own" (John 15: 18, 19). The beloved disciple says. "Marvel not, my brethren, if the world hate you" (1 John 3: 13). Again, Paul, in his second epistle to Timothy, 3rd chapter and 12th verse, says: "Yea, and all that will live godly in Christ Jesus *shall* suffer persecution." Mark the emphatic declaration of Paul, you who are courting the friendship of the world. Paul's language implies that those who do not suffer persecution, do not live godly. Let us not be frightened by persecution, but let us rather rejoice that we are found worthy to suffer reproach for Christ's sake.

Croton, New Jersey.

For The Brethren at Work

TO THE YEARLY MEETING AND HOME AGAIN.

ON the morning of the 18th ultimo, in company with two brethren, in a private conveyance, I started for our late Yearly Meeting, being but seventy miles west of this place. The day was one of beautiful sunshine, and quite warm for the month of May. But the ride was a very pleasant one, the more so because of a number of carriages being in company. We passed over beautiful landscapes with its green grass and growing grain, promising a bounteous harvest. The mountain scenes were sublime, and much enjoyed, and brought to my remembrance that strain of Nature's language,

"The hand that made us is Divine."

How can men see the works of our God and not praise Him? Everywhere are the evidences of His existence and His goodness.

Passing north from Everett (Bloody Run) we arrived at Elder Jacob Steel's home at night fall, Saturday evening, where a number of brethren and sisters were stopping, some known and some unknown. I was pleasantly surprised here to meet our dear brethren Moore and Eshelman, and enjoyed their genial and fraternal company. In the evening brother M. preached in Steel's meeting-house to an attentive audience. The subject was *the Bible* and was made quite interesting. Next morning, Sabbath, brother David Long of the Manor church, Md., preached an earnest and practical sermon. In the afternoon two of our number passed from Woodcock Valley to the Yellow Creek district, commonly called Morrison's Cove, and we came on the meeting ground toward evening. Being so kindly and earnestly invited to a dear old brother's house near by, we put up. From here we attended meetings for preaching four evenings.

Monday was a glad day for the brethren and sisters—meeting acquaintances and making new ones. It is better enjoyed than described, Tuesday morning the Council opened, and now for three and one-half days the brethren labored for the welfare of the church—the longest session known in the history of our fraternity.

On my return home I found plenty of accumulated labor. But such is life to willing hearts and ready hands.

A few observations and then I have done. I was much better pleased with my visit to Yearly Meeting than I had anticipated. The young spirit of progress so naturally coveting the ways of the world did not raise its head as high as usual. It was certainly a successful meeting for the vindication of our peculiar doctrine and self-denying principles of the Gospel of Christ. Former decisions of essentiality and Gospel consistency made in the fear and wisdom of the Lord have been reaffirmed. If this should not have been the case, where would our beloved Zion soon be? We answer,—*With the world* and *after the world.*

May the Lord help us to grow in grace, and say as did the primitive disciples on one occasion "The will of the Lord be done." It was a "little thing" but in the fear of God they consented, and it was well. So may it be with us that we may bring every thought into the obedience of Christ

The doctrine and government of the church is all right, not man-made but God-given. It becomes us to exemplify it daily. A brother said: "The doctrine is good but the *practice* is so poor." O brethren let us begin right at home and carry it out, and then no one can say the practice is poor. Our Elders meet thus annually to keep the church in good order according to the Gospel, and now shall we not labor with them in carrying out their good advices? Many prayers were offered in our land for our brethren in Yearly Meeting, tears of sympathy and anxiety were shed, much labor was done and expense incurred, what for? For the good of the church throughout this great country. Now, brethren and sisters, young and old, rich and poor, wise and unwise, one and all, let us put the decisions into practice, not grudgingly but willingly and try them, see if there don't come a "time of refreshing from the presence of the Lord." Differences will vanish, and oneness and brotherly kindness will flow as rivers of peace and life.

"Then each can feel his brother's sigh,
And with him bear a part;
And sorrow flow from eye to eye
And joy from heart to heart"

Your unworthy brother,

D. B. MENTZER.

For the Brethren at Work.

A DEFENSE OF THE DOCTRINE OF NON RESISTANCE.

BY D. E. PRICE.

WE are aware that we come in contact with popular Christianity when we undertake to write or speak upon the subject now under consideration; nevertheless if it be the doctrine of Jesus, it ought to be defended; if not taught in the Bible let it fall; for nothing has any saving virtue but that which is taught by the Holy Scriptures.

We conclude the reason why this doctrine is set at naught by the great majority of Christian professors is, because it strikes right at the root of our carnal natures. In treating upon this subject, it is necessary to keep distinctly before the mind the two kingdoms; one of the world, and the other of Christ; hence Jesus says in His high-priestly prayer to His heavenly Father: "They are not of the world, even as I am not of the world" (John 17: 14, 16). And again: "These things I command you, That ye love one another. If the world hate you, you know that it hated me before it hated you. If ye were of the world, the world would love his own; but because you are not of the world, but I have chosen you out of the world, therefore the world hateth you" (John 15: 17, 18, 19). And again, when He was brought before Pilate, the Roman governor, He said: "My kingdom is not of this world, if my kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews: but now is My kingdom not from hence."

The above scriptural quotations show conclusively that the follower of the humble Jesus is no more a citizen of this world; but is said to be a stranger and pilgrim on earth. Hence the propriety of the language of our Savior: "Ye have heard that it has been said: An eye for an eye, and a tooth for a tooth. But I say unto you, that you resist not evil. But whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also" (Matt. 5: 38, 39, and 40).

Again, "Ye have heard that it has been said, thou shalt love thy neighbor, and hate thine enemy; but I say unto you: Love your enemies, bless them that curse you, do good to them that hate you, and despitefully use you and persecute you; that you may be children of your Father which is in heaven; for he maketh his sun to shine on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have you? Do not even the publicans the same?" (Matt. 5. 43, 44, 45, 46).

A few quotations from the epistolary writings will suffice for the present.—The apostle Paul in writing to his Roman Brethren says: "Dearly beloved avenge not yourselves, but rather give place unto wrath; for it is written: Vengeance is mine, I will repay, saith the Lord. Therefore, if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good" (Romans 12: 19, 20, 21.

And also in writing to the Ephesians, he commands them, to "put on the whole armor of God," that they may be able to stand against the wiles of the devil. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. 6: 11, 12).

Again, in writing to the Corinthians he says: "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself, against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (2 Cor. 10: 4, 5).

The foregoing passages of Scripture prove conclusively that the child of God has no right to defend himself against his enemies, either by physical force, or by the power of the law. The only successful means that we have to conquer our enemies is the power of love. We may by physical force, or by the civil powers overpower them and bring them into subjection, but they are our enemies still. For instance, take for example the late rebellion which is fresh in the mind of every one. The Southern confederacy was subjugated and brought under; but the same bitter, hostile feeling exists now with a great majority of them, as much as it ever has; they are just as much at enmity to the government as they ever were; but if we can conquer through love, they are no more our enemies, but our friends; hence overcome in the fullest sense of the word.

We have nothing to say against the man of the world, who takes up the carnal weapon in defense of his country; for it is perfectly consistent for every man to help sustain the kingdom under which he lives. But for a man who professes to belong to the peaceable kingdom of the Lord Jesus Christ, in the face of the teachings of his Divine Master, the united councils of the apostles, and even reason, to justify self-defense either in a personal or national sense; is too inconsistent for any rational, unbiased mind to accept.

It is true, God allowed and even commanded war sometimes under the former dispensation; but right here we want to show the inconsistency of our war Christians. They went back to the law, to justify war, but they should have remembered that the same law justified and commanded slavery as well as war; but the perfect law of liberty under which the Christian lives, forbids both.

In the primitive ages of Christianity it was never allowed for a Christian to take up the sword; and just as soon as a person embraced the Christian religion, even if he were a soldier, he refused to bear arms any longer, and the principal argument produced was, I am a Christian, and therefore I cannot fight.

This state of things existed until the Emperor Constantine embraced the Christian religion. He became so zealous in the cause of Christ, that he put the sword into the hand of the Christian, and tried to compel all men by the force of arms to profess the Christian name; which all know, was the beginning or rise of the Papal church, and Papal persecutions. We imagine we hear some say, we agree that it is wrong to take the carnal weapon, to defend or propogate our holy religion, but we cannot see any wrong in defending our country; and for their justification refer to the 13th chapter of Paul's epistle to the Romans, which they produce as their stronghold. Let us examine the Scripture under consideration for a few moments. "Let every soul be subject unto the higher powers For there is no power but of God: the powers that be, are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God; and they that resist, shall receive to themselves damnation." "There," says one, "if the government calls on me to take up arms in its defense, I dare not resist, but must be subject and go into the army and take the life of my fellow-men."

But when we come to investigate the subject more closely, we find that brother Paul does not say, Let every soul be subject to the higher power, or the power under which we live; but "the *higher powers*" which is more than one power.

Now he who knows anything about the science of language, ought to know, that the apostle had no more allusion to the power under which we live, than he had to some other power; hence we can come to no other conclusion, than that Paul meant just what he said, that we have no more right to resist a foreign power, than we have to resist the government under which we live; they all belong to the higher powers, and we must render passive subjection to them all. What we mean by passive subjection is this. When the government requires anything of us that is contrary to the teachings of the Gospel, we cannot render active obedience by taking up arms, but we dare not resist, hence we must give our property, or even our lives, if demanded in lieu of our service. When we once admit that we cannot defend or propogate our holy religion by the use of arms, it appears almost unnecessary to undertake to prove that we should not do it in defense of our lives, or the government; for reason ought to teach us, that, if we dare not, by the force of arms, defend that which is said to be of greater importance than the whole world, we should not in defense of that, which our Savior commanded us to forsake, if we would be his disciples.

The apostle says: "Let every soul be subject unto the higher powers." We want to make the distinction between being subject *unto*, and being a subject *of*. As long as we render a passive subjection to the powers that be, we can consistently say, that we are subject unto the higher powers: but as soon as we render active service, either by force of arms only, holding official positions, we become identified with the higher power, or the kingdom of the world; and hence we virtually belong to the power that uses the sword; and are no more subjects of the higher power.

We all know that it is contrary to the laws of nations for any person to be a citizen of two kingdoms, two governments at the same time; for as soon as he leaves the first, and takes oath of allegiance to the second, he loses his citizenship in the former; but if a foreigner comes to this country and does not comply with the laws of naturalization, he is still held a foreigner; he has all the rights of a citizen with two exceptions; he cannot be forced into the army, neither is he allowed the privilege of holding office.

So we, who have renounced the world, and have made the solemn vow in our holy baptism, to live faithful to the laws of the kingdom of Christ until death, are no more recognized as citizens of the world; but are strangers and foreigners, our citizenship being changed through faith and obedience into the kingdom of God's dear Son; hence we have all the privileges of a foreigner in this world, and no more, i. e. we can live under their protection as far as granted us, but have no right to force our claims, either by the use of carnal weapons, or by law, and have no right whatever to engage in the political movements of the world.

When Jesus was conversing with his disciples in regard to the destruction of Jerusalem and the dispersion of the Jews as a nation, he did not say to them, "Take up arms, and defend your holy city against the invasion of the Romans;" but, "when you see Jerusalem encompassed with armies, flee to the mountains," get away from the field of carnage and bloodshed! I have called you unto peace, hence do not imbrue your hands in the blood of your fellow-men!

We have in our weakness tried, to give you a few testimonies in favor of the subject. We will now give a few examples and come to a close.

When Jesus was apprehended by wicked hands, and condemned to the cross, he did not call for vengeance upon His enemies; but he lived out the doctrine which he taught, by praying for them, saying: "Father forgive them, for they know not what they do" (Luke 23. 34). And likewise Stephen, the first Christian martyr, when he was being stoned to death, was moved by the same spirit, (for it is said: "If any man have not the spirit of Christ, he is none of His"—Romans 8: 9) to cry out: "Lord, lay not this sin to their charge" (Acts 6: 7). There might be abundance of testimony produced yet, by precept and example, but we think we have sufficient to convince any unprejudiced mind.

Dear brethren, let us try to be a more consistent people, and live out more fully the holy doctrine of Jesus, which we profess; and not give the world occasion to speak reproachfully of us. However if we are reproached for the name of Christ, "we need not be ashamed; but can rejoice and be exceedingly glad, for great is our reward in heaven. On their part he is evil spoken of, but on our part he is glorified."

Mt. Morris, Ill.

CORRESPONDENCE.

THE CHIPPEWA CONGREGATION.

THE Chippewa congregation, located principally in Wayne Co., Ohio, and consisting of about 300 members, and scattered over a large territory, met in council on the 29th of May, and agreed upon a division of the congregation in three parts.

The divided congregation, as it now stands, consists of the *Chippewa* congregation in the north, embracing the Beech Grove meeting-house, has Bro. George Irvin for its elder, and one minister in the second degree, six deacons and over one hundred members.

The *Orrville* congregation on the east has Bro. J. B. Shoemaker for its preacher, and three deacons and about eighty members. The Sepo Valley meeting-house, built and owned by the Brethren and River Brethren, and the Leisure meeting-house, a union house for all denominations, fall to this denomination.

The southern part is the *Wooster* congregation, and includes the Paradise meeting-house, owned by the Brethren and River Brethren, and the Moscow meeting-house, in which the Brethren have an interest. The ministerial force in this congregation, brethren Cyrus Hoover, David M Irvin and David M Smith, with three deacons. The division gave general satisfaction and we hope will result in the advancement of the glorious cause of Christ in this part of the moral vineyard. E L YODER.

Madisonburg, O., June 4th, 1877.

FROM DENMARK.

ASSENS, May 28th, 1877.

Dear Brethren:

THE information from the District of Northern Ill, received and shall be carried out accordingly. Glad to see and hear that the cause of Jesus is prospering so well with you. In North Denmark the work is also moving onward six persons having made application for baptism, but were waiting for the information which has now been received from you

I have concluded to move to North Denmark the first of July, and likely none will be baptized until we get there and settled. The prospect of moving there has greatly encouraged our friends and members Would have moved there ere this if I could have secured a place to live, and had been assured that my agreement with the Brethren to locate near Germany was not binding

Times here are very hard. Many cattle died for the want of food, the winter having lasted long and feed was scarce. Corn is being imported from America and sold for $1.25 per bushel. Straw sold for about two cents per pound.—Work scarce, prices of all things high, made trying times for many. At present the weather is fair, and the crops may be good.

The war in the East does not affect us directly, but our peaceable nation is rent in parties almost angry enough to cause revolution This is the appearance of things all over Europe; all are affected by the war spirit, war being the principal theme. Yet under all these circumstances, we are glad that the truth can be heard. Our tracts have accomplished a great deal of good,—far more indeed than any living messenger can do. Our bitterest opposers are our Baptist friends, (all others admit the doctrine to be true), mostly because their baptism is classed with other innovations, and because their succession to John the Baptist is proven to be only assumption.

We need the earnest prayers and active help of all those who feel it a duty to bear testimony to the truth which we believe. O brethren and sisters on your knees remember us, for our work is great, our dangers, trials and temptations innumerable. Our members here are faithful, patient and active, and help me much. The Lord bless you and us evermore. Our address in the future will be: Stenum, Bronderslev Station, Wensyssel, Denmark, Europe.

Fraternally, C. HOPE.

FROM TEXAS.

Bro. Eshelman:

THROUGH the goodness of God, I desire much to write a few lines. April 24th, my brother Jacob, with his family, arrived in Clarence, Cedar Co., Iowa; stopped with our sister who now lives in town. He was not there very long until, to my great surprise, we learned he intended going to Texas, wanting me to go with him. I could not think of the like at first, still having some pretty great fears and doubts about this State in reference to the people, as it has not generally had a good name.—We left Iowa rather hastily, my brother having been there only about one week, and he seemed to be in a hurry to get started. It was through a dear friend and acquaintance of ours that my brother was influenced to come here. This friend left Penn. a short time before my brother. After his arrival, he soon wrote encouraging letters. We have been greatly disappointed in finding it so favorable as to the people here. They must certainly have been making great changes of late; of course this part is getting pretty well settled, it being the central part.

I was thinking to-day if only some of our dear brethren in the East were here they would do well, both in temporal and spiritual matters. There are certainly great fields of labor here for the true followers of Christ. I have been feeling somewhat at a loss through the absence of our dear brethren and sisters also in not getting to our meetings, but your comforting paper has been reaching us for some time back. I want to attend to spreading them as we get through with them. A few copies have been given away. I hope and pray the time will speedily come when our dear brethren and sisters will be known in the State of Texas as well as any other; so let us not forget Texas. It certainly has a very mild climate. The fresh and almost constant breezes make it so refreshing.—Splendid land offered at three, four and five dollars per acre. It is certainly a good farming country from what I have seen, good farmers are what is needed here. Grain looks well except corn, which is very much back on account of the wet and backward season. Harvest is here now; peaches are very plenty, some ripen in this month. Peaches, plumbs, grapes, figs with some other smaller fruits do well. Now, Bro. Eshelman, I am anxious to know if there are any of our speakers in the State of Texas; also members, how many and where; if you know of any I would like to hear from you.

At present our friend, Charles Hess, brother Jacob and myself are living in the town of Bremond, all together in a comfortable house for Texas; we are getting along well and think the time spent, since together here, has been pleasant and very profitable. This is a pleasant town, the country surrounding very beautiful. We think of remaining together the greater part of the summer. My brother intends going East this fall. His wife and little boy, who are spending the summer in Cedar Co., Iowa, also intend to return East about the same time, but think they will not remain there long.

Through the unbounded goodness of God, if we are spared until Fall, think we can tell much more about the country, and also the people.

JOSEPH HOWE.

Bremond, Robertson Co., Texas.

[In answer to your query as to whether there are any ministers and members living in Texas, I will say that Bro. Henry Troxel, a minister, with several other members, live at Gordonsville, Grayson Co., Texas.—ED.]

CHURCH NEWS.

From Mt. Carroll, Ill.—*Dear Bro. Moore:*—We have reason to say that the Lord is still working with us in the good cause, as during the past Winter and Spring there have been quite a number added to the church here by baptism which have already been reported to the BRETHREN AT WORK, and on yesterday evening there was one more made willing to forsake sin and join in with the people of God. For some time he has been confined to his bed by afflictions which the flesh is heir to in this world. Late in the evening his wants were made known and the members, so far as possible, were called together for counsel, and as he urged the matter strongly, saying that he did not want to wait till another day, Bro. J. B. Shirk was sent for and by the aid of other brethren *he was helped from his bed to a carriage,* from thence to the water, where, though it was between the hours of eleven and twelve o'clock at night, there had assembled quite a crowd to witness the ceremony, which was performed with ease and in good order when he seemed to get stronger, and when in his bed again he said, "Now it is all done, if I am to die I can die in peace, oh," said he, "let all take warning and not put it off till so late as I did, if I could only, warn all to flee the wrath to come." This was a joyful little meeting, as he has been weighing the matter for many years, and now, as he has made the good choice, we all feel to rejoice with him and to take courage and go on in the good work.—May the Lord keep us all faithful.

NOAH BLOUGH.

From Allison, Ill.—*Bro Moore:*—We have good news to write to you.—Our old brother, John Metzger, came to us the 12th of May. We held a council, the result of which gave general satisfaction; one reclaimed at said meeting. We then held meetings, at night only—except on Lord's day—during the week, and the next Sunday. On Saturday Bro. Hendricks came to us; so they continued with us the next day. The brethren preached, in all, ten sermons to us. During the meeting twelve persons were baptized according to Matt. 28: 19, and one applicant to be baptized at some future time. Others are almost persuaded to follow Jesus our Savior and thus be Christians. We hope the dear old brethren will come to us again soon and before the good impressions made on the people wear away; (by this statement we would not exclude other ministers from coming). We desire you to publish this so that others may rejoice with us. Yours in the hope of eternal rejoicing. J. H. JELLISON.

June 9th, 1877.

From New Enterprise, Pa.—*J. H. Moore:*—As I was requested by Bro Eshelman to send some church news occasionally from this part of God's moral vineyard, I will now try to do so. In the first place, I will state that we had our Communion meeting appointed on the 12th inst., and on the 7th prior, we had our council meeting. Everything passed off in a godly order I think, but we lost one member, and I think we all felt sorry for it. At the council meeting we came to a unit to hold a choice for a speaker, so we set the time on the day after our Love-feast,—and just here I would say, I think we had surely a feast of fat things. We had the house where the A. M. was held about full of members, and everything passed off in the best of order. It was really heaven-like I think, although we cannot imagine how it is in heaven, but there is one thing we do know, that it far exceeds our feasts here. There were seven baptized on the day of the feast, for which we rejoice and must believe the angels in heaven also rejoiced. We held our choice on the day set and the lot fell on brother Charles F. Buck, and now may God be with him and give him wisdom and understanding so he may be the cause of bringing many souls to Christ, that when his labors are ended he may receive a crown with many stars, is my prayer. NOAH B. BLOUGH.

June 13th, 1877.

From Lewistown, Minn.—*Brother Moore:*—Our Communion came off on the 2nd of June, and we were once more permitted to enjoy a rich feast of heavenly things, truly gratifying, and, I trust, profitable to all present. Nothing occurred to materially disturb the quiet solemnity of the occasion. The ministerial aid was equal to that of the people of Samaria. Brother Wm. J. H Bauman, of Nora Springs, went down to (Samaria) Winona Co., and preached Christ to them in the demonstration of the power of God, and the result was six precious souls were made willing to renounce sin and come out on the Lord's side and follow Christ in the ordinance of baptism. They were all young men, and our desire and prayer to God is, that they may, by the grace of God, prove faithful unto the end. A few more sermons, a few more words of exhortation to duty, might have resulted in a good work, as it appeared that the work was just beginning when brother Bauman was compelled to leave to fill other appointments; hence the great necessity of the missionary plan to call brethren into the field, as evangelists, to travel to and fro and proclaim the Gospel of salvation to those who will open a door, and labor wherever the Lord labors. C. F. WIRT.

June 12th, 1877.

From Mulberry Grove, Ill.—*J. H. Moore, Dear Brother:*—With your permission I would like to send you a few items from our part of the country. Our Love-feast, beginning May 30th, was a very pleasant, and we hope a profitable one. Our beloved brethren John Metzger and Joseph Hendricks were with us during our meeting, which lasted two days, and preached much to the comfort and edification of the members, and we believe awakened an interest in the minds of many outside of the church. At the time of Bro. Metzger's visit to Bond Co., in April, we received two accessions to the church by baptism, also May 5th six more. We believe that good seed was sown at this last meeting, which will bear fruit even though it be "after many days."

We cannot be too thankful for the assistance of those brethren who aid our local ministers in preaching to us the Word of Truth; also for their advice and counsel. We hope the next time they may remain longer with us.—Though weak in numbers I hope we may be "strong in the faith of our Lord Jesus Christ," is my prayer.

Your sister,

NANNIE E. LILLIGH

ANNOUNCEMENTS.

Notices of Love-feasts, District Meetings, etc., should be brief, and written on paper separate from other business

LOVE-FEASTS.

South Waterloo, Iowa, June 26th.

Maquoketa church, Lost Nation, Clinton Co., Iowa, June 28 and 29.

Coldwater church, Butler county, Iowa, July 7th

GENERAL NEWS.

The locust plague has returned to New Jersey. They are countless in numbers and their devastation is fearful.

It is said that the grasshopper pest in Kansas and Nebraska and some parts of Iowa will not prove as bad as at first apprehended. The blackbirds are destroying them by the thousands. These, with numerous inventions to exterminate them, will, it is thought, put an end to grasshoppers.

AT LEXINGTON, MO. an immense rain fell, occured on the night of June the 7th. Much damage was done to growing crops, and the Missouri river was rising rapidly and fears entertained that all the bottom crops would be destroyed by the over flow.

There are prospects of Brigham Young being brought to trial for instigating, as reported, the Mountain Meadow massacre.

The earthquake that occured in South America a few weeks ago, and of which mention was made week before last, was attended with some severe disasters: cities demolished, vessels sunk, railroad tracks and stock destroyed and an immense loss of life and property generally. Fourteen towns along the coast were totally destroyed. The shocks from the earthquake were numerous and severe opening the ground in places, to the depth of fifty feet.

A gentleman in Texas has invented a large machine for manufacturing ice. It is said to work admirably well.

Two terrible encounters recently took place between the Turks and Montenegrins at Duna Pass and Plana in which the Turks suffered severe loss.

Great famine is now prevailing in China and India, thousands are dying daily.

W. U. R. R. Time Table.

Day passenger train going east leaves Lanark at 12:25 P. M., and arrives in Racine at 6:35 P. M.

Day passenger train going west leaves Lanark at 2 16 P. M., and arrives at Rock Island at 5:55 P. M.

Night passenger trains, going east and west, meet and leave Lanark at 2:21 A. M., arriving in Racine at 9 00 A. M., and at Rock Island at 6 00 A. M

Freight and Accommodation Trains will run west at 12:40 A. M., and 10:30 A. M., and east at 4:50 P. M., and 11:35 P. M.

Tickets are sold for above trains only.

G. A. SMITH, Agent.

THE BRETHREN AT WORK.

"Behold I bring you good Tidings of great Joy, which shall be unto all People."—LUKE 2, 10.

Vol. II. Lanark, Ill., July 2, 1877. No. 27.

The Brethren at Work.

EDITED AND PUBLISHED WEEKLY,
BY
J. H. MOORE,
J. T. MEYERS, M. M. ESHELMAN

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"The Brethren at Work," will be sent post-paid, to any address in the United States or Canada, for $1 35 per annum. Those sending eight names and $10 80, will receive an extra copy free of charge. For all over this number the agent will be allowed 15 cents for each additional name, which amount can be deducted from the money, before sending it to us.

Money Orders, Drafts, and Registered Letters may be sent at our risk. They should be made payable to J H Moore.

Subscriptions, communications, etc , should be addressed: **J. H. MOORE,**
Lanark, Carroll Co., Ill.

LANARK, ILL., JULY 2. 1877.

Two young sisters were baptized near Lanark last Sunday morning.

ON the 10th of June last two were baptized at Iowa Center, Iowa.

FIVE additions by baptism to the Irvin Creek church, Wis, since April.

TWENTY-NINE have, since last August, been added to the church at Millmine, Piatt Co., Ill.

IN the Rock Creek (Ill.) church last Sunday an aged man was baptized. He was nearly 74 years old.

THE BRETHREN AT WORK will be sent from the first of July till the first of January for 65 cents.

STATISTICS, as taken in Southern Ills, some years ago, show that there are nearly two thousand members in that district.

THE brethren in the Washington Creek church, Kan., are erecting a meeting house. They number nearly two hundred members.

WHEN referring to the death of N. L RICE last week, the word *authority* should have been *notoriety*. Our compositors failed to get our meaning

THE addresses of Thomas Patten and John Patten, have been changed from West Lima, Wis, to Garrison, Iowa. Also that of John Shepard from Basswood, Wis., to Kent, Ill.

BRO. MOORE, and a number of brethren and sisters, left Lanark Thursday morning for the Feast at Lost Nation, Iowa. May the Lord give them a pleasant journey, and a refreshing season of love and grace. E.

IN this issue will be found a continuation of the *Reply to Elder Rowe*. Those wishing copies for distribution can have them at the following rates: 3 copies, 10 cents; 8 copies, 25 cents; 20 copies, 60 cents, or 50 copies, for $1.00.

THE first quarto German Bible printed in America was printed by a member of our church Some of the old books are still in use. We learn that there are several copies in this county, though we have not yet seen any of them.

BRO. BILLERY is faithfully laboring for the Master's cause in Central Ill. He has many oppositions, trials and perplexities to overcome, and we trust the ministering brethren in Northern Ill. will kindly remember him, and aid him all they possibly can.

BROTHER AMOS CHAMBERLIN, of Croton, N. J. is our authorized agent for our paper in that part of the State, and will labor for the success of the BRETHREN AT WORK in that State, and wherever else he may travel. Hope the members and friends will assist him in sending us large lists of subscribers.

A NUMBER of brethren and sisters went from this place to Waterloo, Iowa, to attend the feast at that place. It was our intention to accompany them—and had rather promised to do so, but a pressure of work in the office prevented us from leaving: hope we will be able to meet with the members in that part of the country sometime in the future We expect to be with the brethren at Lost Nation, Iowa the last of the week.

THE publishing of the German paper has now been discontinued, at least for the present, and we are not certain that it will be started up again. We did our utmost to keep it going, but in spite of all our efforts the list decreased and it did not pay expenses. Our German people ought to have a paper—there are a number of them in the United States, and in many congregations, preaching and reading is done in this language. We very much regret that the paper had to be stopped, but really it was the best we could do.

LANARK has a population of something over twelve hundred, and supports eight meeting-houses. The facilities for meeting are certainly excellent, and no one need remain at home for the want of room, for there are churches enough here to accommodate every man, woman and child in the city with a comfortable seat. Our people certainly ought to be very religious with such good religious privileges surrounding them, and if all would preach the same thing, and be perfectly joined together in the same mind, and the same judgment, we might have a little paradise here on earth.

ROBERT OWEN, the infidel ,who debated with ALEX. CAMPBELL is dead. He was a man of great natural abilities and possessed considerable learning, all of which he used in opposing Christianity and discarding the Bible. From infidelity he plunged into spiritualism, and was for a time insane. So far as we know, he died as he lived, a disbeliever in the teachings of the Bible. It must be a fearful thing to fall into the hands of the Lord—to go down into the grav unprepared to meet the very God whose Word has been rejected by a life-long antagonism to the best code of morals that the world has ever seen.

THE prospects are that brethren ENOCH EBY and PAUL WETZEL will have to visit Denmark before the summer closes, and before doing so Bro. WETZEL desires to dispose of his home farm. It is an excellent place, good water, well improved and plenty of timber, consisting of 195 acres, with the Brethren's large brick meeting-house on one corner, and within two miles of excellent market. It is the place where the A. M. was held in 1856. Price reasonable. Terms one third cash and good time on the rest. Bro. WETZEL is anxious to get the farm in the hands of some brother, and it is hoped he may soon succeed in disposing of it, thus placing him in a better situation for his trip to Europe. We give him the advantage of this public notice in behalf of the missionary cause.

IF there is any thing to be greatly encouraged it is a good church-going people; people who will not neglect the assembling of themselves together as the manner of some is. It makes better Christians, better neighbors and forms a much better community. Each member ought to go to meeting every chance he gets; not go just to be going, but go because it is a duty and source of much real benefit. The singing, the reading from the Bible, the preaching and praying, as well as associating with congenial friends all tend to purify and elevate the soul and assimilate us to holier and higher beings. All should attend meeting, old and young, not only occasionally but if possible, frequently. There are those who will go to meeting provided Bro. so and so is going to preach, and if not they prefer remaining at home. This is not right; we are not authorized to worship preachers nor their sermons either, but worship God, and go to meeting for that purpose—to do good and be made better, not by obeying man but by obeying the Lord Jesus Christ.

MAP OF THE HOLY LAND.

THIS beautiful Chromo Lithograph represents a view of Palestine from a point of sufficient elevation above the Mediterranean, looking eastward, as to show the entire land, 175 miles long and 50 miles wide, with its cities, villages, mountains, rivers, and plains, to a degree of exactness almost surprising. You plainly distinguish in Jerusalem its wall, the Mosque of Omar, church of the Holy Sepulchre, as well as the houses in many of the smaller places, like Bethlehem, Hebron, Joppa, Tyre and Sidon. Far to the north appears the snow-capped summit of Mount Hermon, the mountains of Lebanon — whose covering of green tells unmistakably of their cedars—the ancient city of Damascus and Cæsarea Phillipi. Around the sea of Galilee are found Capernaum, Chorazin Bethsaida and Tiberias, while beyond the Jordan the mountains of Moab, Nebo and Pisgah

"Where Moses stood and viewed the landscape o'er."

In all, one hundred and twenty-two places, with their elevations and depressions, are so presented as to fasten their locations in the memory, never to be forgotten. The places are all numbered, and their names, with numbers corresponding, are printed on the margin below.

We have now made arrangements with the publishers that enables us hereafter to send the *Map of the Holy Land* for $ 1.50. They will be sent post paid for that price. The better way would be for several in the neighborhood to club together, and have the maps sent by express. They cannot well be sent by mail where there is no railroad station. This map is an excellent thing for Bible classes.

THE Father sent the Son to be the Savior of the world (1st Jno. 4: 14). There are several things in this worth looking at:

1. The world needed a Savior.

2 It needed a Savior because it was unreconciled to God.

3. The Father was willing to be reconciled by sending a Savior.

4. He was willing to send His own Son as that Savior.

5. He was not only willing, but actually sent Him. E.

REPLY TO ELDER ROWE.

NUMBER II.

LAST week we showed that the phrase *one baptism*, as used by Paul could not be so construed as to favor single immersion, and also found trine immersion right in Jerusalem, the mother church of the whole world, while the single action found its origin more than a thousand miles away. We now pass on to a consideration of the

COMMISSION,

and will endeavor to show that it teaches a three-fold immersion. In a former article I wanted the Elder to find just one ancient Greek scholar who says the commission (Matt. 28: 17), teaches single immersion: I will agree to find plenty of them who say it refers to trine immersion. To perform my part it would be an easy task, but the other side is where the difficulty comes in. The commission has come down to us in the Greek language, and the proper way to arrive at a full understanding of it is to consult scholars who understand that language. I prefer to rely on *ancient* Greek scholars, for they lived much nearer the apostolic age than we do, and at that age, when these men wrote the language, it was a living language. Besides this, in those days there were no disputes about the meaning of the commission, nor did any controversy spring up about its meaning before the close of the sixth century. By going beyond this period we get witnesses who were unbiased in the matter. Our first witness is

MONULUS,

who was born only about one hundred years after the close of the apostolic age.

A. D. 256, while at the famous Council of Carthage, Monulus made use of the following language in one of his speeches, preserved by Cyprian: "The true doctrine of our holy mother, the Catholic or general church, hath always, my brethren, been with us, and doth yet abide with us, and especially in the article of baptism, and the trine immersion wherewith it is celebrated; our Lord having said: 'Go ye, and baptize the Gentiles, in the name of the Father, and of the Son, and of the Holy Spirit.'" [Work of Cyprian, Part I, p. 240.]

In this instance we have Monulus ascribing trine immersion directly to the commission, and saying that it had always been with them. Though we in our previous article quoted

CHRYSOSTOM,

showing that Paul's "one baptism" did not refer to single immersion, we again quote him on the meaning of the commission. Chrysostom was one of the most learned men of antiquity. It is said that he could repeat the entire Greek Bible from memory, and besides this he was educated and spent the greater part of his life in the city of Antioch, a place where the church was first founded by the apostles themselves. When commenting on the meaning of the commission he says:

"Christ delivered to his disciples one baptism, in three immersions of the body, when he said unto them, 'Go, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." [Quinter and McConnell, p. 28.]

Our next witness wrote about the time the controversy regarding the introduction of single immersion began to be introduced. And as such we therefore introduce

PELAGIUS, BISHOP OF ROME.

"There are many who say that they baptize in the name of Christ alone, and by a single immersion. But the Gospel command, which was given by God Himself, and our Lord and Savior Jesus Christ, reminds us that we should administer holy baptism to every one in the name of the Trinity, and by trine immersion; for our Lord said to his disciples, 'Go, baptize all nations, in the name of the Father, and of the Son, and of the Holy Ghost."—[Crystal's History of the Modes of Baptism, p. 80.]

We next introduce

TERTULLIAN,

who was born only about 60 years after the close of the apostolic age, and had the best facilities at hand for learning the apostolic method of baytizing. He says:

"After the resurrection, promising he would send the promise of the Father; and lastly, commanding that they should immerse into the Father, and the Son, and the Holy Spirit; not into one name, for we are immersed for each name, into each person, not once, but thrice." The evidence so far goes to show that the commission, as given by Christ does teach a three-fold immersion. But what makes this matter still more curious is that there are no witnesses on the other side. It is a case with but one class of witnesses and they are all on one side.

Our next effort will be to show that single immersion is a

HUMAN INVENTION,

and as a practice cannot be traced beyond the middle of the fourth century. We prove that it was introduced by Eunomius, a heretic, who was born about the beginning of the fourth century; was ordained bishop of Cyzicum, A. D. 360, and died in the year 394. Our first witness is

THEODORET,

who wrote soon after the introduction of single immersion. He says:

"He (Eunomius) subverted the law of holy baptism, which had been handed down from the beginning from the Lord and from the apostles, and made a contrary law, asserting that it was not necessary to immerse the candidate for baptism thrice, nor to mention the names of the Trinity, but to immerse once only into the death of Christ." [Chrystol's History of the Modes of Baptism, p. 78.]

We next introduce the evidence of

SOZOMEN,

an able ecclesiastical historian who flourished about the year A. D. 440. "Some say that Eunomius was the first who dared to bring forward the notion that divine baptism ought to be administered by single immersion; and to corrupt the tradition that has been handed down from the apostles, and which is still observed by all (or among all)."

Leaving these ancient authors, we now come down to modern times and introduce on the witness stand

BINGHAM,

who, when refering to the fourth council of Toledo, held in Spain A. D. 633, which justified the change made from trine to single immersion, further remarks as follows: "Some learned persons find fault with this council for changing this ancient custom upon so slight a reason as that of Arians using it; which, if it were any reason, would hold as well against a single immersion, because the Eunomians, a baser sect of the Arians, were the first inventors of practice."

Here Bingham says the Eunomians were the first inventors of that practice, so that the earliest possible date that can be assigned to the origin of single immersion is A. D. 360. Chrystol, an Episcopalian historian of unquestionable learning, is of the impression that it was introduced in 375. Suffice it to say, that no historian, however well read, can find any evidence of it having been practiced beyond the middle of the fourth century. Hinton, an eminent

BAPTIST WRITER,

in his work on baptism gives the following account of the change from trine to single immersion in the West:

"The practice of trine immersion prevailed, in the West as well as the East, till the fourth council of Toledo, which acting under the advice of Gregory the Great, in order to settle some disputes which had arisen, decreed that henceforth only one immersion should be used in baptism; and from that time the practice of only one immersion, gradually became general throughout the Western or Latin Church" (Hinton's History of Baptism, p. 158.)

The fourth council of Toledo, referred to by Hinton, was held in Spain in the year 633, and is the first council on the globe that had audacity enough about it to sanction the change in baptism. And the only reason why this change was made is because the Arians used the trine immersion, the same as all other professing Christians the world over. The Eastern part of Christendom to this day has not yet given up the primitive practice.

ALEXANDER CAMPBELL,

one of the brightest luminaries in the grand constellation of modern scholars, in his work on Christian Baptism, page 200, when speaking of the Greek church, or that part of Christendom that spoke the Greek language, says:

"The facts then are, the whole world immersed, with these few exceptions, for thirteen centuries. The east half of Christendom still continues the practice The Greek portion of the church never to this day has given up the primitive practice. This, too, is an argument of more weight than even the numerical magnitude of this immense section of the Church. It is not merely the voice of many millions, but the voice of many millions of *Greeks*;—of men who knew what the apostles and Greek fathers had written; who needed no translators, nor scholiasts, nor annotators, nor historians, to read them lessons on the primitive practice, or on the meaning of Christ's commission. Some seventy-five or a hundred millions of such vouchers on a mere question of fact, qualified as they were, on the mere principles of human authority, would outweigh the world."

Mark you, Campbell says that *The Greek portion of the Church never to this day has given up the primitive practice.* Now it is self-evident that they could not retain a thing they never had: and as they never gave up the "primitive practice" all we have to do, in order to find out what the primitive practice was, is to ascertain how the "Greek portion of the church" baptized.

Hinton says:—"It is unnecessary to quote more particular from the Greek rituals. It is sufficient to state that they all require trine immersion" (Hinton on baptism, p. 180).

Dr. King, a celebrated writer, on the rites and ceremonies of the Greek church says: "Next in order comes baptism properly so called, in which the Greek church uniformly practice the *trine immersion*, undoubtedly the most primitive manner; which was changed for one immersion in Spain" (Robinson's Ecclesiastical Researches, p. 92). From this we learn that the Greek church practiced the trine immersion. That trine immersion was not only the most primitive manner of baptizing, but UNDOUBTEDLY the most primitive; and that the change was first made in Spain.

The Greek church, or that portion of Christendom that spake the Greek language, extends back to the days of the apostles, for nearly all the Gentile churches established by the apostles in the first century were Greek churches. Their reading, preaching and writing was in the Greek language.

Few writers have placed more stress on the practice of this immense body of Christians than Campbell, when he intimates, as given above, that their united testimony on any other question of mere fact, would outweigh the world. And as the practice of the Greek church is of such immense importance, when introduced in support of immersion, we hold and claim that when these ONE HUNDRED MILLIONS of GREEKS are procured to defend, not only the antiquity of trine immersion, but state that it was taught by Christ in the commission, this argument *alone* is sufficient to outweigh the combined testimony of the *whole modern world.*

In closing up this line of evidence we call forward.

MR. ROBINSON,

one of the most eminent Baptist historians of England. He says: "It is not true that dipping was changed for sprinkling by choice before the Reformation (A. D. 1517) for, till after that period, the ordinary baptism was trine immersion" (History of Baptism, p. 148).

We will now let

DR. WALL,

a Pedo-baptist writer of no ordinary ability clinch the subject regarding the antiquity of our method. He says:

"The way of trine immersion, or plunging the head of the person three times into the water, was the general practice of all antiquity" (History of Infant Baptism, Vol. 2, p. 419).

The Elder does not sustain himself regarding his arguments drawn from the

FIGURES OF BAPTISM

He undertakes to establish a conclusion without a premise, and seems not to be aware that a premise is essential to a conclusion. It is not a rule for types and antetypes to agree in number outside of baptism, and if not outside of baptism I would like a man to explain how a rule can be framed to make them agree in baptism. Supposing that the word *baptizo* outside of baptizing, would sometimes mean sprinkling and pouring, who then could prove that it did not mean sprinkling and pouring *in* baptism? It is true Christ died "once," was buried "once" and arose "once;" but this does not prove single immersion from the fact that they can represent trine immersion just as well as single, and there would be just as much harmony between the type and antetype as there is in the case of the kingdom of heaven being like unto the ten virgins. In this case we have ten on one side and one on the other, and with the same propriety we in baptism can have one on one side and *three* on the other. When I first came out with my assertion regarding

ISAAC ERRETT

the Elder made a terrible ado over it; but when I give Errett's exact language, which proves my assertion to be true, the Elder tries to evade the point by concluding that Errett did not sanction our method as *three* actions for only the upper part of the body was dipped three times, and concludes that in order to have trine immersion the person must be taken into the water, dipped once, brought out, taken in and dipped the second time and so on till the third time. Now if this method of reasoning be true, then Naaman had to come out of the Jordan once for each dip. The Elder's logic will not hold good.

We now come to the

CAMPBELL AND RICE

Debate again. I will take pleasure in showing any who may wish to call at my residence, a copy of Campbell and Rice's debate, containing the facts as I have stated them. In the front part of the book is a certificate, signed by both Campbell and Rice, certifying that they had "carefully examined" the work, and "compared it with their notes and memoranda," and then certified it to be correct. Eld. Rowe says: "Campbell did not get to examine the first edition, or rather there were some copies run off, before he got to correct his speeches," but Campbell in this book of mine says he did examine them; not only examined them, but that he *carefully* examined them. Now sir, I will take Campbell's own word for it and believe that he did examine the book before it was published. Regarding this matter, Bro. Quinter says: "Mr. Campbell was written to, upon this subject, and the editors of the *Harbinger* were written to, and, for a time, there was quite a stir among them, to get the matter set right; finally Mr. Campbell denied the authorship of the word 'trine' and there the matter rested" (Debate with McCon, p. 91). By this it would seem that there was time enough between the first and second editions of the work to write letters to Campbell, and the editors of the *Harbinger*, and get up quite a stir among them, and then Mr. Campbell deny the authorship of the work, and have it taken out of the book. It is not reasonable to suppose that they could have got up all this fracas while the book was going through the press. If only a few copies with this word *trine* in them, were run off, it seems strange that they all happened to fall into the hands of our brethren, and nobody else got any of them. From the amount of them, now in the hands of our members, I must conclude, that the first edition was not less than five hundred copies.

I hope to be able before long, to give the public something more concerning the expunging of the word *trine* from the Campbell & Rice debate. So far as getting out 500 copies in six months is concerned, I will here remark, that it would take five hands about 45 days to set up the entire work; during the time the plates could be made, and before the end of the 49th day, the entire work could have been easily gotten ready for the bindery. And as there were but 58 forms in the books, a few expert hands could have bound them in a few weeks.

We next come to the passage, supposed to be in

TERTULLIAN'S WRITINGS.

The Elder quotes it thus: "Then we are three times immersed, answering somewhat more than the Lord has prescribed in his Gospel." The term *answering*, in the above, has something to do with the meaning of the passage. Those who give this extract, do not generally give the connection, for if they did, it would show that Tertullian in this case, was not condemning trine immersion A few writers have translated the passage as given by the Elder, but their renderings are not in harmony with the Latin, at least it is not so applied, for they aim to construe it against the very thing that Tertullian supports in another part of his book. "*Dehinc ter mergitamur, amplius aliquid respondentes quam Dominus in evangelio determinavit,*" when properly applied, has in it no evidence against the three-fold immersion. The word *respondentes*, in the above quotation from the Latin, should more properly be rendered *pledging.* It is so rendered in the Oxford translation. I have a number of translations of this passage, some of which are given below:

Dr. Wall gives the following translation: "When we come to the water, we do there (and we do the same also, a little before, in the congregation) under the hand of the pastor make a profession, that we do renounce the devil, and his pomp, and his angels. Then we are three times plunged into the water: and we *answer some few words more than those which our Savior in the gospel has enjoined*"—*Dr. Wall's History of Infant Baptism*, Vol. II, p. 420.

Mr Orchard, a Baptist historian, gives the passage this rendering: "To begin with baptism, when we are ready to enter into the water, and even before, we make our protestations before the minister and in the church, that we renounce the devil, all his pomps and vanities; afterwards we are plunged in the water three times, and they make answer to some things which are not specified in the gospel."—*History of Baptists*, Vol. 1, p. 33.

Another writer translates the Latin text thus: "We renounce the devil, and his angels, and his pomp, promising something more than the Lord prescribed in the Gospel; after which we are immersed three times"

There are two translations of Tertullian's works extant, that I know of; one is the Oxford, and the other the Ante-Nicene. The Oxford translation is as follows: "Then we are thrice dipped, *pledging*, [not fulfilling] ourselves to something more than the Lord has prescribed in the Gospel." Before the candidates were baptized, they *pledged* themselves to some things not mentioned in the Gospel, and to these Tertullian refers, when he says "*pledging* ourselves," &c. It was not TRINE IMMERSION that they pledged themselves to, but things mentioned *before* baptism.

The Ante-Nicene translation gives the passage the following rendering:

"When we are going to enter the water, but a little before, in the presence of the congregation and under the hand of the president, we solemnly profess that we disown the devil, and his pomp, and his angels. Hereupon we are thrice immersed, making a somewhat ampler pledge than the Lord has appointed in the Gospel."

Now in all of this there is nothing about trine immersion fulfilling more than the Lord has commanded in His Gospel. To show that Tertullian did not believe that trine immersion was more than the Gospel required, I present the following from his writings, though quoted before: "After the resurrection, promising He would send the promise of the Father; and lastly commanding that they should immerse into the Father, and the Son, and the Holy Spirit; not into one name, for we are immersed for each name, into each person, not once, but thrice."

To me this is positive proof that Tertullian did not think that trine immersion was answering more than what the Lord had commanded in the Gospel. Tertullian not only practiced the three-fold immersion but was one of its strong advocates.

In a former article I introduced

CLEMENT OF ALEXANDRA,

showing that he mentioned trine immersion a considerable time before Tertullian wrote. To this the Elder seriously objected, claiming that Clement lived a considerable time after Tertullian. The fact is they were both born in the same year, and each died A. D. 220. The difference in their time of writing consists in the fact that Clement wrote when young, while Tertullian did not write till about fifteen years before his death. This is the point a *few* writers have overlooked, though the Baptist historians generally place him before the time of Tertullian; thus they do when defending immersion against sprinkling and pouring. All I ask is the same privilege in defending trine immersion.

We have now noticed about all the points of any importance in the Elder's article. We have several queries on baptism to answer for other parties, that will likely more fully bring out some points that were just merely hinted at in these two articles.

NON-CONFORMITY

TO THE WORLD.

BY J. W. STEIN.

"Be not conformed to this world, but be ye transformed by the renewing of your mind" — Rom 12: 2.

NUMBER XIII.

UNIFORM DRESSING.

"But," says one, "I believe plainness itself is right but on what ground do you justify *uniform* plainness as observed by the Brethren?" I answer:

(a). We must have some style of dress. We do not oppose a fashion or custom itself if it be in harmony with Christian principle, character and life. It is the *fashions and customs of the world* that we oppose

(b). If we observe the world's changing styles of dress, we *are conformed to the world*, and *this our text forbids.*

(c). Some think it hard to conform to an order of the church. Ought they not rather think it wrong to be slaves to the fashion of the world?

(d). Is it not safer to patronize such customs as are adopted by the pious, prudent and modest minds of the church than to patronize those which emanate from the changing, restless circles of the world?

(e). Some think the church ought to bear with their *worldly* custom. Ought they not rather bear with the customs of the church?

(f). Some complain because the church asks them to observe an order different to the customs of the world to which they have been used. Ought not the church, if they persist in dressing like the world, rather complain that they are trying to impose on her custom and fellowship that which she neither loves nor believes in, viz: the orders of the world?

(g). If persons prefer the customs of the world to the customs of the church, should they not remain in the world where they belong until they can choose the ways of the church? Could they otherwise be in full fellowship with the church even if they should join it?

(h). Is not *social, uniform plainness* the most successful method of withstanding the fashions of the world?

(i). *Facts* show that those ecclesiastical bodies that socially oppose *uniform* distinctions from the world in their order of dress *do not maintain a distinction from it at all.* The history of sects, proves that they no sooner surrender their *uniforms*, than they begin to vie with the world in all the vanities and parades of pride and folly. Their opposition to *uniform* plainness *always answers the world's purpose.*

(j). If those who oppose a regular order in dress, but still preach plainness, should succeed in inducing their adherents to observe strictly their teachings, the result would be a united and social opposition to the fashions of the world, which would effectually destroy their own avowed premise at present, and result in the very thing they oppose in us. The Brethren did not invent their present *order* of dress, but it has only become their adopted custom through their united and social refusal to follow the changing, shifting, foolish and extravagant habits of the world. Is not *conformity* to the world therefore the inevitable conclusion of the doctrine that opposes *uniform* plainness?

(k). But it is objected by some that "persons of the world sometimes adopt the order of the church." Should that make us adopt the order of the world? If we can induce the people to adopt uniform plainness we have so far succeeded in opposing the soul-destroying slavery of fashion, or if bad men adopt the order of the church even through policy what of that? If wolves try to look like sheep, shall the sheep therefore try to look like wolves? If "the devil transforms himself into an angel of light," shall the angels of light therefore consent to be like the devils?

(l). Are not uniformity and order in harmony with God's arrangements in nature? Look at the heavens above you; look through the *animal*, *vegetable* and *mineral* kingdoms of the earth; look at man in his physical and mental organisms and you find in no species of God's creatures that changing, embarrassing contrast that presents itself in the demoralizing forms of depraved fashion.

(m). Is not *uniformity* in harmony with the appearance of the saints in light? John, in prophetic vision, beheld the multitude of the redeemed from all nations, standing before the throne "*arrayed in white robes*" (Rev. 7: 9, 13).

(n). Is not *uniformity* in harmony with every principle of rectitude, prudence and success in life? In all departments of life *these* teach us to bestow our attention on what is *tried*, *good* and *substantial*, and never to forsake them for the uncertainties of change and chance.

(o). Is not *uniformity* in harmony with the plain teaching of the apostles? Paul *beseeches* the brethren that there be "*no divisions*" among them; but that *they be "perfectly joined* together in *the same judgment*" (1 Cor. 1: 10).

(p). Are there not *real* advantages growing out of *uniform* dressing?

1 *Worldly* societies see propriety and advantage in it, as may be seen by the badges and regalia, by the military costume and ensigns of nations. In some respects, "the children of this world are, in their generation, wiser than the children of light" (Luke 16: 8).

2 Mutual advantages grow out of it to church members The recognition of each other, though strangers in the flesh, among the crowds of the world, the mutual kindness and interchange of fraternal confidence and affection can be fully appreciated only by those who have realized them.

3. We are to salute all the Brethren with a holy kiss (Rom. 16: 16; 1 Cor.

16: 20; 2 Cor. 13: 12; 1 Thess. 5: 26; 1 Pet. 5: 14). We cannot treat strange brethren thus, unless we have some means of mutual recognition when we meet as strangers.

4. As "*living epistles*," Christians are to be "*read* and *known of all* men" (2 Cor. 3: 2). *All men* cannot recognize the passing stranger as an adherent of the Christian faith, and distinguish him from the modest and well-behaved infidel unless there is something in his public appearance that indicates that relationship. Two sisters in the West, traveling some years ago, were waiting a short time at the depot for their train when they became the objects of special attention and remarks from a crowd of young ladies in very gay and fashionable attire. In private conversation, the young ladies referred to the sisters' peculiarity, expressing admiration for their cleanliness and order, and *censured themselves as being foolish* for their gaudy trappings. This serves as an instance in which the simple appearance of modest and quiet Christian women served as a public rebuke to sin, and evidently carried conviction to proud hearts. As the priests of God under a former dispensation were to be designated by peculiarities of costume, (Exod. 39) so Christians, *all* of whom are priests of God under this dispensation, (Rev. 1: 5) should not be conformed to the world in dress.

(q). Are loved ones in Christ to be censured for desiring to be alike even in their modes of dress? If so what shall be said of people of the world who imitate each other's customs and manners?

Tertullian says: "What reasons can you give for going about in gay apparel, when you are removed from all with whom this is required? You do not go the rounds of the temples, you ask for no public shows, you have nothing to do with Pagan festivals, you have no other than serious reasons for appearing abroad. It is to visit a sick brother, to be present at the Communion, or a sermon; and if offices of courtesy and friendship call you among Pagans, why not appear in your own peculiar armor,—especially as you are to mix with unbelievers,—that so the difference may be seen between the servants of God and of Satan, that you may serve for an example to them, and that they may be edified by you" (Neander's ch. Hist. vol. 1, p. 282).

(To be Continued.)

VALUABLE TABLES.

THE following is said to be a correct statement of the distances of important Bible places from Jerusalem; and also the elevations of different points in the Holy Land. These points are plainly seen on the Map of the Holy Land.

TABLE OF DISTANCES.

From Jerusalem to	*Miles*
Beiruth	146
Sidon	125
Tyre	105
Damascus	135
Accho	80
Nazareth	64
Shechem	25
Gaza	46
Bethlehem	6
Hebron	18
Dead Sea	15
River Jordan	20
Sea of Galilee	72
Joppa	32
Beersheba	45
Dan	100

ELEVATIONS ABOVE THE MEDITERRANEAN SEA.

	Feet.
Mt. Hermon	9,052
" Lebanon	10,050
" Hauran	6,500
" Ajlun	3,500
" Jarmuk	3,650
" Tabor	1,800
" Gerizim	2,500
" Ebal	2,500
" Olives	2,398
" Mizpeh	2,800
" Zion	2,200
" Carmel	1,200

Sea of Galilee 633 feet below; Dead Sea 1,292 feet below.

IF thou faint in the day of adversity, thy strength is small.

TO YOUNG UNCONVERTED FRIENDS.

ATTEND young friends while I relate
The dangers you are in,
The evils that around you wait,
While subject unto sin.
Although you flourish like the rose,
While in its branches green,
Your sparkling eyes in death must close;
No more will they be seen

In silent shades you must lie down,
Long in your graves to dwell;
Your friends will then stand weeping round,
And bid you long farewell.
How small this world will then appear,
At that tremendous hour,
When you Jehovah's voice shall hear,
And feel His mighty power.

In vain you'd mourn your days are past,
Alas! those days are gone.
Your golden hours are spent at last,
And never will return.
O, come this moment and begin
While life's sweet moments last;
Turn to the Lord, forsake all sin,
And He'll forgive the past

—*Selected by M. Hodgden.*

For The Brethren at Work

THE PEACE OF JESUS.

J W MOATS.

"Peace I leave with you, my peace I give unto you; not as the world giveth give I unto you"

THE above language was used by our Savior to the apostles when they were in much trouble at the thought of their best Friend about to leave them. Jesus, knowing that his time was drawing near when he had to depart out of this world, He gave words of comfort and consolation to His beloved disciples: "Let not your hearts be troubled, ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

Oh what a blessed thought that He has prepared a place, and that He will come again and receive us to Himself, that where He is we may be also! And another promise He gave on that occasion was that the Comforter, which is the Holy Ghost, the Father would send in His name. "He shall teach you all things, and bring all things to thy remembrance whatsoever I have said unto you." This was miraculously fulfilled on the day of Pentecost, not long afterwards. But to our subject. "Peace I leave with you, my peace I give unto you, not as the world giveth give I unto you." Oh! what a precious promise the Savior gave to His dear disciples in the hour of distress! They had been together a long time, following Him from place to place, witnessing many miracles He had performed. He healed the sick, cleansed the lepers, unstopped the ears of the deaf, opened the eyes of the blind, raised the dead to life, and then, when His mission was about fulfilled, and His sufferings and death near at hand, He could still give words of comfort and consolation to His followers.

For The Brethren at Work.

THE CHRISTIAN'S HOPE.

BY HETTIE L. ANDERSON.

OH! is it not a sweet, a happy thought, that though we toil and struggle, and are way-worn and weary with the cares and anxieties of life, though we see our friends and loved ones passing away and crossing the dark river of death, though our heart-strings are torn with anguish and the way seems dark and dreary, still we can lift our saddened hearts and weary eyes far, far above this vale of tears and know that there is one who watches over and loves us with all a father's love and tenderness? And that whom He loveth He chasteneth, and all our earthly trials and sorrows are only intended to prepare us for our home above. What would life be worth without this precious hope, this blessed assurance that our lives are not for naught? We are not put here merely to live a few short years and then pass away, and our lives be blotted out forever. Ah, no. We know that we have immortal souls that will live on and on forever.

What pleasure can the man of the world enjoy? One that knows not God, even though he may live in a palace and be surrounded by all the luxuries and splendor of this world? To whom can he go for comfort and peace when sorrows come? Where will he find balm for his wounded heart in his hour of great need? For sorrows, in time, will come to all, no matter what may be their wealth or station. And none can escape the iron hand of death. Imagine the anguish, the remorse of the unconverted when the hour of death arrives. What would they not give to be permitted to live their lives over, to be better prepared for death? To the Christian death has lost its terrors. He knows that Jesus has passed through the valley and shadows over the dark river before him, and that He is waiting on the other side to receive him into that brighter, happier home above.

What avails all the power and glory of this world, if we have not this hope to cheer us in the dark hour of death? There is no sinner so hardened but will admit that death will inevitably come to all sooner or later De Leon's fountain of youth has never yet been discovered, and there is not wealth enough in all the wide world to buy one life. How much better, then to live in such a manner that when death comes we may meet it joyfully, knowing it to be but a change through which we must pass before we can enter in upon that new and perfect life above.

Oh! sinner, Jesus invites you to come to Him. Who can resist the tender pleadings of that kind and loving Savior? Who can forget the sorrow, pain and death that He endured for poor, erring mankind? Jesus is ready and willing to receive and pardon all sinners, and wash away all crimes for which He shed His blood. Will you not come to Him and forever enjoy His love? Will you not come to Him at once and tell Him all your sorrows, and receive His loving compassion? Jesus can sympathize with your afflictions, for did He not endure far more woe and misery than ever any mortal did? He bore the weight of all our sins and paid the penalty in His precious blood. Then come to Him now and be saved.

For the Brethren at Work.

HOW TO SHOW OUR LOVE.

BY SIDNEY HODGDEN.

"By this shall all men know that ye are my disciples, if ye have love one for another."—John 13: 35.

BRETHREN, we desire to call your minds to a very important point drawn from the above language. *First.* Are we what we claim to be? The text says, "all men shall know." Love is the fulfilling of the law,—bear one another's burdens and fulfill the law of Christ. If we love God we love His teachings, not only in baptism and feet-washing, but also in all His requirements. If there is an obligation taught in Holy Writ it certainly is in being good to the poor, administering to their necessities, especially the household of faith. Remember the text, "All men *shall* know."

"If a brother or sister have need and we shut up our bowels of compassion, how dwells the love of God in us." Again, "Let us not love in word, but in deed and in truth." "As the body without the spirit is dead, so faith without works is dead also."

There was a call made not long since for a manifestation of our love. A man not belonging to the Brethren, made a call through our periodicals for Bro. Wm. Sell, stating he was a poor man, had a large family and no home; he was compelled to travel on foot to his appointments, and also that there was a piece of land which could be had for three hundred dollars that would make Bro. Sell a very good home, and they (outsiders) were so much interested they would help him to build a house and improve his land. Brethren, you who have nice carriages and fine horses and gilded harness, think of brother Sell traveling on foot to his appointments. But how was the call responded to? (the text "all men shall know). When we see our love placed on paper, in figures, and thrown broadcast to the world, remember all men will know. In the last No. of the P. C. it was reported, $8.75 had been sent in for Bro. Sell to buy a home. Brethren, this is not showing very strong love for a brother who is poor and has to preach the Gospel; and it will cause him to lose confidence in your liberality. Another point don't overlook: In these reports of the Poor Fund, and the Danish Fund, a majority of names are sisters, and no doubt some are poor widows. Our poor widowed sisters have more sympathy for the poor and do more acts of love than many rich brethren. All right sisters, you will be well rewarded, though it be but a penny. It will be credited to your account. Now, if the way we have shown our love for Bro. S. is loving God, loving the brethren, we acknowledge we have a wrong definition of the term. It stands in figures and it is against us.—All men can see it, all men can know it. Where is our love? It is certainly under a bushel, or in embryo; let it be drawn out; send in your mite for Bro. Sell.—Let the next report change its colors—When we saw the report, and considered the call that was made, and how little heed there was given to it, we confess our spirit was stirred within us, hence we have written as we felt about the matter, stirring up our pure minds by way of remembrance. Let us try to do our duty, then it will be said of us by the great Judge, "Well done good and faithful servant.

CORRESPONDENCE.

FROM C. H. BALSBAUGH.

UNION DEPOSIT, Pa., June 13th, '77.

Beloved brother M. M. Eshelman:

YOURS of the 11th inst., came in due course. It is so suggestive, that matter might be educed for a dozen articles, But I am too weak to elaborate anything special at present.

Sin and conversion, baptism and remission are plain enough as to their order, while profound mystery attaches to the nature and complications of each.—In your letter you say that "baptism is not for *inherited* sin." You mean, no doubt, that the *direct* purport of baptism does not include the life prior to voluntary transgression. And yet the *continuity* of being brings, by implication, the *entire* natural life into the baptismal act. Baptism is *for* the remission of sin, clearly having its *specific* import prospective; and yet it reaches *backward* in its signification, cutting us off as completely from the life of sin as it connects our whole future to the life of holiness. The *all* of Adam, from the first quiver of prenatal life, goes under in the sacramental burial; and all the fullness of God in Christ is represented in our emergence from the emblematic tomb. As Christ's life began not at a half-way point between generation and death, so neither does the sin-life which His is designed to cover. "In Him was *life*, and that He exhibited with His blood *washed*. It was a moral power for the restoration of character. He *lived for man*, while He *died*, in a *specific* sense for *God*; that is, His death was specially concerned with the Divine Government, rectifying the ruptured relations of law. He died for man, for our sins, *indirectly*, not however affecting voluntary sin by His death, save as we live His *life*. Remission of sin is not a matter *of* character, although it *involves* character. Remission does not *confer* character, but pre-supposes it. Remission is not recovery to holiness but release from legal liabilities. These govermental complications have been adjusted by the *death* of Christ, so that *all* who have not contracted voluntary guilt have no judicial restrictions on their salvation. Remission is not the lustration of pollution, nor the removal of a burden, but the cancellation of a debt. It is something purely objective and judicial, answering to us personally as did the death, burial and resurrection of Christ to the *race*. There is *no washing away* of sin in *fact*, either by blood or water, but a personal purification and a judicial rectification which are most fitly and impressively *represented* by washing.—To be washed in the blood of the Lamb, is to be so "*hid with Christ in God*" as to come at all points in contact with His personality, even as in baptism we are wholly whelmed in the liquid element. Corruption by nature, pollution by transgression, damnation by pollution. The re-instatement of innocence by Incarnation, holiness by remission, remission by baptism. *Fitness* for Heaven by the *life* of Christ; a *title* to Heaven by His *death*. "Without controversy, great is the mystery of godliness."

FROM BEATRICE, NEB.

Brother Moore:

I HAVE just returned from a trip to Fillmore county, this State, where we attended a Love-feast on the sixteenth of this month. It truly was a feast of love, to meet with brethren from many parts of the West, and celebrate with them the ordinances; what made it still more so we had the privilege of once practicing the ordinance of feet-washing according as we understand the Gospel so clearly set forth. I think if the brethren who are so much opposed to what is generally termed the single mode, would see it practiced in its proper order, they could not help but acknowledge it as being the most perfect way it can be performed. It can be done with so little confusion. There were members present from different parts of Neb. and Kan.; all seemed to enjoy it well. Three were baptized on Saturday. For the satisfaction of many friends in the East I will say a few words in regard to the prospects of our temporal affairs, as many, no doubt, are looking with much anxiety to see what the result of this season will be in regard to raising a crop. From what I can learn, the people in the East are more excited about the "hoppers" than we are here. The little hopper is somewhat of a pest, yet he must bear more than he is guilty of; we want people to come and see for themselves, or get their information from responsible parties. Some will come to this country without any money to live upon till they can raise a crop, expecting, perhaps, that bread and meat can be bought here without money and without price; and not finding it so, back they go; whilst others are of a roving disposition, and don't stay at any one place long enough to raise and gather a crop, so they go back with the grasshopper cry in their mouths as an excuse. I have been traveling considerably the last few weeks, east and west in this State and saw brethren from different parts of Nebraska and Northern Kansas, and from what I can learn from observation and inquiry, I must say I never saw a better prospect for wheat, oats, rye, barley, potatoes, &c., than I saw in different parts of the State. Corn is a little backward on account of a wet Spring, although I saw many fields of good corn. I will yet say to those desiring to move West, that I will try to give such information as may desired about our country. I would just say to those who are familiar with the land that is for sale by friend Crothers, that on account of old age and other infirmities, he wants to sell his land as soon as convenient, consequently has greatly reduced his price from what he formerly asked. He has some of the nicest land in the State. His land is all self-draining. Special terms to brethren. I will give all information to brethren I can.

A. H. HAMM.

Beatrice, Nebraska.

FROM MICHIGAN.

Dear Brethren:

OUR Communion meeting is one of the things of the past, having been held on the 19th of June, at brother Nathan Boner's. There was preaching the night before to a large crowd of people; on the 19th at 10 A. M., preaching again by some of our Indiana brethren. The speaking was edifying and we trust many were strengthened by it. After preaching, we went to the river where the holy ordinance of Christian baptism was administered to three young sisters.

May the good Lord protect them from all the snares of the evil one, and when He comes in the clouds of heaven, may they, with us, be among the jewels that He will gather to Himself. There was a very large crowd of people in the day-time; good order and preaching. After the immense crowd had taken some refreshments, the members then went to the house, where a choice was made by vote for two speakers, the burden falling upon Bro. Henry McNutt and upon your unworthy servant, the undersigned. May the Lord, by His good Spirit, teach us that we may fill the office in such a manner that Christ's kingdom may be built up and strengthened here on earth. We, of our own strength, can do nothing; we need the spirit of Christ and the prayers of all God's people. About five P. M., we again came together in the barn around the Lord's table where the ordinances of the Lord's house were attended to; before dark there was an immense crowd of people, the order was not so good at night as in the day time; the reasons were, they could not near all get in the barn, and about nine o'clock it commenced to rain, and this raised quite a confusion, many crowded in between the tables, among the members; and there was so much noise that many could not understand much that was said where they were back of the speakers.

The Word was spoken in power; I will not say who by, as I do not think it is doing justice to others who are not so talented, or so gifted to speak; they all do the best they can, and I believe the Lord is satisfied. From the Love-feast, the ministers went to Primroe meeting-house in same district, to hold meeting every night through the week, till Saturday, and on Sunday they will come up here to Prattville and preach two sermons for us in this out of the way place. Hope it may result in adding others to the fold of Christ. This arm of the church is in good standing; the members are lively, and some twenty or more have been added by baptism within the last year, and a fair prospect for many more. There are six deacons and six speakers, with those just elected, and about 160 members. May God bless us all; may many more be induced, by the words of truth, to join heart and hand with us in marching on that Gospel road, which is the only safe road toward that heavenly land. May we enter through the pearly gates of the new Jerusalem and walk the streets that are paved with gold, where we may praise God and the Lamb forever, is my prayer.

JACOB SHANEOUR.

Prattville, Mich.

FROM COVINGTON, TENN.

Dear Editors:

I LIKE to read the BRETHREN AT WORK. There is not any of the Brethren in this county. I would like to see and hear them again, as I love to be with them. I first got the BRETHREN AT WORK from North Carolina. My mother is a member in that country; if you have any old or odd numbers of the BRETHREN AT WORK I will pass them around so all may read. There are a good many wanting to see them. I would like your ministers to come and preach in this part. If any of you can reach us, come to my house; I want to talk with you, and if you want to preach, I will get a church or a house to preach in. I wanted to go back to North Carolina to hear Jacob Faw, but am not able to go. Hoping to hear from some one, I remain yours, E. S. ELLIS.

Tipton Co., Tenn., June 22, 1877.

OUR LOVE-FEAST.

THE brethren and sisters of the Duncansville congregation, Blair Co., Pa., held their Love-feast on Saturday and Sunday June 2nd and 3rd, the time previously appointed. Services opened on Saturday four o'clock P. M. A goodly number of brethren, sisters and friends from a distance had assembled, as well as those of the vicinity. The churches at Lanesville and at Altoona, being branches of the church here, made the congregation unusually large. Brethren Quinter and Beer of the *Primitive Christian* and *Pilgrim* were present, Bro. Samuel Cox of Warrior's Mark congregation, and Bro. Joseph of Claris congregation, and the home ministers, brethren James, Brice, and David Sell. Bro. Quinter addressed the congregation on Saturday P. M. from 2nd Tim. 2: 22. "Flee also youthful lusts," &c.

Before the meeting commenced five precious souls came forward, made the good confession, accepted the yoke and burden of the meek and lowly Jesus, and were baptized in the river a short distance from our house, for the remission of sins and the gift of the Holy Ghost. One was a classmate of mine some years ago while attending school under the supervision of Bro. Sharp. He and his bosom companion came together. Certainly the angels were caused to rejoice to behold such a happy sight. Before the sermon closed another one made her spiritual wants known, and, like Mary, chose that good part and was baptized. The baptism was performed at this time in order to not come in contact with the evening services. It was not approved that the congregation be divided, otherwise.

The evening services were conducted in the usual order; a goodly number of God's lambs partaking of the emblem of the broken body and shed blood of the immaculate Lamb of God. On Sunday morning three more were made willing to forsake the paths of sin and folly, and previous to the morning services we again resorted to the river side "where prayer was wont to be made" (Acts 16: 13), and like Lydia, they were buried in the watery grave to arise in newness of life. The morning services were also conducted by Bro. Quinter. Did not learn the subject of discourse. After the morning services two more were added to the church, making in all twelve accessions to the church during the meeting.

Truly the Lord has blessed these dear brethren for their incessant labors by a bountiful ingathering of souls into His fold. To Him be ascribed all the honor and glory. In order that those from a distance should not be detained so long, it was concluded to have services at four o'clock P. M instead of in the evening. Bro Beer spoke a very touching and edifying sermon from the words found written in 2nd Cor. 6: 1. "We then are workers together with him," &c He spoke how many of us might yet have received the "grace of God in vain," (latter clause of text). Stated wherein we *might*, and wherein we might *not* receive this grace in vain. "My Father worketh hitherto, and I work," should be the watchword. Greatly admonished, invited and requested the sinner to not neglect receiving or accepting this great Gospel truth, for we would never again meet in a similar church capacity as we had met here. Verily with some this would be our last meeting at this place, might even be the last sermon we would be permitted to hear. Bro. Quinter then closed with the admonition to receive these kind remarks home to ourselves, not to think that the sermon was intended for this brother or that sister or some friend, but to apply it wholly to ourselves. Truly as the brethren had said, there were those present with whom we will never be permitted to associate again, but we feel confident there was not a God-fearing soul present that did not feel refreshed in soul and spirit, and feel to exclaim with the psalmist David: "I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness" (Psalm 84: 10. At the close of the meeting we bade the affectionate farewell, trusting if we no more meet on earth we may have the happy privilege of meeting in that glorious abode prepared by God and His angels.

E. R. STIFLER.

Holidaysburg, Pa.

A hidden light soon becomes dim, and if it be entirely covered up, will expire for want of air. So it is with hidden religion. It must go out. There cannot be a Christian whose light does not shine, for the atmosphere of the Christian is the Truth of Jesus.

CHURCH NEWS.

From Wisconsin.—The brethren and sisters are all well here, and living in peace and harmony together. What a pleasant thing it is for all the brethren and sisters to live together as one family; it shows love, joy, peace and happiness. Though we are without a minister here, we do not forget the assembling of ourselves together, to read the word of God and hold our little meetings the best we can; knowing when we have done this, we have done no more than our reasonable service. Oh, if we only, each one of us, would do what we could for the Master's cause, what a work would be accomplished towards bringing sinners to the fold of Christ. We all can do something if we only try; let us all, then, put a shoulder to the wheel and keep the ark moving. Brethren Martin Meyers and Tobias Meyers came from Illinois and held five meetings, which gave great satisfaction in this part of the country; we regretted that their stay was so short, but it was truly a refreshing meeting to the soul; five were added by baptism and two by letter, this caused great joy with us My prayer is, may they ever prove faithful in discharging their every known, Christian duty, and at last receive a crown of righteousness which shall be given to all that love the appearing of our Lord and Savior Jesus Christ. I feel thankful for the provision the brethren of Illinois have made for us here in Wisconsin. May the Lord reward them for their kindness, and give them souls for their hire, and life everlasting in a world to come. There were also two added by baptism in the arm south of this place, near the Wisconsin river, which makes 7 that were added by baptism and 2 by letter, making 9 in all. Fraternally, CALEB FOGLE.

From Pleasant Mound Church. —*Brethren at Work*:—Let me give you some church news. We held our Communion here June 6th and 7th, had a good attendance and a good time. Ministers present, Eld. John Kinsley, Wm. Hambleton, Benjamin Leer and Leonard Hiet. Five were added to our number by baptism and one restored. June 8th I left home for Hancock county, O, J. P. Ebersole's district, and arrived in time to preach at night. June 9th went 12 miles to the place of Communion which was held in Bro. John Baugler's barn. The ministers present were Isaac Rosenberger, David Irvin, Eleazer Bosserman and Bro. Whitmore; five were added by baptism and many more seemed to be almost ready. I hope they will come yet. We had a pleasant Communion. June 10th had preaching at 9 1-2 in the morning; this was one of the largest congregations I ever preached to. There were more tears shed than I ever saw, I think, at one meeting. In the afternoon we went to their meeting-house to attend Sabbath School; they have an excellent school and good attendance; may God bless it and them. At night we preached, had good attendance; good feeling prevailed. We had to bid them adieu and leave many brethren, sisters and friends; if we meet them no more on earth, we hope to meet above.

June 11th we started, in company with our dear old Elder J. P. Ebersole, for Eagle Creek church, 25 or 30 miles distant. I believe we had a pleasant ride and good company. June 12th met at their meeting-house at 10 A. M., and preached the funeral of Bro. John Bosserman; he was about 22 years old, and died in the triumph of faith. Had a pleasant Communion, and I remained here until June 18th; had meeting each day; 13 were added by baptism, and one restored, and many said they were convinced of the truth. I hope many will yet come. We attended their Sabbath School; they have a large attendance and a very pleasant school.

May God bless them all and their school. We desire to thank all our brethren and sisters and friends for their kindness to us. We arrived safe home, found all well, for which we thank the good Lord. I wish to give something in the next about our opposition.

JESSE CALVERT.

GLEANINGS, &C.

Matter for this department should be brief and to the point, written on but one side of the paper, and separate from all other business.

From Charlie Bowman.—*Dear Editor*:—Today our church has its Love-feast but not being well, I could not go. I have been a member of the church some over a year; am glad that I have the right and privilege of serving the good God, and would rejoice if all could see their erring ways and come to Christ. There are a great many members in our church, and a number of them take the BRETHREN AT WORK. I for my part like the paper very much; hope by another year more will take it. *New Franklin, Ohio, June 22nd*, 1877.

From J. W. Trostle. —*Dear Brethren*.—Would say that we have a very fine country, a good soil, well adapted to all kinds of grain raising, well watered, good schools,—in short all the advantages belonging to a desirable farming country, and located along the line of the North Western R R. State Centre is our trading point. Land can be bought reasonable yet. I have a farm of eighty acres four miles from town, close to school &c., which I offer very reasonable, as I had sold it and purchased a larger one, and had to take it back as the man failed to pay for it; would like to sell it to a brother as it is close to where we expect to build a meeting-house For further particulars address me at State Centre, Iowa.

From J. Y. Heckler.—We have a fruitful season, rather dry, though crops look well People have commenced making hay, which will be perhaps an average crop. By the fourth of July harvesting, a bountiful crop will commence. If the Lord will and no hail nor heavy rain injure the crops, there will be a plentiful supply. There is not much sickness in the country. How thankful we ought to be to the Giver of all good for these blessings. *Harleysville, Pa., June 21st*, 1877.

From J. W. Metzger.—*Beloved Brother*:—Father and I went to West Lebanon, Ind., held meetings for one week, and before leaving 17 were baptized. On the 9th of June we returned to the same place, and remained one week Eight more were baptized An old sister resided there for several years, and with her there are now 25 members at that place. *Edna Mills, Ind, June* 18, 1877.

From Emma Watson—*Brother Moore*.—Through the kindness of Bro. S—— I have read your paper, THE BRETHREN AT WORK, and like it very much, just the paper we all should have as it holds forth the Gospel of Jesus in all its primitive beauty. *Geneva, Ind.*

From Samuel Doner.—*Brother Moore*: The BRETHREN AT WORK is read with interest by all who see it. After reading mine, I distribute them in the village of Stayner. Last Sabbath evening I passed through the above named place and the rain caused me to seek shelter under a shed A correspondent of a paper called me into his house, and carefully inquired about the important matter. He said he admired our people, for the manner in which they move through the world. He wished to find out the truth as held forth, and I think he was a warm hearted man *Stayner Ont., May 23rd*, 1877.

From C. H. Balsbaugh.—The most deplorable poverty is to profess the whole world and not the Christ who made it; and the most glorious riches, to be spoiled of everything and yet profess all things. The "joyfully" of Heb. 10: 34 is the glory of the cross and the very heart of salvation.

ANNOUNCEMENTS.

Notices of Love-feasts, District Meetings, etc., should be brief, and written on paper separate from other business

LOVE-FEASTS.

Coldwater church, Butler county, Iowa, July 7th.

The Sugar Creek church, Sangamon Co, Ill., will hold their Love-feast, God willing, on the 23rd and 24th of Sept. 1877. An invitation is extended to all. JOHN BEECHLY.

(Primitive Christian please copy).

DIED.

Obituaries should be brief, written on but one side of the paper, and separate from all other business.

PECK.—In the Cherry Grove congregation, Ill., April 27th, 1877, Katie Ann, daughter of Samuel J. and Elizabeth Peck, aged one month.

SMITH —In South English, Keokuk Co, Iowa, June 18th, youngest son of Bro James Smith, aged 4 months Funeral improved by Eld. J Brower from Heb. 13: 14.

B F FLORY.

WULF.—In the church of the Brethren, near Lewiston, Winona county, Minn, June 8th, 1877, sister Elizabeth, wife of Bro. John G. Wulf, aged 42 years, and 22 days.

She leaves a bereaved husband and five children to mourn her loss, the youngest an infant three weeks old Funeral services by the Brethren C F WIRT

BUECHLEY —In Brother's Valley Township, Somerset Co., Pa., John Harvey Buechley, son of Bro. Tobias and sister Lydia Buechley, aged 15 years, 7 months and 5 days

Disease, diphtheria. Funeral services by brother George Schrock and Daniel Walker from 1st Cor. 15: 21, 22. JACOB BLOUGH

CLEMMER —In the Hatfield church, Montgomery Co., Pa., May 16th, brother Abraham Clemmer, in the 65th year of his age.

HARLEY.—In Kulpsville, Montgomery Co, Pa, May 25th, of inflammatory rheumatism, brother Samuel C. Harley; aged 69 years and 16 days

The funeral occasion was improved by brethren John T. Slingluff and J Reiner.—Brother Harley was a faithful and zealous member of the Brethren church. He leaves a pious widow, a sister, and seven grown children to mourn the loss of a kind Christian parent. J Y. HECKLER.

LEHMAN —In the Poplar Ridge congregation, Defiance county, Ohio, of bronchitis and terminated in consumption, our much loved sister Phebe A Lehman, daughter of elder Jacob and sister Philebena Lehman, June 18th, 1877, aged 26 years, 8 months and 9 days

The subject of the above notice was a pattern of true piety and humility, an ornament to the church and much loved by all. The parents and family have our prayers and sympathy in their bereavement Funeral discourse by elder Abraham Stutzman and the writer from 2d Tim 4: 7, 8, to a large congregation.

AARON BERKEYBILE.

DETRICK —In the Logan church, Logan Co, Ohio, June 9th, 1877, our mother-in-law, sister Elizabeth Detrick, widow of brother Philip Detrick who preceded her, we hope, to the better world, about twenty-four years.

Mother Detrick was born in Hardy county, Virginia, January 9th, 1791, died June 9th, 1877, being 86 years and 5 months old. The deceased has been a faithful and consistent member of the German Baptist church for about 63 years. She was the mother of 12 children, 7 now living, and leaves 66 grand children, 63 great grand children and 2 great, great grand children Funeral occasion improved by brother Jacob Crist and, brother M. Swonger, from 2nd Tim. 4: 6, 7, 8

J. L. FRANTZ.

Degraff, Ohio.

(Vindicator please copy).

JOSEPHUS.

The works of FLAVIUS JOSEPHUS, the learned and authentic Jewish historian, containing twenty books of the Jewish antiquities, seven books of the Jewish war and THE LIFE OF JOSEPHUS, written by himself, and embellished with elegant engravings The work is a large, octavo volume, neatly printed and well bound with good leather. Sent post-paid for $3.50 to any one sending that amount to this office

THE PRINCE
OF THE
HOUSE OF DAVID,

Or Three Years in the Holy City, being a series of letters, giving a life-like picture, and related as by an eye-witness, all the scenes and wonderful incidents in the life of Jesus of Nazareth, from His baptism in Jordon to His crucifixion on Calvary, by J H. INGRAHAM.—Neatly printed, and well bound in cloth It will be sent post-paid for $2 00. Address this office.

W. U. R. R. Time Table.

Day passenger train going east leaves Lanark at 12 25 P. M, and arrives in Racine at 6.35 P M.

Day passenger train going west leaves Lanark at 2 16 P M, and arrives at Rock Island at 5:55 P M

Night passenger trains, going east and west, meet and leave Lanark at 2:21 A. M, arriving in Racine at 9.00 A. M., and at Rock Island at 6.00 A. M.

Freight and Accommodation Trains will run west at 12 40 A. M., and 10:30 A M., and east at 1:50 P. M., and 11.35 P. M.

Tickets are sold for above trains only.

G. A. SMITH, Agent.

THE BRETHREN AT WORK.

"Behold I bring you good Tidings of great Joy, which shall be unto all People."—LUKE 2, 10.

Vol. II. Lanark, Ill., July 9, 1877. No. 28.

The Brethren at Work.

EDITED AND PUBLISHED WEEKLY,
BY
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"The Brethren at Work," will be sent post-paid, to any address in the United States or Canada, for $1.35 per annum. Those sending eight names and $10.80, will receive an extra copy free of charge. For all over this number the agent will be allowed 15 cents for each additional name, which amount can be deducted from the money, before sending it to us.

Money Orders, Drafts, and Registered Letters may be sent at our risk. They should be made payable to J. H. Moore.

Subscriptions, communications, etc., should be addressed J. H. MOORE,
Lanark, Carroll Co., Ill.

LANARK, ILL., JULY 9, 1877.

ONE was baptized near Lanark last Sunday evening.

IF A. GALBREATH will send us his post office address we can fill his order.

JUST as we get ready to go to press, a box of Hymn books arrive and all orders will be filled at once.

MONEY list, Obituaries, a considerable amount of Church news and Gleanings, were unavoidably crowded out this week. Will try and make room for them next issue.

BROTHER JOHN ROWLAND, who was very low, and not expected to get well some weeks ago, is now up and about.—He called at the office on Friday morning, July 6th. Elder HENRY MARTIN is still confined to his room, having taken a relapse.

WHILE at Annual Meeting, some one paid us $1.60 to have MILLER'S *Defense of the Brethren* sent to JACOB ANDREWS, Tulon, Richland Co., Md., but our P. O. Guide gives no account of such a place in that state. The party giving the money will confer a favor by explaining this matter fully.

THE brother who writes from Washington Territory this week suggests a timely thought in regard to missionary work in our own country. We hope our members will give this subject thought, not only thought but work, and be ready to act promptly in spreading the Gospel. We need not be afraid of doing too much for the Master — the great trouble is we do too little.

OUR members, who were in attendance at the meeting near Waterloo, Iowa, have returned. They report the congregations large and interest excellent. The meeting closed Tuesday morning, July 2nd. The meeting was a successful one; one hundred and thirty-six were baptized. Eleven were also baptized in Linn Co., and some others in Benton. We did not hear how many.

THE FOURTH of July was the warmest day that has been experienced here this season. Nothing unusual was going on in Lanark, save a considerable display of flags. Most of the farmers were busy at work in their hay-fields, while the merchants and business men were generally at their post. The town board did a sensible thing when it prohibited the use of fire crackers, etc. The destruction of thousands of dollars worth of property every year is caused by this unnecessary amusement, and it is time it was stopped.

FOR some years an aged brother and sister lived in one of the counties of Indiana. Finally the brother died, and Bro. JOHN METZGER of Cerro Gordo, Ill., was called to preach the funeral discourse. This was the first sermon ever preached there by the Brethren, and occurred but a few months ago. Bro. METZGER concluded to make it one of his missionary points, held a few series of meetings there, and succeeded in building up a promising little congregation of some twenty-five members. This shows the result of well-directed missionary work, where the doctrine of the Brethren is unknown. — Let our missionaries look up all those points where there are but a few members, go to work preaching the Gospel and building up churches.

ELDER JONATHAN LICHTY, of Brown county, Kan., gave us a call Thursday morning, the 5th. He preached for us on Wednesday evening, and started for home the next day, accompanied by TOBIAS MEYERS, HENRY MEYERS, wife and others. Bro. LICHTY has been traveling since the A. M., preaching and doing committee work assigned him.

He expressed himself well pleased with the work in which we are engaged, and felt that it is doing good. Brother LICHTY, in his travels in the West, will work for the interest of our paper, collecting subscribers and establishing agencies in churches where we have no agents. Hence whatever arrangements he may make, or whatever money may be handed him will be all right with us. We will endeavor to keep him supplied with specimen numbers to distribute in churches where the BRETHREN AT WORK is not circulating.

BROTHER HOPE'S letter, which we publish this week, is quite encouraging, and brings glad tidings from across the great waters. He alludes to the eight who were saved from the flood by the ark, and then to the eight who, in the year 1708, commenced the reformatory movement with which we are now identified, and now hold an important position among the religious bodies in America. He is further consoled with the thought that there are now in Denmark eight of the same like precious faith.

Evidently matters are being shaped suitable for an organization, and something will soon be done in regard to sending brethren ENY and WETZEL over for that purpose. A special district meeting will likely soon be appointed at Waldam's Grove to take the matter into consideration, and make the necessary arrangements to carry out the intentions of the mission; and when this meeting is called, we want it understood that the invitation is extended to any member in the brotherhood who desires to be present.

THE DOCTRINE OF THE BRETHREN DEFENDED is perhaps the ablest work that has yet been published among the Brethren. It is a neatly gotten up book of over 400 pages. It is an able defense of the faith and practice of the Brethren on the following points: The Divinity of Christ and the Holy Spirit, Immersion vs. Affusion, Trine Immersion, Feet-washing, the Holy Kiss, Non-conformity, or plainness of Dress, and Anti-secretism. The work is complete, and is so arranged that the arguments on each subject may be easily found and understood. It should have a wide circulation both among members and the world.

Brother R. H. MILLER has given the subjects treated in this work considerable thought, and has discussed nearly all of them in public discussions and therefore his treatise is a pretty thorough canvassing of the arguments on both sides.—The book ought to be in the hands of every member in the brotherhood, and especially ought every minister to have it. The arguments they may get from the work will enable them to be better prepared to defend the faith and practice of our fraternity.

The book is printed in large, plain type, is neatly bound in cloth, and will be sent post paid for $1.60 to any one who will send that amount to this office. Those who want them by the dozen can get a reduction of 10 per cent. and express charges off, by addressing R. H. MILLER, Ladoga, Ind.

MINISTERS should certainly cultivate the gift for off hand preaching: by this is meant *speaking* their sermons and not *reading* them. I very seldom hear a sermon read from a pulpit without becoming disgusted; and more than this, there are but few who do like to hear sermons read to the congregation. It would not look so bad for some country minister, who has not much education nor time to read, to write out a sermon and read it to his congregation,—but when it comes to city preachers, men of education, who have nearly the entire week to devote to reading and study, getting up before an intelligent and thinking congregation, stand behind the pulpit, lay their manuscript on the open Bible, and then read for forty five minutes what they have written during the week—and then call that a sermon, the breach is unpardonable. If *reading* sermons is to be the go, why not employ some gifted man to write out and print, every week, a couple well prepared sermons to be sent to each American preacher to read before his congregation? This would have two advantages in it: *First.* It would save preachers a good deal of trouble and reading, and give them more time to play croquet and read novels. *Second*; It would enable them all to preach the same thing whether they believed it or not.

ONE reason why so many people stumble while on their Christian pilgrimage is because they are not acquainted with the road. Jesus traveled the same road before us, so did the apostles, but we do not read the Testament enough to know the stumbling blocks and difficulties that lay in the way. If we would study the history of Christ and the apostles more, and learn the difficulties and trials they endured in their pilgrimage, we would doubtless be better prepared to overcome the obstacles thrown in our path-way. The road to heaven is a difficult one, not because God made it so, but because of the legion of enemies that are straining every nerve to fill it with obstacles and stumbling blocks. A careful study of the history of the faithful who have gone before—faced and overcome those difficulties, will not only acquaint us with the way, and apprise us of the obstacles to be met, but enables us to form strong resolutions, gather up courage, gird on the whole armor of God and be prepared to fight the battle of life, and overcome whatever may be thrown in our way.

MANY of our contributors begin to inquire why their articles do not appear, some of them having been sent us several months ago, and should have been published long before this. But our paper, as all now see, is entirely too small for the amount of matter we have to publish. We do not have room for much over half of what is sent us, and there are articles here that have been waiting for room for six months. Many of them cannot be published till our paper is enlarged, then we hope to have ample room for all the good articles that may be sent to the paper.

We do not say this as a hint for our contributors to stop writing, for we want them to continue sending in their articles; there is a good time coming when we can make a profitable use of them all, for we are going to enlarge our paper the coming fall and will then have room for about all that will likely be sent in and accepted. This explanation is made to satisfy those who are wondering why their articles are not published. We do the best we can, though it is not as we would like to do, and hope all will pardon us if their articles do not appear as soon as they think they should. Just be patient till we enlarge and then there will be plenty of room for as much reading as our readers may likely want.

VISIT TO IOWA

AT 2:20, on the morning of the 28th of June some twenty-four of us left Lanark *en route* for Lost Nation, Iowa. At Mt Carroll six more stepped aboard, and at Savanna two, making thirty-two in all, including, besides myself, three preachers—MARTIN MEYERS, JOHN J. EMMERT, and FRANK MCCUNE. The morning air was cool rendering riding quite pleasant. About four o'clock we reached Savanna, a small town situated along the bank of the Mississippi river. Here we waited till about 7:20, when we all piled into a small steamboat, and were soon gently gliding over the bosom of the great Father of waters. We were carried some three miles below to the town of Sabula, a small place situated on the opposite bank of the river, where we landed and found the train in waiting for us. The conductor ordered an extra coach hooked on, and we soon found ourselves westwardly gliding over the State of Iowa.

The country for some distance along this road is very rough, some of the hills looking almost like little mountains. But soon we merged into the broad prairies for which this State is noted. The crops were generally good, especially corn which is raised in abundance. About noon we were let off within a few rods of the Brethren's meeting house. This is known as the Lost Nation congregation, and is scattered over considerable territory, thus rendering the ministerial work quite laborious. Dinner was soon made ready, and we felt quite refreshed. Meeting opened at one. We preached on the "Cleansing of Naaman."

After services an election was held for a deacon. The lot fell on Bro. LEVI SNOWBERGER. He was not installed till the next day. Preaching on self-examination late in the afternoon. The love-feast services passed off as usual. Attention good and order excellent.

Meeting the next day at nine, also at two, and in the evening. The last meeting was especially good, the preaching part being made up by short and pointed speeches from some five preachers. We found the members here warm hearted and alive to the good of the church, and all very eager for preaching. They don't sleep much while preaching is going on. We have a pretty good list of subscribers in this church, and there are prospects of even more. Bro. PHILIP HIEL is our regular agent at this place. Bro. ISAAC BARTO will also work for us on his travels. Near Bro. BARTO'S house is the noted Lost Nation spring. Its depth is unknown, and winter and summer it rolls up a steady stream of fresh cool water.

We left Lost Nation about ten Saturday morning; had a very pleasant ride, and reached home at 4. 30 in the afternoon. Found all well and doing finely. During our stay with the members in Iowa we were kindly treated for which they have the thanks of our entire company. In the early part of the meeting one of our company, a young sister, was baptized, and we came home with one more member than we started with.

ORDER IN APPAREL.

YOUR attention is called, not to the necessity of apparel, but to the advantages of order in dress, and the abuse of the simplicity of the Christian's adornment. The subject is one which has been pretty fully discussed the past fifty years; and if discussion is profitable, surely we should, by this time, have both knowledge and experience in the matter.

The apostle, though absent in body but present in spirit, rejoiced in beholding "the order" and steadfastness of the brethren at Colosse. He did not feel joyous because they had no order, no system,—was not joyous because they were movable in faith, but because of their *order* and *steadfastness*. The order and steadfastness here mentioned in the Book, is just as ancient as any other doctrine of the Lord Christ, and he who admires the whole truth also admires that order and steadfastness. This order and steadfastness of faith (Col. 2: 5), should be believed because found in God's Book. It is in God's Book because God wanted it there. To believe it, will do us good, and whatever will do us good we cannot well afford to do without. The apostle rejoiced not because his brethren had order in their apparel only, but because they observed order in "all things" — did all things "*decently* and *in order*" (1 Cor. 14: 40). —

The brethren at Rome were told that they had "obeyed from the heart that *form* of doctrine which was delivered" to them (Rom. 6:17). Timothy was commanded to "hold fast the *form* of sound words" (2 Tim. 1: 13). From these Divine truths we learn that success attends that *form* which has for its basis the great I AM. We want no other form. The "form of godliness" that has not in it the power of God is not worth writing about, much less obeying. We would not make one stroke of the pen in favor of *a form* which is not united with the Cross. And here all who recognize *form* or *order* should take heed lest they worship the form instead of the true and living God.

First. It is maintained that order or system in dress, on the part of the Christian has many advantages over the constant changes of the world. It enables those of like "precious faith" to readily recognize each other when not personally acquainted. He who loves Jesus also loves His institutions; and if he loves the Lord's institutions, he will certainly love his brethren. If a man love his brethren he will be glad to meet them at any time, and if meeting them will make him glad, to recognize them, without making inquiry, will also make him glad. I fail to see why we should not make each other glad or happy whenever, or wherever we can, and if we make another happy, we also make ourselves happy.

Second. It is urged that *equality*, in our relationship to each other, can be better maintained by uniformity in apparel. Variety of form brings diversity of minds, which too often debars fellowship. Our existence as "one body" depends upon our *equality*, and our *equality* can only be maintained by strictly following God's directions. We cannot afford to either teach or practice inequality, for Jesus does not point that way. Though we be many, "we are one bread and one body" (2 Cor. 10: 17). The "thirty-fold," with God, has value as well as the hundred. The "precious stone" is cared for as well as the "gold and silver." This is God's idea of the fruit of His children, and He will point out who has the gold, who has the silver, who the precious stone. None of this authority has been delegated to us, but the authority to "keep the unity of the Spirit in the bonds of peace," has been given to us, and if we faithfully observe this, *equality* among us will be maintained.

Third. It is maintained that oneness in apparel will go far towards helping us to successfully meet the objections of the perverters of God's truth. There is order or method in the ordinances of our Master, because they can thus be carried out in unity. Order in apparel will enable us to faithfully observe, in unity, the doctrine of plainness and non-conformity.

In instituting the bread and cup of communion of His broken body and shed blood, Jesus said: "take this, and divide it among yourselves (Luke 22: 17). He did not say *how* they should divide it, but left that to His disciples. Paul says: "Be not conformed to this world,"—a principle which we as a body recognise. The *mode* of non-conformity has been left to the church, but the principle was given by the Lord Himself. We are taught to assemble and worship God, while the *manner* of so doing has been left to us. In all these things, we should learn to be subject to the church, and the church by care and watchfulness should see that in the adoption of *forms* or *orders* that the forms and orders are founded on Gospel principles. This is a point we want to jealously guard. That the order in dress, adopted by our brethren, who were first in this grand reformatory movement, is founded on just and holy principles is evident to the writer, and more than this, he is not ashamed to advocate, defend and maintain it. The church has a God-given right to adopt an order in the conducting of its public meetings, and from the same source, it receives a right to adopt an order in apparel. When a man accepts one, consistency to the Truth, and love for the church should call him to accept the other.

Fourth. It is further maintained that an order in dress is in harmony with the teachings of Christ and the apostles, (Matt. 16: 24: Rom. 12: 2,3. 1 Tim. 2: 9. 1 Pet. 1: 14 and 3: 3. 1 Jno 2: 15), and embraces non-conformity to the world, plainness, comfort, neatness, cleanliness, economy and all that the Law of the Lord requires. A system that embraces all the good there is in apparel, and carries with it so many advantages peculiar to the Christian, should meet with no opposition

THE ABUSE

of a good order will now engage our attention. The whole system of Christ's religion, being one of the best ever introduced into the world, has been more or less abused. Shall we, therefore, refuse to believe it? The commandments of the Lord are frequently sneered at. Shall we, for this reason, cease obeying them? Persecution, evil speaking, gambling, backbiting and scores of evils are being engaged in under the garb of religion. Shall we throw it aside because of this? Not at all. You say the system is good; that through it we *may* attain to glory, honor and immortality, whether men abuse it or not. The same may be said of any other good thing. No difference how much a good thing may be abused, all the good there is in it is still there, ready for development. Whatever good there is in a mode of dress is still there whether men abuse it or not. If men shall abuse it by being slovenly, that does not destroy the usefulness of that order. If men shall cheat, steal, lie, murder and blaspheme while clothed in a manner approved by the church, that does not warrant us in rejecting the church's order. If men sin, it is because they have been led captive by Satan, not because of apparel. We want to put the cause of sin just where it belongs, and we are certain it belongs to Satan. Sin was not made for man's good but for his destruction; and the less we have of it the better.

It is to be regretted, however, that not unfrequently a want of cleanliness respect, gentleness, and brotherly kindness on the part of some who favor an order in apparel, causes others to turn away with the idea that these ill traits—which should have been washed away in coming to the church—are attributable to the form of dress. This I have shown is not the case; but the best way to convince people that it is not because of the form, is to *reform*, become gentle, kind, cleanly, and full of that zeal which is according to knowledge. The best way to convince a man that you are right is to maintain and do the right thing yourself. That the use of a good order in dress is abused by the intemperate use of tobacco, by filthiness, by unkindness, by a want of forbearance, and other traits is plainly evident.

On the other hand it is equally important that we carefully guard against permitting arrogance, sensuality, haughtiness, and love of self display to spoil any of the simplicity which characterizes God's church. Just as little as simplicity can be maintained by rudeness, filthiness, spiritual sloth, just so little can it be maintained in simplicity by being fickle, stubborn, contemptible. None of these can win anything for Christ.

It is not questioned whether a man does right in observing order in his apparel. That a man can be a Christian and non-conformed to the world is not in dispute. The Law of the Lord settles that. No man will be condemned for adorning himself in modest, non-conformed apparel. The man that does this, and earnestly seeks to comply with all other Scriptural requirements is safe beyond question. In this position, he is enabled to help others to get right; for he who *is* right, *looks* right, *walks* and *talks* right, will make *right* find its way to others.

E

NON-CONFORMITY
TO THE WORLD.

BY J. W. STEIN.

"Be not conformed to this world, but be ye transformed by the renewing of your mind."—Rom. 12: 2.

NUMBER XIV.

IMPORTANCE OF NON-CONFORMITY.

HAVING glanced at several features involved in the *nature* of this subject we shall now try, in conclusion, to urge its *importance* upon your attention.

1. *The importance of this doctrine appears in the very fact that it incurs the world's displeasure.* "If ye were of the world," said Christ, "the world would love its own, but because ye are not of the world, therefore the world hateth you" (John 15: 19).

2. *Its importance also appears in that it is a necessary evidence of the Father's indwelling love.* "If any man love the world, the love of the Father is not in him" (1 John 2: 15).

3. *Its importance further appears, in that the absence of practical non-conformity evinces a worldly and unrenewed heart.* "If the heart is right, all is right," is a proverb that may be true, but when the life is wrong, the heart is also wrong. People sometimes say of a mischievous person: "He does wrong but he is a *good hearted fellow.*" That's the mistake. He is *not* good hearted. He may have some clever traits of character, but if he was *good hearted* he would be *good lived*. A friend once said to me: "The gold and costly attire upon my person doesn't affect my heart." "That is strange," I answered, "How could it get upon your person if it never affected your heart?" Such things *first* find a place in the affections, secondly, they obtain the consent of the will, and thirdly, are placed upon the person. When the stream is hard water, can the fountain be soft? When the fruit is defective can the tree be sound? "Either make the tree good, and its fruit good, or else make the tree corrupt, and its fruit corrupt; for the tree is known by its fruit", (Matt. 12: 33).

4. *Its importance appears, in that it is urged by a most imperative and authoritative apostolic precept.* Is faith a command? Is repentance a command? Is baptism a command? Have we any commands in the Scriptures? Then is this a command, "*Be not conformed to this world, but be ye transformed by the renewing of your mind.*" The apostle Paul in writing to the Corrinthian brethren, on one occasion, as if apprehending that some would object to his instructions, says: "If any man think himself to be a prophet, or spiritual, let him acknowledge *that the things that I write unto you are the commandments of the Lord*" (1 Cor. 14: 37).

5. *Its importance has been rendered more impressive by the example of God's children in all ages of the world.* They have ever been the (*ek. calea ekklesia*) "called out" from the world. The lives of the patriarchs in the antediluvian age, were in most positive contrast to the licentious habits, fashions, maxims, spirit, and indulgences of the people among whom they lived.

When Abraham and his posterity were separated as a peculiar nation to the Lord, they were to have no interchange of fraternal fellowship and feelings with the false religions around them, and so carefully was this separation to be observed, that they were forbidden even to consummate marriage relations with the Gentiles (Exod. 34: 12–16; Deut. 7: 3, 4; Josephus' Antiquities of the Jews, bk. 8, ch. 7, sec. 5). No Israelite might take a wife from the Gentile nations, and no Jewess might give her loveliness, strength and beauty to a pagan man, and whenever they ventured to transcend this law, it was, sooner or later, to realize the sad consequences of their folly and transgression. Though the Midianites were dismayed with the fear of Israel, and despaired of withstanding them successfully by force, at the suggestion of Balaam they adopted a plan for ensnaring them by putting a "stumbling block" in their way. They sought a number of the most beautiful daughters of Midian, arrayed them in the most splendid attire, and sent them to dwell near the Hebrew camp, where they might cultivate social relation with the young Hebrew soldiers, whose attention and kindness they were to receive with respect and reciprocate until they had succeeded in winning their affections, when they should make it appear that they would return into the interior to their homes. This the young Hebrews opposed and sought them in marriage. After many compliments to their proposed husbands, many commendations of their excellence of character and much reasoning on the importance of unanimity respecting the prevailing customs of their country, they finally consented to become their wives on one condition, viz. that they would worship with them the gods of Midian and Moab. The snare was a success. Their love for their wives induced them to become idolaters. But did this alliance save Midian? Nay, but it ensnared Israel, and those young Hebrew soldiers with their wives had to be destroyed in order to put away the evil from Israel, and so mightily did the wrath of God prevail against Israel that twenty-four thousand souls perished in the plague (Josephus' Antiquities of the Jews bk. 4, ch. 6, sections 6–10; Num. 25: 1–9; 31: 16; Ps. 106: 28, 29). Solomon, whose reign surpassed in wisdom, wealth and honor all the sovereigns of the earth, was seduced into idolatry by his love for his *strange* wives, the princesses of heathen nations who thronged the royal palace at Jerusalem (1 Kings 11: 1, 2). Sampson was a mighty Nazarene to God and a terror to the enemies of Israel, but alas! he seeks wives from the daughters of Philistia, and when in an unguarded hour he sleeps upon the lap of the treacherous Delilah, she who should have been a guardian angel about him (and doubtless would have been had his marriage been consummated in harmony with the Divine law) cries "Sampson! the Philistines be upon thee," when he aroused only to find the locks of his strength departed, his limbs in bonds and himself the helpless victim of merciless foes; the object of their cruelty, scorn and derision, and the loss of his eyes, and soon of his life must pay the penalty of his disobedience (Judges 16: 4–31). Ah mighty Nazarene! where was now thy strength and glory? Alas! alas!! they were departed. So, my beloved brethren and sisters in Christ, with the church in her individual or collective capacity. While faithful to our trusts "one may chase a thousand and two may put ten-thousand to flight," but when we sleep upon the lap of carnal treachery, become "unequally yoked together with unbelievers," and wedded to worldly love, it is to realize some day that we are shorn of our strength, and our mission through unfaithfulness becomes a failure (2 Cor. 6: 14–18).

Let us be careful then beloved brethren that while we labor to increase our numbers, we do not lose by degrees this and other important and distinctive principles of the truth. A dear brother some time ago contemplating the commendable efforts of the Brethren in some localities to supply those who cry for the bread and water of life, asked: "What would be thought of the wisdom of a grocery merchant who would outlay all his money for fresh meat and have nothing left to buy salt with?" Would not the whole prove a failure? Would not all be lost? So dear brethren with us. Just in proportion as our principles become more generally known and our efforts are extended to circulate truth and recover the lost, we shall have to give a proportionable heed that there be sufficient salt wherewith to season the lump. Let us take heed that we have salt in ourselves, that we lose not this and other important and distinctive features of the primitive faith of the church. When the ratio of the increase of our membership exceeds the ratio of the development and extension of the principles of Christian prudence, piety and separation from the world, we shall apostatize and fall by our own suicidal hand. While love for the erring should prompt kindness and forbearance in endeavors to reclaim them, love for truth should utterly forbid any compromise of principle or any "fellowship with the unfruitful works of darkness." Better the amputating knife of discipline always with the loss of a link than that the whole body should perish. If pride, vanity, worldliness and disorder are allowed in individual members, the body will become infected, and if local organizations lose those peculiarities of character, principle, conduct, and appearance, so that instead of being "living epistles," "read and known of all men" even their brethren can no longer distinguish them from the rebellious world, and they still be retained in fellowship, the result must be the moral and spiritual putrefaction of the entire mass. And let us not forget, dear brethren, that even slight deviations from the path of rectitude on the part of brethren, who are habitually men of great piety and integrity are more dangerous in their influence, than if found in others.

Let me finally appeal to you my much beloved young brother and sister in the Lord. *You* are the future hope of the church. If you abide faithful in Jesus, His spiritual presence and favor will be sweeter than life and stronger than death to you. The love of his dear people will fill your hearts with gladness. The Divine approbation and the answer of a good conscience will amply reward all your trials, self-sacrificing and sufferings for Jesus' sake, but if you allow the world to seduce you into its ways, maxims, spirit, pride, and fashions, remember you will not only have grieved your Savior's love and given your dear brethren and sisters, who love you much, reason for pain and distrust, but even worldly friends many of whom at best are but "Summer swallows," will lose their confidence in and respect for you, and in your absence will only deride and mock your infidelity, instability and weakness. Let me beseech you, *beloved* for Christ's sake, for truth's sake, for the church's sake, for your own sake and for the sake of ungodly friends upon whom you have an influence to shun the tempter's fatal snare, and "flee youthful lusts" and worldly dissipations. "The grace of our Lord Jesus be with you."

(*Concluded.*)

OUR COMMUNION MEETING AT BICKORY GROVE.

BY GEO D. ZOLLERS.

HOW sweetly the season passed by,
When God and the brethren were here,
The scene is still bright in our eye,
And ever is cherished and dear.

The faces so brightened with love,
While seated around the blest board,
Prefigured the meeting above,
In the beautiful home of the Lord.

God's heralds His mandates proclaimed
With zeal to the listening throng:
The brethren their stations maintained,
And cheerfully labored and sung

The church in her service below,
Is grand and sublime to behold,
But no human creature can know
The bliss in the mansions of gold.

O, brethren, your presence was dear,
Our fellowship pleasant and sweet,
Now let us together prepare,
In the home of the ransomed to meet.

There the Lord in his beauty we'll see,
And angels in glory arrayed;
There the good of all ages will be,
Who the counsels of heaven obeyed.

A DISCOURSE ON THE TRINITY AND CHRISTIAN BAPTISM.

THE subject of the Trinity and Christian Baptism shall briefly claim our attention. To many this subject may not seem at all interesting, but to the truth-seeking mind and heart it will, and it is to these that we shall address ourself. May we not hope that all who are interested in the Holy Scriptures, and the Redeemer's kingdom on the earth, will give this subject a fair and unbiased investigation.

In this age of the world, when science and philosophy hold their sway over the popular mind, undermining, distorting, and invalidating the Gospel of the Lord Jesus, there is need of prayer in the minister's behalf, that he may be possessed with the grace of God, moral courage, rectitude of purpose, in propagating and defending the great and cardinal doctrines of Christianity. Let it be borne in mind, by all of you, that I deeply feel responsible for every word that may be uttered in support of the views I hold on the subject. Did I say my views? No, I shall not even use this privilege, I want the Gospel to have its full scope. We have too much of this pseudo-gospel preaching and writing now-a-days. What we want is the Word. We will not be judged in the day of judgment by the low standard of man-made rules, far from it; it will be by a higher code of laws—the law of the great Jehovah. "The words that I speak," said the Savior, "shall judge you in the last day." That is the moral standard by which you and I shall be judged. Creeds, confessions of faith, and the like, will not answer as a means of appeal in that day, when all the nations of the earth shall be summoned before the great and awful tribunal of Jehovah. Oh! let us weigh the responsibility, and the relation we sustain to almighty God, in all the vastness and solemnity of the Divine decree, that God might be glorified, and we justified.

In treating the subject now before us, we shall not systematize much. Our order and arrangement of the subject shall be simple, that a complete and satisfactory understanding may be had of that which we intend to say.

The first thing to which we shall call attention, is the triune name of the Holy Trinity—the Father, the Son, and the Holy Ghost. We shall first note some things on the Trinity. Secondly, we shall ask the question, What is Baptism? Thirdly, What the mode? Lastly, Who are proper subjects? First, then,

THE TRINITY.

The adorable Godhead is a subject upon which volumes might be written. This is the mystery of godliness. The possibility of three in one, and one in three, is beyond human comprehension. The finite mind is not competent to conceive this grand mystery that underlies the constitutional existence of the Deity. This secrecy of existence God has wisely reserved unto Himself. But while the mystery of a personal existence of so complex a being is reserved unto God Himself, His special and peculiar functions, in the economy of grace, are nevertheless explicity stated. The mission of Christ into the world was not so much to teach us the mystery of a personal Divine existence, as it was to teach us the relation we *sustain* and *sustained* to this Divine existence.

This relation was first tought the Jews by common and ordinary methods and means. It required many years to teach mankind the lesson of a personal existing God. The knowledge was one of gradual development. Intuitively man had received the idea of a God; but his knowledge of Him being so imperfect, gave rise to numerous false notions in regard to this Divine Being.—Even the Jews themselves would occasionally lose sight of the sacredness of the Divine Name, and merge into barbarous and wild notions as to their God. Idols, false deities, and the like constructed out of wood and stone, plainly demonstrates the fact.

It is sometimes claimed by would-be atheists that they do not believe in the existence of an extra-mundane Being. But can we credit the veracity of such claims, when poor ignorant heathen even conceive the idea of a personal God? I, for one, am inclined to the belief that that man is not to be found, who can, from his *inmost soul*, and with a *conscience void of conviction*, deny the existence of a supernatural power—an almighty and supreme Being. Men may profess to disbelieve the existence of a God, but whether they *believe* what they profess, is to me a matter of doubt. It is hardly creditable to suppose that the intelligence of man—which is the all of man as it were—could fall beneath the intuitional. But while I would hesitate to credit the possibility of such a belief, I, however, am willing, and ready to admit that the idea of a triune God, three in one, and one in three, may be disputed, and even disbelieved, on the grounds of its apparent incontrariety to the principles of logic. But when the Scriptures and logic conflict, the Scriptures of course should have our preference, as they profess to teach facts rather than logic.

Were we to attempt to prove the possibility of three Divine persons—I mean their personal relation—in one, and one in three, from the standpoint of logic we should utterly fail. Herein, then, lies the mystery of godliness, and the possibility of an incomprehensible fact. Let us briefly note the idea of a Trinity from a Scriptural standpoint.

In the first chapter of Genesis, first verse, we have the following explicit language: "In the beginning God created heaven and earth." Here the words *Eloheim bara* occur—Gods created.—That this term *Eloheim* implies a plurality is evident to all unbiased Hebrew scholars. But we shall not even attempt to prove the doctrine of a Trinity from the primary signification of a word, or words,—the plain English of the Bible will render sufficient proof for a fair investigation of the subject. Permit me to once more call your attention to the word *Eloheim*. This word, we remarked, implies a plurality, and the translators ought to have given it in its plural form, for in the very same chapter, when speaking of the creation of man, this plurality is observed. Let us note the language: "And God" (*Eloheim* is again used) "said, Let *us* make man in *our* image, after *our* likeness." Now, it must be admitted, that the words *us* and *our*, are as plainly plural as anything can be. If the term *Eloheim* is allowed its plural form in this case, then we argue that it also should have been translated in its plural form when speaking of the creation in general. The *us* and *our* had no more to do in the creation of *man*, than in the creation in *general*.—St. John says: "In the beginning was the Word" (the Greek has it Logos,) "and the Word was with God" * * * "all things were made by Him; and without Him was not anything made that was made." The phrases "with God;" and "was God," is the mystery in our text, and we shall leave that part of it alone. But does not the language, as quoted from St. John, plainly prove a plurality in the Godhead? Can the candid mind, after reading St. John's narration of the Word, and God, conclude otherwise, but that there is a plurality specifically implied in the language? A mere plurality of *excellence* or *majesty* could not reasonably be applied, nor would the term *Eloheim* even warrant such an interpretation.

But the query may arise right here, How do the Scriptures regard this "oneness," and yet "separateism," in the Godhead? We answer, just in the same way the marriage relation is regarded by the Holy Scriptures. It is said of man: "They twain shall be one flesh;" that is, of one mind, or united. Personally, man and woman are two, separate and independent of each other, but by virtue of the *marriage* relation they become one. Personally speaking, there are three in the Godhead, but by virtue of their *union* they are one—one in the highest sense of the word. "For there are three that bear record in heaven," says the apostle John, "the Father, the Word," meaning the Son, "and the Holy Ghost; and these three are one."—Christ prayed that the "church might be one, even as He and the Father were one." "I and My Father are one," says He again, "but my Father is greater than I." "Greater than I," meaning His relation to the human and Divine family. "Are one," by virtue of their union. The Father stands foremost and head in the human and Divine family; the Son next, and the Holy Ghost last. The Father promised that the "Seed of the woman should bruise the serpent's head," meaning the Son, hence secondly related to us. "No man cometh unto me," says the Savior, "except the Father draw him," evidencing the fact that the Father performs the first work in the sinner; the Son the second, because of His mediatorial work; the Holy Ghost last, because of His sanctifying work. But the Father also stands first related to us, because of His pardoning grace. Pardoning grace properly belongs to the Father. When, therefore, we are pardoned of our sins, then we are brought into a justified state, and Christ properly is our justifier, after which we are to become sanctified, and this properly belongs to the Holy Ghost. Three things, therefore, are implied in our salvation: the pardoning grace of the Father; the justifying grace of the Son, and the sanctifying grace of the Holy Ghost.—The Father planned the work of redemption, and provided the means; the Son executed it, and the Holy Ghost applies the means. We are, therefore, to be baptized into the name of the Father, firstly, because the Father stands first related to us, and is the head of Christ; for, says the apostle: "The head of Christ is God, and the head of the woman is the man." We are to be baptized, secondly, into the name of the Son, because we stand next related to the Son; for, says the apostle further: "There is one mediator between God and man, the man Christ Jesus." We are to be baptized into the name of the Holy Ghost, lastly, because the Holy Ghost stands last related to us. "Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and the renewing of the Holy Ghost."

J. T. MEYERS.

For The Brethren at Work

OUR DRESS AND ACTION SHOULD CORRESPOND.

It seems that pride is getting worse every day in the church, which I think should not be. We should be a plain and a separate people from the world, and not try to follow after all the foolish fashions of the age. I think we should all do what we can to keep pride down (but that is not all, we should have everything to correspond with our dress, and not put all the stress on the dress; that will not save us, we must be separate from the world in other things as well as in dress), we should have that love and charity that becometh Christians, and even love our enemies, return good for evil and give to every one that asketh, and he that would borrow of thee turn not away. Now brethren and sisters, let us be careful about these things, and not be too ready to find fault of our brother or sister when we see them have a little something we think they ought not to have; but let us look to ourselves first and see whether we are not as far out of the way in something else as they are in their dress, not that they are right, but to see that our own faults are removed first, then, perhaps, we could admonish our brother or sister, who is dressing a little too fine, and it would do more good if done in the right spirit. Perhaps some of us, who are ready to find fault about our brother or sister's dress, when a poor neighbor comes to us for a favor, we turn them away without it, or if we let them have anything, we must have pay for every little thing, when we have everything around us we could wish for; and our poor neighbor, almost suffering, comes to us for something to eat, we send him away empty and perhaps hungry. Now brethren and sisters, is this doing what the Scriptures demand? I think not, for it says we should feed the hungry and clothe the naked.

I don't write this that I am upholding pride, but that I would like to see everything correspond, so that there would be no room for the world to say: "Oh, they just think if they dress plain that that is sufficient, whether they do as the Scripture says in other things or not." Let our daily walk and charitable acts prove to the church and the world that we are what we profess to be. We should all begin at home and see that our own faults are removed, then may be, we won't see other's faults so quick, and there would be more love and union in the church in place of so much backbiting.

A SISTER.

ORIGIN OF LIFE.

BY C. H. BALSBAUGH.

THE topics and principles that enter fundamentally into the structure of the Bible, and into human welfare, both in its physical and redemptive plan, should also be allowed a hearing through our papers.

In No. 14, current volume of B. at W., on second page, Bro. J. W. Stein calls attention in a foot-note to a work on the solemn function which transmits the elements and qualities from which are developed the form and character of an immortal being. Human language is inadequate to represent the awful issues dependent on the genesis of humanity. The saints should not forget their sainthood in the most private relation of life, and in the act in which they perpetuate the generative act of God in the reproduction of Himself in Adam.—"Let us make man in our image," is the law of generation for God and man. God could not put into his offspring what is not in Himself. Neither can man. Possibilities to evil are not tendencies to evil. The power of Christ is man's primeval glory. This power, selfishly exerted, is sin. At this point regeneration begins, by bringing the lower activities of our nature unto subjection to the higher. To have no loftier aims in propogation than the gratification of bestial propensities, is to originate an immortality wholly away from the will and purpose of God, and to impregnate the image of ourselves with elements which tend powerfully in the direction of temporal and eternal ruin. Millions on millions never suspect the root of the body-and-soul-destroying proclivities which curse them from the cradle to the grave. The conjunction of life, out of which springs a product of eternal consciousness, with capacity for eternal bliss or woe, should be consummated with the same absorption of soul in God as we celebrate the Holy Eucharist.—What higher conception of human generation can we have? Is it higher than God requires? He created Adam from above down, offering Himself as our Model in the act of transmitting life.

I would not only recommend, but earnestly entreat, that those who have magnanimity enough to desire so high and Divine a propagative Ideal, procure and study Dr. James C. Jackson's two famous works treating these topics: namely, "THE SEXUAL ORGANISM," and the "TRAINING OF CHILDREN." They are not only worth their weight in diamonds, but unfold and enforce principles deep as the nature of God, and far-reaching as His Eternity. The "Training of Children," costs only sixty cents, and should be possessed by every father and mother in the brotherhood. They are written wholly in the religious element, and from a standpoint high enough to raise the generative act into fellowship in the creation of man. If you would know the law of God in relation to the most physical act of life, do not fail to possess these treasures. Address: Austin, Jackson & Co., Dansville, Livingston Co., New York.

Union Deposit, Pa.

GOD'S WISDOM.

BY JACOB GOOD.

THERE is nothing which man knows so little about as the wisdom of God (Rom. 11: 33—34). Man knows nothing about the wisdom of God, only that he knows His wisdom is very great. And how does he know it? By the observation of three grand proofs or evidences.

1. It is manifested in all nature.
2. It is declared in the Bible.
3. It is manifested in the Bible.

Now, in our first article of the series on this subject, let us consider God's wisdom as manifested in nature. Let us view it under two principal heads: 1st, in the establishment of nature herself; and 2nd, in the establishment of her laws.

Now, under the first head let us consider it from six different stand-points: 1st, God's wisdom is manifested in the forming or making up of nature; 2nd, in the perfection of nature; 3rd in the beauty of nature; 4th in the glory of nature; 5th in the object of nature; 6th, in the result of nature.

1st, God's wisdom is manifested in the making of nature. Before God created the universe, it must have been that even nature did not exist: "For of Him, and through Him, and to Him, are all things, to whom be glory for ever. Amen" (Romans 11: 36). "Through God are all things." It is through God that all things exist. He is the cause of their existence. He brought them into existence. He made them; and as nature is one of the all things, God made nature; and as space, time, matter, cause, etc., are parts of nature, God made them all, to whom be glory for ever. "Of Him, and through Him are all things." We are made to believe that God made space. Now let us behold the wisdom of God. There must have been no space, no vacuity and consequently no occupation, no existence.

This man cannot begin to comprehend, but God understands it perfectly. And although there was no space nor occupation, God did exist. This to man is a profound mystery, but to God well known, O the ignorance of man and the wisdom of God! God existed, and he put into existence, space and into space he put matter. Now again, let us behold God's wisdom. When God made space, He made it infinite.—In all directions to it, he set no bound. There is no east nor west; no north nor south; no up nor down. These points are only relative. But space is one vast unbounded infinitude, which man never can begin to realize,

Since no comprehension can be obtained of the vastness of our own solar system, how can man form the least idea of the extent to comprise an infinite number of solar systems in the infinity of space? A ball, fired from a cannon might move on for all eternity with the same velocity it started, it would reach no end. Can man form the least comprehension of this? Yet God, who sits on the Throne, can see through all space and behold the glorious scenery of the entire universe; of all the heavenly bodies in motion, regular in their rotations and revolutions.

O, the grandeur of this magnificent scenery. God made this scenery. "O the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out" (Romans 11: 33).

(To be continued.)

OLD RYE'S SPEECH.

I WAS made to be eaten,
And not to be drank:
To be threshed in a barn,
Not soaked in a tank.
I come as a blessing,
When put through a mill:
As a blight and a curse
When run through a still.
Make me up into loaves,
And your children are fed;
But if into drink,
I will starve them instead.
In bread I'm a servant,
The eater shall rule;
In drink I am master,
The drinker a fool.
Then remember the warning,
My strength I'll employ,
If eaten, to strengthen,
If drank, to destroy.

AN EXPLANATION TO THE BRETHREN OF THE GENERAL BROTHERHOOD.

WHEREAS, the last two Annual Meetings have been petitioned by districts in the Western States to reconsider, which means to annul and to make void the following sentence in the installing service as passed by Annual Meeting of 1874. "You have no authority to go into the acknowledged territory of any organized church to make appointments for preaching, unless called by the elder, or the council of the church. It is an assumption of authority for an elder to do so.

In consideration of the long unbroken line of my family connection with the church, and her traditional history and order as delivered to us by our fathers, I was requested to write an order, as nearly as I could remember, the charge given by our fathers when installing a brother into the office of minister, and finally into the eldership. I have done so as well as I could and Annual Meeting has approved and adopted it as the order of the church in installing brethren into the ministry. I will for the benefit of all the brethren try and explain the, *to some* objectionable sentence, referred to which I think will convince all that it is right and in strict harmony with the order of the church, as understood by the old fathers of the church.

In the frontier where an elder may lay claim to an entire State as his church territory, a preacher in the second degree, or even an elder, passing through one corner of the State one or two hundred miles from the home of the claiming elder, may fail to see the propriety of such an order, neither do I think he would see it, or insist on a strict interpretation, or close application of the order. But come into the country where four and even five well organized, and numerically strong churches are crowded into one county, the case is different; and it is for the government of the body of the church that rules and orders are agreed upon by Annual Meeting, while border churches, like border society may be controlled by circumstances.

When an organized church elects a brother to serve her in the ministry, she has no right to elect him to serve in another organized church; and the elected brother has no right vested in him to preach there until said church calls him to do so. The justness of this all brethren ought to see. Organized churches are authorized to attend to their own internal affairs, to elect their own officers, &c., but they have no right to intrude their new made preachers into other churches; and the installing elder should be careful to tell the installed brother so. The old brethren always considered where a ministering brother moves out of the church which chose him, he moves out of his office—that is, before he is fully ordained; and it was at the option of the church into which he moves to receive him with his office or not. See Minutes 1833, Article 3. How then can an elder install a preacher according to the order of the church without bringing him under this restriction; for until he is called by the elder, or by the council of the church he has no more authority to preach in his organization any more than he had before he was elected at all. The church electing him cannot give him authority to preach beyond his own bounds.

The sentence being in strict harmony with the order of the church as originally organized, I hope Annual Meeting will never annul it; and I urge all elders when installing preachers, or ordaining elders, to be very particular in giving the charge. And Paul's instruction to lay hands suddenly on no man is good counsel still. The very loose manner in which preachers have been installed, and elders ordained, is the prolific scourge from whence come so many grievous departures from the good old Scripture way and order of the brethren. Brethren of the late Standing Committee, remember the testimony was before us, testified by faithful brethren, that there are several elders in the brotherhood that will do anything the people want; even admitting to membership members of secret oath-bound orders without renunciation, or withdrawal from the order.—Dear brethren, let me entreat you to stand firm in the order of the church. In the last days perilious times will come, says the apostle, and they are even now come. The apostolic injunction, "Heed the things that thou hast heard of me among many witnesses, the same commit them to faithful men, who shall be able to teach others also," should be heeded now as well as the day the injunction was given. The elders above refered to, should be closely watched by faithful men, and should be prevented doing any mischief; and if found doing an overt act their bishopric, should be promptly taken from them until they learn to walk worthy of an elder.—

D. P. SAYLER.

Double Pipe Creek, Md.

CORRESPONDENCE.

FROM DENMARK.

ASSENS, June 7th, 1877.

EIGHT souls were saved by water, and multiplied to the great fulness of God's promise, so that the earth became filled with people. *Eight* souls united to restore primitive Christianity, and God desiring them to be the salt of the earth, led them out across the water to America, after having been sorely persecuted for their faith. What the result of their settlement in America is, God knows best.

Eight souls, if God permit, will in the close of this month, be found in the Old World, where the first eight went forth to people the earth, and where the second eight began their reformatory movement.

Now shall we with the same number, be counted a family—a church? Shall that number be counted worthy of an organization? Can the mission be called a success with eight souls in the land? In the first eight all nations have their source; in the second eight, plainness and godly fear, with evangelical obedience found a beginning again and now thousands are happy under it. What the third eight will accomplish, time alone will reveal.

But why should I not tell what others who are ready to take the first step also declare? We need to walk in all God's appointed ways but are cut off, because of our number and other circumstances. But now our number is sufficient; for if *eight* were sufficient in securing to mankind, a continuation of the Truth of God, it is also enough in our case.—Hence all that is wanted is the missionaries; will they now take hold of their long appointed work?

Brethren, fear not water; it is God's means of creation and salvation. Fear not war; no one will wage war on our dear brethren. They can safely lay down and sleep with the lion and the Lamb. Read Isaiah 51 and let all fear go; rest on God's loving arms and come.

Written in behalf of eight blood-bought souls. C. HOPE.

[The following letter also accompanied the above.—E.]

WEST TOMMERBY, June 5, 1877.

C. HOPE, *Dear Brother:*—Your letter received, but it did not make me glad to learn that the brethren did not come yet; but if I can do anything to bring them over, I thought I would, and went to see the widow who is about ready to join the church. We agreed to be baptized the latter part of this month, the Lord willing. Eskildson will be here the 17th and will then talk the matter over, and see whether he is ready; if he is not, we will go anyhow. Perhaps you have heard from him: if so, let me know.—You will have to make a trip here before you move, as your rooms will not be ready before sometime in July. But write to the brethren and entreat them to come; for with you, I desire to have a church organized before winter. It does not seem right to me to put it off much longer, as we are just as much under obligation to keep the Lord's other commands, as that of baptism. Send me some more *Perfect Plan of Salvation* for distribution.

How sweet it is when the Lord will call us His people. O, that we may be true children, steadfast in all of God's holy teachings.

Your brother.

N. C. NIELSON.

[In a private note, Bro. Hope informs me that two of those who have been recieved are such as will render valuable aid in the missionary work. One of them, formerly a Baptist minister, can speak English, hence may be considered doubly useful in the important work now going on in Denmark.

Bro. Hope is also of the opinion that the best time for the brethren to visit Denmark is *just as soon as possible.* It now seems that the time has come for us, as a body, to give the brethren in Denmark a permanent organization; and our readers will be kept informed on the progress of the work, with the hope that our souls may be edified, thus glorifying God in our spirits.—M. M. ESHELMAN.]

FROM WAYNESBORO, PA.

My Dear Brethren:

MAY the peace that passeth all understanding be your comfort and your joy in Christ Jesus.

On the 7th inst., (June), we held our first Love-feast for the present year in this (Antietam) congregation, in the old Price's meeting-house nearly two miles north of town

The day was unpromising, being quite cloudy, but cleared away about noon, and apparently was much enjoyed by the large, attentive audience.

Besides the holy services of praise and prayer we had the benefit of much good preaching. I trust our dear ministering brethren will not censure me for naming them in this connection.

Brother Hoover, from the Monocacy congregation (Md.) delivered the opening discourse on that old, but significant Bible expression, "Prepare to meet thy God," showing

First. That man needs a preparation *Secondly.* Whom he must meet, and when. And lastly, By what means he must prepare to meet God.

Brother Michael Emmert, of Ill., followed in a very hearty application of the subject, and urged the necessity of attending to such a preparation *now*, NOW.

There being some applicants for baptism present, the 18th of Mathew was read and questions asked by brother N. Martin. The services were closed by singing and prayer.

The tables were then prepared as usual for a repast, and while this was being done, baptism was performed near by where five dear souls were buried beneath the yielding wave,

"In the name of the Father, *and of the Son*, AND OF THE HOLY GHOST."

I was made to rejoice in soul, especially because a dear friend and neighbor has been gathered into the Fold—one who was the subject of many prayers, and one who for some time had been "searching the Scriptures" to find the way of the Truth. This has also been a great comfort to his dear companion, our sister, who preceded him a short time in taking up the Cross to follow Jesus in the self-denying life. May they grow in grace, and keep their lamps trimmed and burning, and fill their vessels with oil, as all "wise virgins" do, and be ready for the appearing of our Lord.

After baptism and dinner, the services were announced by singing, and brother Yourtee, of the Brownsville congregation, (Md.,) preached to us an interesting sermon. The 18th of Mathew was again read to two more applicants, and during the recess that followed, were also baptized, confessing faith, repentance and faithfulness. May brother L. and his companion, though not residing within the bounds of the Antietam congregation, yet find faithful brethren to lead them on from one degree to another until they shall realize the fullness of the stature of Christ.

The examination service now ensued, and surely all were heartily exhorted each to *examine himself or herself* and resolve upon a new start for Heaven, by the grace of God.

The evening ordinances followed at night-fall and were observed with great solemnity and commendable order. Thus passed a very enjoyable and, we trust, *profitable* waiting before the Lord.

Yours in bonds of love.

D. B. MENTZER.

FROM WISCONSIN.

RIVER FALLS, Pierce Co.,
June 25th, 1877.

Brother Moore:

I THOUGHT perhaps a little general news might be of interest to the readers of your paper, so I append the following account of a terrific storm which visited the vicinity of River Falls and surrounding country on the 14th inst. About 8 o'clock, P. M., a terrible wind, accompanied by rain and hail, burst in upon the burning calm that seemed to pervade the whole surrounding country. The cyclone, as it should properly be called, waged its unrelenting fury, for about twenty minutes upon everything that unfortunately lay in its course, leaving in its wake destruction and desolation.

It started near Langdon, Washington Co., Minn., took an easterly course across Lake St. Croix, thence into Wisconsin, where it seemed to reach its climax. It still held its course until after passing River Falls about three miles, when it seemed to bear off to the north east.—For nearly fifty miles in length and four in width there was a destruction of nearly everything of a destructable nature.

The morning of the 15th dawned calm and bright upon one of the most painful scenes of disaster that Wisconsin has ever been called upon to witness. Buildings that were calculated to withstand the heaviest winds were torn to pieces and the fragments carried to a distance sometimes exceeding a mile.—The loss of life was not very great, but many suffered injuries more or less dangerous. The loss of property has not been correctly estimated, as various estimations have been made and none agree; but it exceeds several thousand dollars.

The large structures in River Falls that were damaged, were the Catholic church, which is a large, well-built building, the graded school building, which was moved from its foundation, and the River Falls Institute building, which had the roof removed entirely and was moved off its foundation about eight feet. Although these buildings were badly wrecked, it is thought by the men best calculated to judge that they can be repaired, though not without considerable expense. Other smaller buildings in the same place were totally destroyed; as it would take almost a volume to contain the details of the wonderful disaster I may as well close my brief account.

Yours, &c.,

WM. H. ROBEY.

FROM WASHINGTON T'Y.

Editor Brethren at Work:

I SEE in No. 23 of the BRETHREN AT WORK an account of the great interest that was taken by the members of the A. M., in the Danish Mission work. I am glad to know that the Brethren are taking hold of their missionary work with so much interest. But while they are working for the salvation of the souls of men in Europe, they should not forget those of us near home, who have no able ministers. We have only one speaker in this Territory, with only 12 or 13 members. I know of no place under heaven where ministers of the true Gospel are more needed than in Washington Territory. There are a great many preachers in this country of different denominations. It appears that their object is to make a great many members, and then make them pay quarterage. The people of this country do not object to supporting a preacher of the Gospel, but some of them do object to furnishing them with fine horses and fine carriages, and fine clothes The majority of the people in this country are poor and say that they cannot afford to support these high-toned preachers.—Health in this country is generally good. The prospects now are that we will have a heavier crop of small grain this year, than we have had for several years past. We hope that the brethren will remember us in their far West country.

Yours in love. F. N. WINDER.

HUDSON FEAST.

HUDSON, Ill., June 19th, '77.

OUR Love-feast is among the things of the past, and not past to be forgotten, but to be long remembered. Saturday, the 16th of June, was a little rainy in the morning, but by 10 o'clock there was fair weather, and a fair congregation assembled at Bethel, our place of meeting, with a goodly number of ministering brethren, among whom were Brn. Lemuel Hillery, Martin Neher, John Barnhart, Philip A. Moore, D. Mast, J. W. Gephart and T. Keyser from other churches. The services were opened and the 2nd chapter of Ephesians read. The subject of the unity of the great nations by the cross, was the theme in which Brn. Neher and Barnheart participated, then Bro. Hillery read the 18th chapter of Matt. and expounded the law of tresspasses to two young sisters (candidates for baptism), after which the ordinance was administered at the Macanaw river,—assembled again at 3 o'clock when Bro. Hillery spoke at great length to the edifying of the congregation. An intermission of twenty minutes was given, after which the law of examination was read and participated by several of the brethren, and also some of the ordinances of the Lord's house were attended to in Gospel order. We were much encouraged by the hearty exhortations of the brethren given from time to time. In the meantime a message came for brother Hillery to come to Woodford county, to preach a funeral on the next day (Sunday) which we regretted very much, yet, under the circumstances, we could not complain; as we had plenty of ministerial help. This unexpected call of brother Hillery's will not hinder him from meeting his mission arrangements at the proper time.

Next day, Sunday, exercises commenced at 10 o'clock. Read Matt. 6th chapter. The sandy foundation contrasted with the Rock, was the theme Brn. Neher and Barnhart preached on, and Bro Gephart closed the meeting. Assembled again at three o'clock, when the subject of the kingdom of God was the theme. The brethren spoke the Word with power. Met again at 7 o'clock in the evening, when the brethren delivered two good exhortations. Notwithstanding we had been encouroged greatly, we felt a little sad when the brethren intimated that it would be the last Communion season with some of us. But we anticipate a glorious meeting "*over there*," we will then see the propriety of the name, Love-feast, or "FEAST OF LOVE."

Sister Hillery and little daughter are stopping a few days with us, would be glad if she could stay longer, and we could get better acquainted with her.—We sympathize with the sister in her isolation from her good husband. The Lord sustain both her and him, and make them continue as shining lights in the world, that much good may be done. Bro. Lemuel, I shall think of you often, if that will do you any good; and if you should awake at the hour of midnight, and get a telegram from me, it will only assure you that I have not forgotten you. One more word to my brother, "*Preach the Word.*"

THOS. D. LYON.

ANNOUNCEMENTS.

Notices of Love-feasts, District Meetings, etc., should be brief, and written on paper separate from other business.

NOTICE.—All the brethren and friends of education who are favorable to establishing a Normal School in North Eastern Ohio, are requested to meet at the Beech Grove meeting-house, Wayne Co., Ohio, on Friday, ten o'clock, July 27th, for the purpose of locating said school and transacting other important business pertaining to the same.

Those living in other states, or who cannot attend this meeting are requested to express their views by corresponding with Bro. E. L. Yoder, Madisonburg, Wayne Co., Ohio. Elders of the different churches especially invited to be present. Signed: Eld. George Irwin, D. W. Workman, Josiah Keim, E. C. Packer, Jacob Mishler, Jno. Nicholson, P. J. Brown, E. L. Yoder, I. A. Clement.

Wooster and Smithville Stations on P. Ft. Wayne and C. R. R. and Russell on A. and G. Western R. R. are your stopping off places. E. L. YODER.

LOVE-FEASTS.

The members of the Beatrice church, Gage Co., Neb., have appointed a Love-feast to be held at the residence of Bro. Abraham Humm, nine miles south-east of Beatrice, our nearest station, on the 22nd of September, 1877, meeting to commence at ten o'clock A. M. The usual invitation is extended. Those coming by railroad should notify the writer. M. L. SPIRE.

Please announce through your columns, that the brethren of the Log Creek congregation, Caldwell Co., Mo., intend to hold their Communion on the 13th and 14th of October 1877, at the house of Bro. David Hendricks three miles south of Kingston. Services beginning at two o'clock P. M. C. C. ROOT.

The Sugar Creek church, Sangamon Co., Ill., will hold their Love-feast, God willing, on the 23rd and 24th of Sept. 1877. An invitation is extended to all JOHN BRICHLY.

DANISH FUND.

THE following amounts have been received at this office since last report.

Oakland (Tenn.) church	$ 1.75
Jacob D. Moyer	1.00
S. Bosserman	1.00
Kate Warble	.50
State Centre (Ia) church	2.00
Mattie A. Lear	1.00
S. H. Cassel	1.00
R. H. Meyer	.10
J. S. Mohler	2.00
Lydia A. Hough	1.00
Mill Creek (Ill.) church	5.00
Squirrel Creek (Ill.) church	2.25
M. Odell	1.00
Wm. Ikenberry	6.00
Mary L. Grater	1.00
Spring Creek (Ind.) church	1.75
Coventry (Pa.) church	28.00
A. A. Ownby	.50
Cath. E. Shultz	.50
Bear Creek (Ill.) church	3.00
A Brother	1.00
S. C. Keim	2.35
W. B. Woodard	5.00
Elk Lick (Pa.) church	3.00
Previously Reported	56.50
Total	$128.20

One Baptism.—A dialogue showing that trine immersion is the only ground of union, that can be conscientiously occupied by the leading denominations of Christendom. By J. H. Moore. One copy, 15 cents; 10 copies $1.00, 25 copies $2.00.

W. U. R. R. Time Table.

Day passenger train going east leaves Lanark at 12:25 P. M., and arrives in Racine at 6.35 P. M.

Day passenger train going west leaves Lanark at 2 10 P. M., and arrives at Rock Island at 5:55 P. M.

Night passenger trains, going east and west, meet and leave Lanark at 2:21 A. M., arriving in Racine at 9 00 A. M., and at Rock Island at 6:00 A. M.

Freight and Accommodation Trains will run west at 12 40 A. M., and 10:30 A. M., and east at 4 50 P. M., and 11:35 P. M.

Tickets are sold for above trains only.

G. A. SMITH, Agent.

THE BRETHREN AT WORK.

"Behold I bring you good Tidings of great Joy, which shall be unto all People."—LUKE 2, 10.

Vol. II. Lanark, Ill., July 16, 1877. No. 29.

The Brethren at Work.

EDITED AND PUBLISHED WEEKLY,
BY
J. H. MOORE,
J. T. MEYERS, M. M. ESHELMAN.

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"The Brethren at Work," will be sent post-paid, to any address in the United States or Canada, for $1 35 per annum Those sending eight names and $10 80, will receive an extra copy free of charge. For all over this number the agent will be allowed 15 cents for each additional name, which amount can be deducted from the money, before sending it to us.

Money Orders, Drafts, and Registered Letters may be sent at our risk They should be made payable to J. H Moore.

Subscriptions, communications, etc , should be addressed: J. H. MOORE,
Lanark, Carroll Co., Ill.

LANARK, ILL., JULY 16 1877.

BROTHER J. R. GISH, of Woodford Co., we learn is to travel and preach with LEMUEL HILLERY in the Central Illinois mission field after harvest.

ONE was baptized in the Urbana church (Ill.) a few weeks ago, making not less than twelve who have united with the church at that place during the last six months.

THE GERMAN MINUTES are now printed and ready for delivery. They are neatly printed on good white paper; pasted and trimmed ready for use, and will be sent post paid for the following: One copy, 10 cents; 12 copies, 75 cents.

WE call attention to the notice given of Certificates of Membership found on the last page of this issue. Every congregation should have one of these books. Not more than one is needed in a congregation, and that should be in the care of the clerk.

WE are making several changes about the office this week which requires a good deal of our care, and for that reason we cannot give the Editorial department much attention in this issue. The increase of business requires the addition of more room to our building and this is now being rapidly carried forward.

BROTHER HILLERY reports quite favorably from the Central Illinois mission field He has large and attentive congregations. Several have made application for baptism, and there are excellent prospects for more. More help however is needed, as there is more preaching to be done than one man can accomplish.

WE have on hand some pamphlets and tracts printed in the Danish language, that are for *free* distribution among the Danish people in America, and any one knowing any of this class of people, will please inform us and we will send them some of those pamphlets and tracts to be distributed. They may accomplish much good.

A ZEALOUS, brother who is now actively engaged in missionary work, writes in a private letter to this office, the following sensible conclusion: "If I were able I would get some good brother, who has his soul, body and spirit in the work. I would get a tent that would hold from 300 to 400 people, and we would commence with that as soon as the weather was warm enough in the Spring, and we would pitch it from one good or promising place to the other, and keep working at one place until we would organize a little band or big one as the case might be, and close the work at that place with a Love-feast, and move on to the next. I am confident that much good could be done in this way."

LARGE numbers of Mennonite emigrants are leaving Russia and sailing for America. Many of them are settling in Kansas and building up excellent communities. They are not only religious but very industrious, and usually accumulate a good deal of property; are non-resistant in principle and strong advocates of the doctrine of peace on earth and good will to man.

SPURGEON in the first series of his sermons—page 26, gives expression to the erroneous idea that Christ washed his disciples feet *after* supper. This shows that the great pulpit orator of England has not examined the subject closely or else he would have learned that the term "supper being *ended*" refered not to the *eating* of the supper, but to the getting it *ready for* eating. From John 13: 26 we learn that the supper was eaten *after* feet-washing.

THE CHURCH COUNT, as proposed and undertaken by Bro. HOWARD MILLER, having called out several letters pro and con, we will likely have something to say regarding it next week, which will give the readers some idea of how we look at the matter, and also what course we think will be the most profitable to pursue. In viewing things of this character we aim to lay aside all prejudice, keep in view the wellfare of the general brotherhood and act accordingly.

PRESIDENT HAYES is evidently a very temperate man. It is said he was never in a bar-room, never drank of liquor, and uses no tobacco in any shape or form. This is a commendable trait for a man who stands at the head of our government, wielding his influence against an evil that is being the ruination of thousands who are dropping into an untimely grave. Such traits of character are rare among men of standing, but when found want to be commended and encouraged.

BROTHER ELIAS K. BUECHLY informs us that one hundred and thirty seven were baptized during their meetings near Waterloo, Iowa, and some more applicants besides. They expect to commence another meeting in the city of Waterloo in a short time. Bro. S H. BASHOR did the preaching at the meetings, and also the most of the baptizing. He was in Butler Co., four days, and twelve were baptized. He expects to remain at Waterloo till July 16th, then his address will be Whitesville Mo., till further notice.

So far we have refrained from noticing the character of any of our exchanges, but there is one which deserves especial mention for the cause it advocates, and its bold and uncompromising devotion to right, and opposition to wrong. The name of this paper is THE INFORMER, an 8 page monthly published at Elgin, Ill. It claims to be "devoted to peace, temperance, health, and purity; and opposed to war, intemperance, sickness and tobacco," and we think a careful perusal will convince the reader that its claims are fully carried out. Price for it and the *American Messenger*, also a monthly devoted to peace and moral reforms, $1. Address, *The Informer*, Elgin, Ill.

IN most all neighborhoods are good meaning people, who are too poor to pay for our paper, yet at the same time would like to read it, and there are many others who would read it if it were placed in their hands, and in some instances might possibly accomplish much good, hence it would likely be promotive of good results, if all those who do not preserve their papers would hand them to such of their neighbors, who may possibly be benefitted by reading them.

WE sometimes conclude that we have a pretty good memory, but occasionally something turns up proving that we are not infallible yet. It was just so last week when giving an account of our trip to Lost Nation, Iowa; we omitted the name of brother JOSEPH STITZEL as one of the ministering brethren in our company, and was not reminded of the mistake till it was too late to make the correction. Some writers would call such things the "slip of the pen" but with us it was the "slip" of the memory. Hope the brother and friends will pardon this error.

ONE of our ministering brethren when he visits a new preaching point, fills his valise with back numbers of our paper, and after preaching gives them out to the people, so they can have something to read and think over while he is away. In this way, he secures occasionally subscribers and at one of his points of preaching has six applicants for baptism. Other ministers would do well to follow his example. Preach the Word while with them, and when you go away leave something for them to read and think over so as to keep up the interest till you can return.

IT is said that professors of the Christian religion in Denmark, use neither intoxicating drink nor tobacco. This excellent trait in their character is certainly commendable, and worthy of imitation by our American professors of religion who rather look down on the Danes. In this respect they are certainly in advance of us and can perhaps teach us while we are instructing them. We would be happy to say as much in behalf of our American professors, but alas! rum has gained a strong footing in our land and tobacco is rapidly bringing up the rear.

IN reply to a brother who wishes to know whether it is contrary to the order of the church to read more than one chapter at a social meeting, I remark that I am not aware that we have any regular established order relating to this one particular feature of social meetings among our people. Social meetings in some localities of the brotherhood are kept up while in many other parts they are not. What few social meetings I have had the pleasure of attending only one chapter was read, and in one instance it took three nights to get through with five verses. It may not be amiss to remark that the division of the Bible into chapters and verses was unknown in the apostolic times, but is of recent origin and is therefore not sufficiently primitive to give it authority.

The best known rule on this, as well as a good many other subjects, is that laid down by Paul: "Let all things be done unto edifying" (1. Cor. 14: 26). That which is not edifying, either in a social or any other kind of a meeting is neither profitable nor advisable. Our impression is that the taste and wants of those composing the meeting should be consulted, and kindly respected. The meeting is for their good and edification, and in some cases more reading may be required than in others. Judgment and discretion should be used, and care taken that nothing be done which will in any way militate against the interest and solemnity of the exercises.

WHAT THE LORD REQUIRES.

BY DANIEL VANIMAN.

NUMBER II.

"He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, to love mercy, and walk humbly with thy God."—Micah 6 : 8.

"TO love mercy" is the Lord's requirement for the good of man Mercy is one of the Lord's attributes, without the exercise of which Divine justice would have long since swept our whole race into destruction. Pertaining to man, it may be defined as being that disposition of mind which prompts us to pity, and relieve those who are in trouble, or to pass by their crimes without punishing them. It may be distinguished from love thus; The object of love is simply the creature; while the object of mercy is the creature fallen into misery, whom the merciful man will relieve if he can The Lord strongly recomended the exercise of it in the parable of the man fallen among thieves, when after stating how the good Samaritan showed mercy by relieving him he said "go thou and do likewise."

O what a change would follow if every indivinal of the race would love mercy as the Lord requires; then would each one be ready to relieve the suffering of a fellow creature to the extent of his ability. No one would be willing to do anything that would cause suffering or distress to any one, but all would seek to relieve the distress of others, and would be willing to pass by injuries received unpunished and would ever cherish kind feelings toward all. Even the animal creation would be largely benefited by a universal love of mercy in the hearts of all mankind. "It is a degree of inhumanity to take a pleasure in giving anything pain, and more in putting useful animals to extreme torture for our own sport. This is not that dominion which God originally gave to man over the beasts of the field. It is therefore an usurped authority which man has no right to exercise over brute creatures, which were made for his service, convenience, support and ease, but not for the gratification of unlawful passions or of cruel dispositions."

Thus the Lord requires each individual of the race to love mercy, because this would bless, elevate and ennoble the race. "Blessed are the merciful for they shall obtain mercy." "And to walk humbly with God," is the third requirement of the Lord for the good of man. O, that fallen man could but fathom the blessings he would derive from an entire submission to the whole will of God. The highest spiritual standpoint attainable by man, is reached only in the greatest submission to the Father's will. Happy that child of God whose every prayer in sorrow, in disappointment and in suffering, as well as in prosperity, will be, "not my will but thine be done." Who can, like Peter in prison, lie sleeping between two soldiers, while Herod, on the morrow, intends his execution, or like Paul and Barnabas, when cruelly whipped for preaching Jesus, go away rejoicing that he is "counted worthy to suffer for the name of Christ." "To walk humbly with God," means to do all His commandments in full assurance of faith, and cheerfully submit all the consequences to Him as unto a faithful Creator, who perfectly understands our case and consequently never required anything of any man that was not for his good.

THE INHERITANCE OF THE MEEK.

BY MATTIE A. LEAR.

"Blessed are the meek: for they shall inherit the earth."—Matt. 5 : 5.

"Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope from the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away reserved in heaven for you."—1 Peter 1 3,4.

THE language of our text contains a rich and glorious promise, and as these exceeding great and precious promises are given that by them we might be partakers of the Divine nature, it behooves us to heed them as well as the commands.

The meek are the recipients of the rich promise contained in our text, and we will find by examining God's Word that those who are in possession of this grace are to that extent partakers of the Divine nature. Pride which is the opposite of meekness we are told is not of the Father, but is of the world. The Psalmist thus speaks of the wicked. "They are not in trouble as other men; neither are they plagued like other men. therefore pride compasseth them about as a chain. violence covereth them as a garment." Again he says, "Behold, these are the ungodly that prosper in the world; they increase in riches." The portion of the saint now is that he is plagued all the day long, and chastened every morning. The promise then at the head of this essay cannot be verified in this dispensation.

Meekness was a prominent characteristic of our blessed Master of Himself. He says: "I am meek and lowly in heart." The prophet also thus speaks of Him, "He is just and having salvation, lowly, and riding upon an ass, and upon a colt, the foal of an ass."

What then is it to be meek? We may find the very best definition of this term by studying the history of our dear Savior, "Who when He was reviled, reviled not again; when He suffered, He threatened not; but committed Himself to Him that judgeth righteously." Think of His meekness and patience in instructing the ignorant, though He was often contradicted, and insulted and abused, yet no impatient word, no expression of resentment escaped His lips. Though He was daily made to feel all the bitterness of unkindness and ingratitude, yet He remained the same kind, tender, and compassionate Savior, and oh how perfectly was He devoid of selfishness, always benefitting others always alleviating other's burdens, healing the sick, feeding the hungry, raising the dead, making whole the maimed, comforting the mourning, yet He never did anything to benefit Himself, truly, "He saved others, Himself He could not save. Such then is the Savior we are to follow, whose example we are to imitate. Are we willing to share with Him, His poverty, His ignominy, His sufferings, here? We all no doubt wish to be heirs, and joint heirs with Him to that eternal inheritance which is reserved for the faithful. He has told His followers, "Whither I go ye know, and the way ye know." Yes every true follower of Jesus shall have an experimental knowledge of the way He trod, they shall know the roughness of the way, they shall know the dangers and the temptations that beset it. Yes every true disciple shall know by experience something of his Master's sufferings, and the apostle bids the traveler in this way to "consider him that endured such a contradiction of sinners against himself lest he be wearied in his mind."

Again, Peter tells us, "This is thankworthy if a man for conscience toward God endure grief, suffering wrongfully." Again, "If when ye do well and suffer for it, ye take it patiently this is acceptable with God." Why, "Because, Christ also suffered for us, leaving us an example, that we should follow in His steps." Peter tells us hereunto were we called that we follow in the steps of Jesus. It is unavoidable then, God hath decreed that Christ's followers shall tread in his footsteps. And we know that the path which Christ trod was a path of humiliation, suffering, toil, poverty, ignominy and shame. Which do we prefer then, our portion now, the honors, the wealth, the pleasures, of the world in its present state, or do we prefer to forego these things now that we may have an eternal inheritance?

But when shall this promise be realized that the meek shall inherit the earth? Peter tells us that this inheritance is now reserved for us in heaven. But John says, "I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." When the above visions by the seer of Patmos shall be realized then it is that the meek shall inherit the earth, and oh what an inheritance will it then be, when the tabernacle of God is with men, and He will dwell with them, and they shall be His people. When death, and sorrow, and crying, and pain shall have passed away.

We will now try briefly to notice some of the main features of this eternal inheritance or estate, first then, it is incorruptible, it is not subject to decay, as are all earthly possessions. An estate may be willed to an heir while that heir is a minor and before he arrives at proper age to take possession of his estate it may have become very much corrupted, a large portion of it may have passed into hands from which he can never recover it, and from a large patrimony willed to him, he may perhaps come into actual possession of only a small amount. Not so with the Christian's estate, this will be kept for him intact, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. Undefiled, an earthly inheritance may become defiled, there may be flaws in the title, there may be incumbrances, not so with our eternal inheritance, our title to that is perfect, sealed with the blood of our dear Redeemer there can be no incumbrances for there is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. It fadeth not away. Earthly possessions, may decrease in value so that a large estate may not be worth but a fractional part of what it once was, not so with our heavenly estate its value can never depreciate. Let us then secure an inheritance, or an estate in heaven at any or every sacrifice. It matters not how large an estate we may have here, soon we must leave it, death will seperate us from our inheritance, but if we have our interest in heaven we have secured a mansion there, death will only put us in possession of our estate.

In the language of Peter we would say "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless."

The liberal soul shall be made fat.

JUSTICE AND MERCY.

GOD is an Infinite and All-wise Being. From Him cometh every good and perfect gift. He is abundantly filled with mercy, but He worketh vengeance upon him who obeyeth not His Word by precept and example. A man once talking to a brother about God's dealing with man, said, "Although I do not worship God as you do, if I fail to obey in every point, he is such a merciful God that he will abundantly pardon my short-comings." "But" responded the brother "although he is a merciful God he is also a *just* and an *avenging God*." "Oh" exclaimed the other "I did not think of that." So dear reader, it is with you. It might be possible that God would show more infinite mercy and goodness toward us than He has promised, but we are fully confident that He will not withdraw from us any of His precious promises. Also on the other hand, if we willfully disobey any of His least commandments and "teach men so" he will hold us fully accountable for the deeds committed, for He says "Vengeance is mine; I will repay, saith the Lord." (Prov. 12: 19).

E. R. Stifler.

A DISCOURSE ON THE TRINITY AND CHRISTIAN BAPTISM.

NUMBER II.

THE Holy Ghost, therefore, stands last related to us, from the fact that this "washing of regeneration" (*dia loutrou paliggmesiss*). as the Greek has it, precedes that which is termed the "renewing of the Holy Ghost." Dr. Adam Clark says, that this "washing of regeneration," undoubtedly means baptism. He says: This is the rite by which persons were admitted into the church; and the *visible sign* of the cleansing and purifying influences of the Holy Ghost, which the apostle immediately subjoins. The Father also stands first related to us in our baptism, for baptism, or the "washing of regeneration," which is the *outward* and *visible* sign of the cleansing and purifying influences of the Holy Ghost, introduces or adopts us into the Divine family, of which the Father is the head. Note what the apostle says in regard to this adoption: "But when the fullness of the time was come, God," meaning the Father, "sent forth His Son, made of a woman, made under the law, that we might receive the adoption of sons.—And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father." The Father, therefore, is the *adopter*; the Son the *means* of adoption, and the Holy Ghost the *seal* of adoption. "Grieve not the Holy Spirit of God," says the apostle, "whereby ye are sealed unto the day of redemption." But we argue further, that the Father also stands first related to us in a historical sense. The Old Testament Scriptures everywhere speak of the Father as a fact, as one whom the Jews acknowledged; of the Son, and the Holy Ghost, as merely prospective. Our being baptized, therefore, into each name of the Father, and of the Son, and of the Holy Ghost is an outward and visible sign of our belief in the existence of a personal Godhead, the belief of which is an essential element in the Christian religion. Having now briefly discussed some things on the Trinity, we now propose to notice the second division of our subject—namely,

WHAT IS BAPTISM?

This is a world-wide disputed question in Christendom. Few subjects have been so much discussed. Ecclesiastical history is full of strife and uncalled-for disputation on the subject. The contest has driven many a one into the wilderness. So rampant was Romanism in its antagonism on the primitive Christians that thousands of them were slain, crippled and murdered. The devouring flames were freely fed with men and women of whom the world was not worthy. Such indeed has been the pitiful dilemma of the primitive Christians.

No history is so reliable on the facts of baptism than the Holy Scriptures, and this is the oldest and most valid history we have on the subject. We shall, therefore, have but little to do with the fragments of histories.—We are of the opinion that if the Scriptures do not define the meaning of the word baptism, either directly or indirectly, then they are certainly not a reliable testimony of the "One Lord, one faith, one baptism." But to the subject. Let us again ask the question: What is baptism? Pedobaptists would answer: Baptism means immersion, sprinkling or pouring; while Baptists would answer by saying: Baptism means *immersion* only.

Now, here is a diversity of opinion by professors of Christianity, covering the whole range of theology in the various denominations of Christendom, and it is hardly probable that our feeble efforts in proving what is meant by this much-disputed word, will change the views of many on the subject. But we shall note the subject anyhow. This fact, however, we want remembered, that we shall not quote much from history, as we prefer to keep to the Scriptures.

In the twenty-eight of Matt., nineteenth verse, we have the following Greek words: "*Poreuthentes matheetuo pantata ethne, baptizontes autous eis to onoma tou Patroi, kai tou Uiou, kai, tou Agiou Pneumatos.*" In King James' translation it reads thus: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Holy Ghost." We have quoted the Greek text in order to show its own wording.

It must be admitted by all unbiased scholars of the age, that the Greek word *baptizimos* means to immerse, to dip, to plunge into the water. No scholar will undertake to prove that the primary meaning of this word means to sprinkle, or to pour. The arguments that it means to sprinkle, or to pour, must be based upon a secondary meaning. Encyclopedias, dictionaries, commentaries, histories, modern and ancient—all agree that the Greek word *baptisma* means to immerse, but all do not agree that it means to sprinkle or to pour. There is not a Christian denomination on the earth of any respectable age that would dispute the validity of triune immersion when administered in the proper way and manner. Even the Pope of Rome regards his adherents to Romanism as being properly baptized when baptized by trine immersion. Now what we mean to say in regard to this word *baptisma* is this, that if its primary meaning is to sprinkle, then immersion is not baptism; if it means pouring, then in means neither sprinkling nor immersion; if it means immersion, then it means neither sprinkling nor pouring. All words have but one primary meaning. but the meaning of a word, we admit may be changed, and often is changed, in the sense in which it was used. Hence words may be used in a figurative sense as well as in a literal sense, in a subordinate as well as in an insubordinate sense. Let me give an illustration. We speak of God, for instance, in an insubordinate sense, that is, we speak of Him as being the Great Supreme; we speak of heathen deities and idols as being the gods of the heathen. The only thing, therefore, which gives meaning to the word God is the sense in which it is used. The primary meaning of the word God is, according to the Teutonic tongues, The Good; the Sovereign of the universe; the great First Cause. Thus, again, when we speak of baptism, the meaning of the word is changed according to the sense in which we use it. Illustration: John the Baptist said, "I indeed baptize you with water: but He that cometh after me is mightier than I, whose shoes I am not worthy to bear: He shall baptize you with the Holy Ghost, and with fire." Now the baptism here spoken of has two meanings, from the fact that John the Baptist, who baptized with water only, also referred to one who would baptize with the Holy Ghost, and with fire. John the Baptist used the word baptize in a literal sense from the fact that he baptized with a literal element—with water, while, in the same verse, he also used the word in a figurative sense—namely the baptism of the Holy Ghost.

When, therefore, the Lord Jesus commanded His disciples to "go and teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost," He meant it in a literal sense. Just in the same sense as if I would say: John, you go and chop wood. "Teaching all nations" is to be regarded as strictly literal and imperative, and so is the "baptizing them" to be regarded as strictly literal and imperative. If it can, therefore, be determined what is meant by the term *baptisma*, or baptism, then we have found the clew to the subject.

J. T. Meyers.

GOD'S WISDOM.

BY JACOB GOOD.

NUMBER II.

AGAIN, behold the wisdom of God: in the creation of time also, God's Wisdom is manifested. He must have created time, because it is part of nature. Then it must have been that time existed not; and how it was that time did not exist, what mortal being can comprehend? And although time existed not, God did exist. But how could God exist, if time was not? Except to the Omnipotent One, to whom it is all perfectly clear, this is all darkness and obscurity, which is attributable to man's great ignorance. God existed, and He put into existence time, and into time all things else. Of Him, and through Him are all things.

If God has all power, he has the power to create and annihilate space and time. He can work and none can hinder Him. His power is unlimited. His wisdom is infinite. It is seen in the creation of time, without beginning and end. He gave to it no beginning nor end, and when it was made, eternity was made. Eternity! O eternity, who can comprehend it! One hundred vigintillion years ago, was no nearer to a beginning, than one hundred vigintillion years hence. And one hundred vigintillion years hence brings us no nearer to an end, than one hundred vigintillion years ago.

O, eternity! Where will it lead us? God has lived for the past eternity.—How many universes in succession God created and annihilated in the past eternity we know not. Perhaps each universe existed for millions of ages, and perhaps millions of ages intervened the annihilation of one and the creation of another; and how many universes shall succeed the present in the future eternity no mortal knows. God has lived for infinite ages, and He endureth forever, and ever. Eternity!

If we shall be so happy as to gain heaven,

"When we've been there ten thousand years,
We've no less days to sing God's praise
Than when we first began"

O, the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out.

Let us still further look at the wisdom of God. Let us behold it in the creation of matter. 1. With regard to form. 2. With regard to quantity. And 3. With regard to quality.

Now, before the creation of matter, all space was empty. Not a molecule of matter existed, neither was there any light. Save the existence of God, it must have been a perfect vacuum, all filled with darkness, which is not matter, but the absence of it. Light is matter, and darkness is the absence of light.—All was void. When God was about to create matter, there was, with Him, in His wisdom, no need for questions about it as regards its form, its quantity or property. As regards its form, no question arose: Shall I make a chaos and equally distribute it throughout space; or shall I put it into solid bodies? If into solid bodies, no question with the Infinitely wise arose: Shall I make them oblong or circular, triangular or flattened, cuticule or globular? For as God had all power to create, so had He infinite wisdom to predict. Some philosophers and chemists claim that in the beginning God made a chaos and equally distributed it through space, and it collected and formed globes, one of which is our earth. Thus, "In the beginning God created the heaven and the earth" (Gen. 1: 1). "And God made two great lights; he made the stars also" (Gen. 1: 16). "And God set them in the firmament of the heaven" (Gen. 1: 17). O, the depth of the wisdom of the living God! As regards its quantity, no question arose in the mind of God, What quantity of matter shall I put into space? No perplexing question: Shall I fill all space with one solid mass? No question: If I fill not all space, how full shall I make it? As God gave matter the tendency to collect, no question arose: How large and how many shall be the globes? For God made the principle that their size shall depend on their number and the quantity of matter in space, and God knew how much was an infinite number. In the creation of matter, O, the wisdom of God! How beautiful is a starlight night! O, how grand, how magnificent in gazing over the boundless field of inhabited space, and behold the twinkling of the myriads of stars arching our canopy! As regards its property, no question arose with the Creator: What quality shall I give to matter, or what shall be its ultimate element? No question: Shall I make the everlasting principle gravitation or repulsion, or both, and put them into it or shall I not? No question: What universal principle shall I establish and put into matter to be the cause of effect? Nothing in universal creation to perplex the mind of the Allwise.

Taking all the above questions as before the creation of matter, and considering them all at once to arise before the Creator, we see the wisdom of the Eternal God and Father. In the establishment of cause, also, we see the wisdom of God. He etsablished the principle that there shall be no effect without a cause, and no cause without and effect. This principle He fixed in mind and matter. When we act, the cause originates in our nervous system, or in our mind thus to do. When we see a locomotive draw a train of cars, we know the cause exists in matter. When we sow our fields, and thence can do no more, but we become blessed with an abundant harvest, we know the cause exists in matter. When we consider the great forests, and the beautiful flowers which adorn our land, that they spontaneously grew out of the ground, we know that the cause exists in matter. O, how wise is God thus to have established this glorious principle, cause, that things move onward and lie not dormant; that vegetation springs up and embellishes the earth, and furnishes man with food and raiment. O the depth of the wisdom of the living God! God in His wisdom in the creation established and provided unchangeable principles and means for the good, for the blessing, and for the happiness of all His creatures. God might have made everything different and contrary to what He did, to the misery and unhappiness of His creatures. But behold His goodness and His wisdom! His wisdom is manifested in all things. He has ordaind all things for the best. He provides for all things. "Not one sparrow is forgotten before God" (Luke 12: 6). "Even the very hairs of our heads are all numbered." "Then why should we fear?" (Luke 12: 7). All nature He, in His wisdom, supplies. Before Him all nature seems to rejoice and praise God. The mountains sing together and the hills rejoice and clap their hands. O, the depth of the wisdom of God! How unsearchable are His judgments! His ways are past finding out! Then, since man is endowed with reason and can behold the mighty works of God, the greatness of His wisdom, and His amazing goodness, why fall below the mountains, the hills, and all nature in praising and adoring the great God, the eternal King of the universe? Why do not all men see the wisdom and goodness of God, and worship Him and obey His Word, and in life be happy and in eternity be saved at His right hand? May God still pour out His Spirit upon us, and lead us in the paths of peace and true holiness unto the perfect day. May all that we do be done to the glory of God and the Lamb.

(*To be Continued.*)

The Brethren at Work will be sent from now till Jan. 1st '78 for 65 cts.

Hum K

For The Brethren at Work.

THE CHURCH IN CARROLL CO., ILLINOIS AS IT WAS AND AS IT IS.

IN the Spring of 1852 we moved to Mt. Carroll, Ill., and found about twenty members in the county. Among them was brother Henry Strickler, Sen., the first minister in the county. Had a school-house 14x18 to hold meeting in; we could all get in nicely. In the summer of '52 we added about forty by baptism, besides a number who moved among us. In '54 we built a meeting-house at Arnold's Grove; had a choice for a minister and the lot fell on brother David Emmert, we soon had another choice the lot falling on brother Michael Sisler. The church increased moderately till the winter of '57, I think it was, when we baptized about ninety-six inside of two months. Soon after that brother Henry Myers, with a good many others, settled at what is called Dutch Town, brother David Rittenhouse at Hickory Grove and brother John Sprogle at Cherry Grove. The church now numbering over four hundred we thought it good to move for a divide; so, I think it was in '61, we divided into four congregations, Cherry Grove in charge of J. Sprogle and M Bolinger, Hickory Grove in charge of David Rittenhouse, Dutch Town in charge of Henry Myers and Arnold's Grove was left to the rest of us. In the divide we agreed to assist mutually to build meeting-houses in each district, which was soon done. Each district then chose its own officers. Some three years ago the brethren built a new meeting-house at Shannon, also made a new organization called the Shannon church; also built a new meeting-house at Lanark. Quite an interesting paper started in Lanark, called the BRETHREN AT WORK, and from its present platform and contents we think it may be, and is now, a useful medium and has the right name. The brethren in the Arnold's Grove church also recently purchased a substantial house in Mt. Carroll, where they now have meetings regularly. The churches in Carroll county have been steadily increasing in number, notwithstanding the many that have moved away to other places. We remember of giving 56 certificates of membership at Arnold's Grove alone in one year. Would still number about six hundred in the county. The start of the Brethren in Grundy and Dallas counties Iowa, Falls City, Neb., and Bourbon county, Kansas, was from Carroll county, Ill. The different organizations stand blest at present with ministers as follows: Hickory Grove, D. Rittenhouse, George Zollers and Jesse Heckler. Dutch Town, J. S. Hauger, Martin Meyer, D. Miller, Michael Kimmel, Tobias Meyers and Wm. Provont. Arnold's Grove, J. J. Emmert, Joseph Stitzel and Jacob Shirk. Cherry Grove, Michael Bolinger, Henry Martin, J. H. Moore, David Puterbaugh and S. J. Peck. Shannon, Lemuel Hillery, Solomon Muttes and F. McCune.

Carroll county, Ill., being my field of labor for nearly eighteen years, I felt like reviewing its progress as far as I know it. It brings up some very pleasing thoughts, and some very solemn.—When we think of the many accessions that were made in that time, it is pleasant; then when we think of some reverses we had to pass through, and of the many who have passed to their long homes, it is solemn.

C. LONG.

Lewistown, Iowa, July 3rd.

ERRATA.

IN No. 27 of the BRETHREN AT WORK, on 3rd page, in my letter to brother Eshelman, in the 5th line from the close, the word *remission* occurs twice: for the *first* remission substitute *conversion*. We must not transpose cause and effect.

In the same No. on the last page, in the last item of "Gleanings," displace the words "*profess*" by POSSESS; and may the displacement go deep enough to make us heirs of the uncountable wealth of Jehovah. We cannot be rich till we know the depth and power of Phil. 3: 8.

C. H. BALSBAUGH.

Kindness should begin at home.

CHURCH NEWS.

From Beaver Ridge, Tenn. — *Dear Editors and Brethren at Work:* We have tried to do a little all along in the Master's cause, and while we cannot report anything of special note in the way of extensive work, or large increase, yet to the best of our knowledge the church is prospering, and the Lord is among us. We have taken some notice as to how the papers and tracts are received; and while we know of no direct opposition, urged against the principles contained in them, some speak quite favorably of them. The BRETHREN AT WORK and the *Primitive Christian* are both well received. I notice however that in the distribution of reading-matter, it takes a small amount to last some a long while. But all things considered we think, a judicious distribution of good doctrine, in the shape of pamphlets and tracts with a reasonable degree of individual effort and interest in the Master's cause, must receive His approbation, and be productive of good. At any rate, the first time the brethren came over the river to preach, they found one ready to be received into the household of faith; and the next time, four weeks later, another, in the person of my wife, so we are greatly encouraged.

C. F. DETWILER.

June 26th.

From Prattville, Mich. — J. H. MOORE: *Dear Brother:* — Since I wrote you last, of our prosperity in the Silver Creek congregation, I can now report, that our meetings were well attended at the Primro meeting-house, and that four more were added to the flock by baptism, and still there is room, and the prospect good for many more to come out on the Lord's side. I find that people are honest; more so, than they get credit for; but they are being deceived by false or blind teachers. O that we could all see alike how much good could be done, but this way we only stumble one over the other; what the result will be in the end, none can tell. May God have mercy on us all, is my prayer. Yours in love,

JACOB SHANEOUR.

July 2nd.

From Rural Valley, Pa. — Having visited the brethren in the Lost Creek congregation, and assisted them in holding a meeting of about one week, the Lord opened the hearts of some to attend to the claims of the Gospel, and seven were added by the ordinance of Christian Immersion. Three more applicants have been heard from. Among those alluded too above, four were formerly members of the German Reformed church, two of the Evangelical, and two of the United Brethren. One of the last-mentioned, a minister. May the rich blessing of our God attend them and all the beloved in Christ everywhere, is my prayer.

J. B. WAMPLER.

From Carleton, Neb. — BRO. MOORE: — Our Love-feast is now past. We had several ministers with us from a distance; had fine weather and good attention from the audience. We truly had a feast of fat things. We also changed from the double to the single mode of feet-washing. Three precious souls made the good confession, and were baptized just previous to the feast. The York county brethren, (about 18 members) were separated from this arm of the church into an organization of their own; they also elected two of their number for deacons. But they have no resident minister. Who will go and live there, and preach for them? Their neighbors are starving for the bread of life. We also elected one minister and one deacon in this arm of the church.— They were all installed to-day. May God enable them to prove faithful till death in their important calling, is the prayer of your unworthy brother in Christ.

LEVI HOFFERD.

June 17th.

From Johnstown, Pa. — On the 17th of June elder Jos. Berkey baptized S. G. Miller, a United Brethren minister into our faith. The latter had an appointment made, previously, to hold a bush-meeting, about 5 miles east of Johnstown, for the purpose of establishing a church out of three denominations, namely: regular Baptists, Methodists and German Baptists. After he had been baptized, he wrote to me, to supply a minister to preach our church doctrine. Last Sabbath morning, Bro. J. A. Ridenour went up to Mount Africa, the appointed place of meeting. The above place probably derived its name, because one third were colored people. The regular Baptist minister was a colored man. After elder J. A. Ridenour had delivered two able Gospel-doctrine sermons, the colored minister expressed his approbation of all he had heard, and his willingness to unite with us. Some of the Methodists expressed themselves fully satisfied with our doctrine. We hope and pray that much good may be the result of the meeting on the mount.

W. W. KEIM.

June 29th.

From River Falls, Wis. — BRO. MOORE: — Our Communion meeting was held according to announcement on the sixteenth and seventeenth of June. The laboring Brethren from abroad were Joseph Ogg, Joseph Brauk, David Whetstone and Elias Hoover. This is the first time in three years that we have had any help at all. Bro. Eli Bowman was installed a minister of the Gospel on Sunday, the seventeenth, inst. The weather being nice, the number of people present was quite encouraging.— They all paid due respect to the minister occupying the stand, by giving him their undivided attention.. May the Lord bless and prosper, both, the speakers and their auditors, and give them faith to buoy them up in the hours of temptation when the dark clouds may overshadow them, and seem, as it were, to shut them out from the presence of their God, — is my prayer.

Yours, in brotherly love,

W. H. ROBLY.

June 25th.

From Toddville, Iowa. — BRO. MOORE: — Our Love-feast is now over, and it was a time of rejoicing to us here. Souls were brought to Christ, the Word was preached with power, and we had plenty of ministerial help, Bro. S. H. Bashor doing the principal part of the speaking. Yesterday, the 21st, six were baptized, to-day five more and one reclaimed, making in all twelve. Many more, I believe, are almost ready to come, and would come, if the meetings would be continued, but Bro. Bashor and the other ministers had to leave to attend other meetings; so the meeting stopped to-day, We hope the good seed will remain with all, and we pray the Lord, that the enemy of souls may not be allowed to destroy it. Bro. Bashor left with the promise to return soon, and assist that the seed sown, may spring up and bring forth fruit!

JOHN C. MILLER.

June 22nd.

[The above was unintentionally mislaid and hence delayed. — ED.]

From White Co., Ind. — On the 7th of June I left the brethren and sisters and friends in the Salamony district of the church in Huntington Co, Ind., was conveyed to Huntington by our esteemed Bro. G. Click, where I got aboard the train for Bunker Hill, where I visited some of my friends. On the morning of the 9th, I was conveyed to the communion in the Santo Fee district. Here I found plenty of ministers present, and we had a good meeting, notwithstanding that the weather was very unpleasant, and rainy all day. On the 11th of June, I went to the Pipe Creek meeting-house, to attend a council meeting. Having no special business to attend to, we had a very pleasant meeting. Two were added to the church by baptism, others say they will come before long. May the Lord help them to come soon. This congregation is increasing.

The above-named districts are in Miami Co., Ind., still I feel at home here, as this is the place where I first commenced my labors in Indiana, when there was no church organized here. — In the evening of the 12th of June, I was taken to the railroad station, where I took passage for Logan, then to Burnettsville, White Co., to my son-in-law's, where I rested. On the morning of the 15th they took me to the meeting-house in the Monticello district, White Co., where the members had made arrangements for a Love-feast. It was truly a Love-feast, preaching in forenoon and afternoon; communion at the proper time in the evening; meeting next day, Saturday, in forenoon and in the evening; also on Lord's day in the forenoon, when the meeting closed. There were not many ministers present from other districts, hence much of the labor fell on myself. We surely had a heavenly feast; many hearts were made glad to see their children and friends seated around the blessed board. One old father came out on the Lord's side. We could not help but believe that the Lord was with us and blessed our labors. Ten were added to the church by baptism. This church is in a prosperous condition, having faithful ministers and good workers. We truly felt loath to leave this place; we pray the Lord to bless the brethren and sisters that they may march together, that they may still prosper! Please remember me!

S. MURRAY.

June 18th.

From Shoals, Ind.—BRO. MOORE: I am glad that I can inform you, that, since I have been distributing books, pamphlets, etc., in this community that those who will read, have come to the conclusion that these "Dunkards" are not such a terrible set of fellows after all. The question is asked almost daily: "When are your preachers coming back to hold another meeting." Our dear brethren in the northern part of the state are going to send Bro. George Cripe to preach for us occasionally this year. I feel encouraged to go on in the good work already begun. God's promises are on our side, and they will stand sure, for he is not slack concerning his promises. He says: "Fear not little flock, for it is your Father's good pleasure to give you the Kingdom. We all realize our weakness and unworthiness, and do not hope to be highly esteemed among men. For if we would be like Christ, we must be looked down upon.— The child of God is but a pilgrim and a stranger in the land. He often has to eat the bread of sorrow, and drink the waters of affliction. This is the legacy that he receives in this life, for turning his back upon the fashions and allurements of the world!

D. A. NORCROSS.

June 27th.

From the Vermillion church, Ill. On the 15th of June we had a church meeting to make preparations for a Love-feast, and at said meeting there were five baptized; truly, we had a pleasant time. On the 29th of June our Love-feast came off, and we had a good time, a feast of love and well represented by speakers, for which, brethren, we are very thankful. Brethren John Metzger and Joseph Hendricks of Cerro Gordo, brethren Hollinger, Gish, Lyon and others, were with us, On Sunday evening Bro. Hendricks preached in the M. E. church in Cornell, and left many deep impressions. Text: 2nd Tim. 4: 2. The same day at eleven o'clock, Bro. John Metzger preached near Cheuon, and baptized four, so that makes nine in all that were added to the church by the holy ordinance of baptism, in the month of June. Brethren Metzger and Hendricks were chosen as evangelists or missionaries in the Southern district of Illinois to preach in the isolated parts of said district, or where it may be deemed most necessary. May the Lord bless their labors and the building up of the missionary cause, is my prayer!

D. HECKMAN.

From White Rock, Kansas. — Yes, it happened as we supposed. We had a most interesting meeting and refreshing season. Much important business was done. Two souls were born again. Fourteen were set apart to official and responsible positions in Zion; and Burr Oak congregation was divided from White Rock congregation.

Three sides of our large tent were lined with a double row of communicants and the open space in front was filled with a congregation that did themselves and our Master, honor, by maintaining very good order during the whole meeting.

Of those called to the ministry, Bro. George W. Benton, Bro. Parker, and Bro. George Montgomery, belong to Burr Oak and Bro. Lawrence Garman to White Rock. Of deacons, Bro. Wayne Grubb and Bro. Henry Abbot belong to White Rock; and Bro. Davis and Daniel Gish, sen., to Burr Oak. — Bro. Benjamin Stump from Nebraska was with us, and took the lead in our exercises. The weather was good. A storm of dark clouds and wind frightened some as we were returning from the water, but soon passed away, leaving all calm as before.

We propose celebrating the fourth of July. Have two applicants for baptism on that day, and intend to fully organize our church, and try to get it into systematic working order. Let the church bear up our little arm in their prayers.

Affectionately yours,

JAMES L. SWITZER.

June 28th.

GLEANINGS, &C.

Matter for this department should be brief, and to the point, written on but one side of the paper, and separate from all other business.

From E. R. Stifler. — On Sunday night after the close of our Love-feast meetings, when all had retired to rest, and were wrapped in deep slumber, the alarm "fire" was given by a neighboring boy. The boy's grand-mother, an aged lady of nearly ninety years had discovered the fire and that it was my father's home. It was soon discovered to be a large ice-house, belonging to E. W. Lewis of Holidaysburg, but located on my father's farm, where baptism is generally administered. In a few moments the whole building was wrapped in flames, but a desperate effort was made to save the large covered bridge which crosses the river, situated a few feet from the ice-house. The bridge was saved, and but little damage sustained, but my brother risked his life in the attempt. The fire occurred between eleven and twelve o'clock. The loss to the owner is estimated at two thousand dollars, including ice and building. It was the work of an incendiary. Thus the old adage, "Man's inhumanity to man, makes countless thousands mourn." Mr. Lewis is a young man of energy, and has an aged mother to support.

Holidaysburg, Pa, June 16th.

From C. Correll. — I am taking your paper, which, I think, is the best religious paper I ever read. Could not do without it any more. The church here seems to prosper, and but very few difficulties occur. Quite a number have joined since I have been here. The Brethren have organized a Sabbath-school.

Keota, Ia, July, 6th.

From a Brother. — As the proposition from Iowa to the brotherhood is only asking one penny from each member, I feel like enclosing one dollar for you to put in their fund, to assist them in building their meeting-house.

June 27th.

From E. M. Rittenhouse. — The good work of the Lord is still moving along in this part of God's vineyard with occasional additions of such as are to be saved. May the Lord add his blessing to all the good that is done in his name, is my prayer.

Silver Creek Church, Mich.

From D. C. Moomaw. — We shall try the efficacy of our powers of persuasiveness to show the struggling throng the dangers and terrors of the broad way, but very few believe our report.

I will not send you our crop and weather report. We send the former to the Agricultural Department at Washington and the latter to the Metereological Department. I wish the brethren would send their reports to the proper departments, and thus free our religious papers of such a mass of uninteresting rubbish.

Yours Fraternally.

To L. E. Pendleton. — In No. 15 of Vol II, you request Bro. Moore to send you "Quinter and McConnell's Debate." You might probably obtain a copy from my uncle, Bro. Daniel Albaugh, Cedar Rapids, Linn Co., Iowa. In 1869 I was there, and I think, at that time he had several copies. I think he said, he had taken a number of them to sell, and had not sold all of them. — By writing to him you might possibly obtain a copy. If I am not mistaken, the price was one dollar.

Your sister in Christ,

E. R. Stifler.

Holidaysburg, Pa., July 6th.

From C. H. Balsbaugh. — O the solemnity of life! O the awful trust of moral being! O the unspeakable guilt of perverting our immortality from its sublime destiny! O the fatality of sin, and the amazing lethargy in relation to its remediless consequences! God is Life, and fellowship with Him is the only condition of a being that has the high appellation, "Eternal Life." All life, moving in a different element, and devoted to different ends, is death. The soul out of God is a dead soul, although it be jubilant in the exuberance of life in alienation from holiness. "I AM" is said of Spirit: that which God put into the lifeless clay is ourselves. *I am* designates our high paternity, and will be the appellation of our consciousness forever. I am as Thou art is Eternal Life. I am as Thou art *not* is Hell, — Eternal Death! O the mystery, the grandeur, the dignity of our constitution and our pristine character. We need not die to know what Heaven and Hell are. The revelation of God in the soul anticipates the one, and the inflashing of sin by the Holy Ghost kindles the other. Eternal Life, eternal death, — the antipodal consciousness of immortality.

Union Deposit, Pa.

E. K. Buechley writing from Waterloo, regarding their late series of meetings, says:

"I have seen gay, stylish, young ladies from the front rank, take off their hats, flowers, etc., and cast them down at their feet, come forward, and make application for baptism, and for admittance into the church. I have seen these ladies next day, seated together in the meeting-house, filling whole benches, with their beautiful plain dresses, and neat, plain caps on their heads, I thought it was one of the most beautiful sights, I ever witnessed in all my life."

DIED.

Obituaries should be brief, written on but one side of the paper, and separate from all other business.

FLICKINGER. — On June 8, 1877, Nellie E. Flickinger, aged 5 years, 6 months, and 19 days.

FLICKINGER.—On June 12th, 1877. Albert R. Flickinger, aged 2 years, 6 months and 15 days.

FLICKINGER.—On June 14th, Ida Bell Flickinger, aged 8 years, 10 months and 19 days.

FLICKINGER.—On June 23rd, 1877, Samuel Rays Flickinger, aged 10 months and three days. Disease, Diphtheria

The subjects of the above notice were the children of Samuel and Lizzie Flickinger, near Hamlin, Brown Co., Kansas. Funeral discourse was delivered for all at one time on Sunday the 24th of June to an attentive audience by the writer, from 1st Peter 1: 24, 25.

C Forney.

LEHMAN.—On the 18th of June, 1877, sister P. A. Lehman.

O Westrich.

KOSIER.—Near Chandler P. O., Keokuk Co., Ia., on June 26th, 1877, Harvey A., son of friends Jonathan and Elizabeth Kosier, aged 20 years, 3 months and 21 days.

This young man ended his life by being accidentally drowned in the English River, where he went in company with a comrade to bathe. The water was high, the current swift, and not being a good swimmer, he lost his life by venturing too far. O how careful we ought to be not to violate the laws of life so much as to bring down sorrow upon our parents and friends! A little more caution by all, surely would be wisdom.

Funeral occasion improved by the brethren, from the latter clause of the 1st verse of the 20th chapter of 2nd Kings.

B. F. Flory.

ANNOUNCEMENTS.

Notices of Love-Feasts, District Meetings etc., should be brief and written on paper separate from other business.

LOVE-FEASTS.

The members of the Beatrice church, Gage Co., Neb., have appointed a Love-feast to be held at the residence of Bro. Abraham Humm, nine miles south-east of Beatrice, our nearest station, on the 22nd of September, 1877, meeting to commence at ten o'clock A. M. The usual invitation is extended. Those coming by railroad should notify the writer.

M. L. Spire.

Please announce through your columns, that the brethren of the Log Creek congregation, Caldwell Co., Mo., intend to hold their Communion on the 13th and 14th of October 1877, at the house of Bro. David Henricks three miles south of Kingston. Services beginning at two o'clock P. M.

C. C. Root.

The brethren of the Arnold's Grove District, Carroll Co., Ill., have appointed the 18th and 19th of September as the time of their Love-feast, the Lord willing. A hearty invitation is extended to all. Services commencing at one o'clock, P. M.

The Sugar Creek church, Sangamon Co., Ill., will hold their Love-feast, God willing, on the 23rd and 24th of Sept. 1877. An invitation is extended to all

John Brubaker.

LIST OF MONEY, RECEIVED

—FOR—

Subscriptions, Books, Pamphlets, etc.

D G Varner	1 00	P Probost	4 50
J F Dubins	50	Aram Baer	75
Aaron Michael	75	H H Arnold	75
J H Jellison	75	C Bucher	5 00
E P L Dow	2 00	Israel Stees	5 00
I Zimmerman	75	A D Stutzman	3 20
J J Workman	1 50	S J Bowser	1 50
A B Snider	95	E S Mills	5 10
John Wanner	1 00	D A Norcross	3 00
S S Ulrey	8 15	M C Hardman	1 00
S Z Sharp	15	J N Davis	1 50
M Freed	75	A Bosserman	2 35
J H Schrock	75	J H Landis	10
D Lytle	1 00	J B Rinehart	15
G Achenbrenner	1.00	J C Martin	10
S Studebaker	50	C Miller	60
J Harmon	75	Enoch Eby	75
D Irvin	90	M K Vandike	2 00
L Parker	2 00	E Watson	1 30
J J Cart	35	M L Staples	2 60
Lydia Wine	20	S Y Souder	25
D Heckman	75	Allen Ives	2 10
Jno Syster	50	D S Cripe	20
H S Moyer	2 10	J S Miller	75
E L Fahnestock	25	L Ketting	2 25
S A Houbarger	87	S C Keim	2 35
J S Mohler	50	J A Knupp	35
J Essam	75	D Brallier	75
E Showalter	50	S S Mohler	3 10
R M Wampler	10	C Harader	2 00
J Witmore	25	Eliza Horst	1 25
D A Norcross	1 00	A B Trumbawer	75
J Umbaugh	10	J Hedrick	60
M C Hardman	1 00	Dan'l Stover	1 35
A Kinsey	25	A Berkeybile	1 00
S Miller	2 00	N Blough	3 65
C Klinkman	3 25	Enoch Eby	50
C R Spigler	31 00	J A Ridenour	10 00
M Miller	75	J J Cripe	75
H D Poffenberger	75	J Blough	1 00
A H Emmert	1 10	J S Miller	50
H C Martin	1 25	J A Baker	60
S C Keim	3 00	L Trostle	3 00
A Mock	2 00	C L Buck	75
Wm J Jones	75	C L Buck	2 00
A Creeger	3 75	D A Norcross	1 00
D Heise	3 00	A Younce	25
H A Snyder	3 25	M M Keim	50
E B Shaver	35	C R Paige	75
C Wertz	3 00	C Armstrong	75
L H Clark	25	J B Bunnell	10
James Neff	15	H Wickey	1 35
J H Law	10	S A Wilson	1 00
J A Longaneckr	2 25	D Heckman	70
J B Neff	2 00	E C Packer	75
J G Bashor	10 00	W M Harvey	35
J D Moyer	50	J I Cover	10
J B Wampler	1 50	D A Norcross	50
C Long	50	G W Hoxie	10
G W Dale	65	L M Ebersole	2 00
J H Miller	10	J Katherman	50
J Hornish	25	J Holsopple	25
A L Fowler	75	J H Bowman	25
T Churchell	25	D Shellnbarger	75
E Guest	75	John Green	15 00
Dan Metzger	1 00		

MONEY RECEIVEO FOR THE NEWTONIA MEETING-HOUSE.

THE following is a report of money received for the Newtonia meeting-house, in the Shoal Creek church, Newton Co., Mo., to June 23rd, 1877:

A brother at Lanark, Ill., per brother Stein,	$ 2.00
John W. Harley,	5.00
Brethren at Dunkirk, Ohio,	10.00
" " Covington, "	50 00
D. D. Wine, " "	5 75
J. W. Metzgar, Cerro Gordo, Ill.,	8.00
Logan church, O, per, David Culp,	20 00
Pine Creek church, Ill., per. E. Forney,	15.25
A. Crouse,	2.00
Mary Crouse.	2.00
Total	$ 120.00

If I have omitted the report of any sum sent, the person sending it will please inform me. We tender our thanks for what we have received. We purpose putting up a commodious house, the basement being under way of construction, size forty by fifty feet. We trust our dear brethren will give us the aid asked for in due time.

C. Harader, Receiver.

GENERAL NEWS.

The Eastern war is assuming a frightful appearance, and some bloody conflicts must soon take place. The Russians have met with a crushing defeat in Asia, and retreat from Kars. The Russians have a large army across the Danube and are making rapid progress in the enemie's country. A heavy battle is believed to be imminent. The Turks have been severely defeated in Montenegro and met with heavy losses. The British fleet has arrived at Constantinople.—The present indications are that Greece will soon revolt and take up arms against Turkey in order to gain her independence.

It is thought that both Austria and England will take part in the war. The Turks are committing atrocities in Bosnia; unarmed and inoffensive peasants, men and women are slaughtered in their fields, in their huts, in the streets and their bodies mutilated by the Turkish soldiery.

Turkey has paid this country in cash for arms the past year $3 000,000. If that money had been used for circulating Bibles among her people, building meeting-houses and preaching the Gospel they would learn to need no war.

Some portions of the country have lately been visited by some fearful tornadoes. In some portions of Ind., and Minn., trees were uprooted and scattered in every direction, buildings destroyed and cattle carried through the air like feathers. The loss of life was considerable. The swath cut by the storm, as it passed through Wayne Co., Ind., was three-quarters of a mile wide, and swept things as it went. Near Richmond a large tree was blown on the bridge while two men were crossing. One was instantly killed and the other badly injured.

A destructive fire occured at St. Johns, N. B., June the 20, rendering not less than 15,000 people homeless. Total loss about $20,000,000.

An ingenious little contrivance has been lately gotten up in the east. It is a cold water Engine, that is run by the use of cold water without one particle of steam. It works somewhat on the same principle of steam, and with equal power. It seems strange that a thing of this kind had not been thought of before. H. C. Haskell, of Albany, N. Y., is the inventor.

A number of settlers have been killed by the indians near Mt. Idaho and Cottonwood creek, Washington Territory.

On the 24th of June, the last of what is known as the Table Rock, at Niagara Falls broke off and fell into the river. The huge mass weighed over sixty tons, and had over four thousand names carved on it. The shock, caused by the rock striking the water, was distinctly felt three miles from the falls. In 1829 a much larger piece fell into the chasm below, making a noise that could be heard five miles, and the shock resembled an earthquake.

There is in Philadelphia a veteran lady Editor Mrs. S. J. Hale, who is now eighty-two years old, and can still do considerable hard work. She has been engaged in the editorial business over forty-eight years, has written about thirty-five volumes, and her mind is still active.

Kars the key of Asia Minor is situated on a number of black basaltic hills not far from Mt. Ararat. The houses are built of dingy material, and this with the absence of trees, gives the town a dismal appearance.

On the 7th of July Pensaukee, a small village in Wisconsin was devastated and partly destroyed by a tornado. The air became dark, and remained so for two minutes. The wind struck the river Pensaukee and drained the stream, taking the water up in one spot to the hight of fifty feet. A lady and gentleman were carried one hundred and fifty feet. A mother and child were carried fifty feet in the air; the clothing stripped from the back of the woman and the infant divested of everything. A wagon was blown over a three-story hotel. The iron portion of a sewing machine was thrown through a cow. The station house was lifted on the railroad track and the railroad bridge moved eight inches, and many instances of a like character. July 9th, a storm struck Decatur, Ill. causing considerable damage. Also at South Bend Ind. Heavy storm and terrific lightning.

The travel across the Atlantic is very great this season. The great steam ship lines are unable to furnish passage for all, and hence some have to wait two and three weeks.

There are now published in the United States 8,129 newspaper.

A society has been formed in Portland, Me., for the purpose of starting a colony in Texas. The state offers 150 acres of land to each emigrant. We would like to see our brethren start a colony in that State too.

The Pope is not dead as was reported some days ago, though he is quite ill, and certainly cannot live very long.

THE
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DEFENDED.

This is a work of 400 pages, lately published in defense of the faith and practice of the Brethren on the following points: The Divinity of Christ and the Holy Spirit, Immersion vs. Affusion, Trine Immersion, Feet-washing, the Holy Kiss, Non-conformity or Plainness of Dress, and Anti-Secretism. The work is complete, and is so arranged that the arguments on each subject may be easily found and understood. It should have a wide circulation, both among members and the world.

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The work may be had at this office or from the author,

R. H. Miller,
Ladoga, Ind.

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Lanark, Carro Co., I.

THE BRETHREN AT WORK.

A RELIGIOUS WEEKLY,
Edited and Published by J. H. MOORE,
J. T. MEYERS, M. M. ESHELMAN.

Assisted by R. H. Miller, J. W. Stein,
Daniel Vaniman,
D. B. Mentzer, and Mattie A. Lear.

THE Brethren at Work, is an uncompromising advocate of Primitive Christianity in all its ancient purity.

It recognizes the New Testament as the only infallible rule of faith and practice.

And maintains that the sovereign, unmerited, unsolicited grace of God, is the only source of pardon, and

That the vicarious sufferings and meritorious works of Christ are the only price of pardon,

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That Trine Immersion or dipping the candidate three times face-forward is Christian Baptism:

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That the Salutation of the Holy Kiss, or Kiss of Charity is binding upon the followers of Christ:

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ:

That a Non-Conformity to the world in dress, customs, daily walk, and conversation is essential to true holiness and Christian piety.

It maintains that in public worship, or religious exercises, Christians should appear as directed in 1. Cor. 11: 4. 5,

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In short it is a vindicator of all that Christ and the Apostles have enjoined upon us, and aims, amid the conflicting theories and discords of modern Christendom, to point out ground that all must concede to be infallibly safe.

Price per annum, $1 35. Address:

J. H. Moore, Lanark, Carroll Co., Ill.

W. U. R. R. Time Table.

Day passenger train going east leaves Lanark at 12.25 P. M., and arrives in Racine at 6.35 P. M.

Day passenger train going west leaves Lanark at 2:16 P. M., and arrives at Rock Island at 5:55 P. M.

Night passenger trains, going east and west, meet and leave Lanark at 2.21 A. M., arriving in Racine at 9:00 A. M., and at Rock Island at 6:00 A. M.

Freight and Accommodation Trains will run west at 12.40 A. M., and 10:30 A. M., and east at 4:50 P. M., and 11:35 P. M.

Tickets are sold for above trains only.

G. A. Smith, Agent.

THE BRETHREN AT WORK.

"Behold I bring you good Tidings of great Joy, which shall be unto all People."—LUKE 2, 10.

Vol. II. Lanark, Ill., July 23, 1877. No. 30.

The Brethren at Work.

EDITED AND PUBLISHED WEEKLY,

BY

J. H. MOORE,

J. T. MEYERS, M. M. ESHELMAN.

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"The Brethren at Work," will be sent post-paid, to any address in the United States or Canada, for $1 35 per annum. Those sending eight names and $10 80, will receive an extra copy free of charge. For all over this number the agent will be allowed 15 cents for each additional name, which amount can be deducted from the money, before sending it to us.

Money Orders, Drafts, and Registered Letters may be sent at our risk. They should be made payable to J. H. Moore.

Subscriptions, communications, etc., should be addressed: J. H. MOORE,
Lanark, Carroll Co., Ill

LANARK, ILL., JULY 23, 1877.

OBITUARIES and some gleanings crowded out this week.

To thoroughly understand and aid others in understanding the Scriptures is the duty and pleasure of a Christian. The Christian is not selfish; neither is a selfish man a Christian.

CAPTAIN BARTON, the African traveler, has just been exploring the land of Mulino, and discovered some rich gold mines. He is of the impression that he has found Solomon's Ophir.

THE Divine authority of God's Word must be continually asserted, maintained, and defended. It must be enforced, urged, impressed on the hearts of men that they may be eternally saved.

IT being harvest time just now, and most people have a great deal of work to do and not much time to read long articles, we aim to give as many short ones as possible believing such to be both interesting and profitable.

IT is sometimes truthfully said that some men are willing to go to heaven providing they can ride there on a "Masonic goat," but it so happens that the goats are all going to the other place, and he that trusteth himself to such a method of traveling will certainly be disappointed.

FROM last reports we learn that there are now in Denmark nine brethren and sisters, and all live in one locality, thus rendering things convenient for an organization. The last one baptized was a Baptist minister, a man of good standing and well informed in the Scriptures. It is thought that he will be a great help to Bro. HOPE.

LAST Monday was a pleasant day to us, as there were a number of ministering brethren in the city, and as usual they all called at this office. These occasional calls are quite refreshing to us, and we always appreciate them though many go unmentioned. They were here in interest of the missionary work in Denmark and Central Illinois.

BROTHER HILLERY gave us a call Monday last, and preached in the Brethren's meeting-house in the evening. Had a good congregation and excellent attention. He is here looking up the interest of the Central Illinois mission, and reports that more help is needed. He remains home but a few days and then returns to his field of labor.

CHILLINGWORTH, it is supposed, was the author of the remark, "The Bible, and the Bible alone, is the religion of the Protestants." But it seems neither he nor his friends had the courage to boldly build upon the Bible alone.

THOSE wishing the writings of TERTULLIAN will send in their orders at once, and they all can be filled at the same time. The work consists of four well bound volumes and will be sent post paid for $12 00. Those ordering the work will please give their express office also.

THE propriety of supplying more ministerial aid in the Central Illinois mission field will be duly considered at the coming special District Meeting. The field in that part of the state is large and the demand for preaching very great, so much so that one man cannot fill all the calls The prospects for building up churches there, if the work is properly managed, is very encouraging.

BRO. JESSE HECKLER, of Mt Carroll starts to Nebraska soon. He goes to look for a home in the far west. The brethren at Hickory Grove, where he holds his membership, will miss his ministerial labor a great deal. Should he conclude to settle in Nebraska and make that his home and future field of labor may the Lord bless his work and make him an instrument of usefulness.

THE brethren do not wish to show any partiality in extending an invitation to those they wish present at the coming special District meeting, but as the brethren in Southern Illinois, Iowa and Indiana can reach the place pretty conveniently, it is suggested that some be here from those points and aid in the deliberations of the meeting. Your presence will doubtless add much to the interest and success of the meeting.

CONSIDERABLE interest is now being manifested regarding the Danish mission. The time is near at hand when the brethren, who were set apart for that work, must go to Denmark, as there seems to be a sufficient number to effect an organization. As this movement took its rise in Northern Ill., the members here feel much concerned for its success, and are anxiously looking forward to the further development of things pertaining to the mission.

WHEN writing for the press be sure and quote Scripture correctly. It is astonishing how incorrectly some writers quote portions of Scripture in manuscript sent in for publication. If the passage is wrongly quoted we must go to the trouble of hunting it up, which frequently is a little difficult, make the correction and all this takes up time. Writers should be sure that every passage they quote is written correctly, just as it stands in the Book. It would not only be a great help to us but would insure correctness in the article when printed.

CONSIDERABLE correspondence remains unattended to, as well as many unanswered queries. As stated last week, considerable changes are being made about our building and this requires our attention especially. If those who imagine that editors have an easy time of it, will take our places about one week they will likely return pretty well satisfied. But we enjoy it, for we feel that our work is being appreciated and is also accomplishing good for the Master and His cause. This to us is encouraging, and we hope to never become weary in well doing.

THERE is much said in the present age about the glorified Lord, and but little about the crucified Christ. The reason is apparent. The glorified Lord feeds the feelings, the crucified Christ strikes at our lusts. The people are willing to receive the benefit of the Lord's glory which looks to a sinless eternity, but are not willing to let the crucified Christ destroy their lusts. Now be it known to all such, that the glory cannot be reached without first bearing the cross. The crucified Christ prepares the way up to the glorified Lord. You cannot climb up to the glory, without passing under the cross.

THE *Proceedings* of the late Annual Meeting, or *Full Report* as it is sometimes called is before us. It is a closely printed pamphlet of 103 pages, published at the *Primitive Christian* office, Huntingdon, Pa. We have not had time to examine the work entire. It is, however, regretted by some of those who were in attendance at the meeting that several very important speeches were left out, thus rendering the Report somewhat incomplete. As we are no report man, of course, we have no right to complain, and only remark that there is no money made printing a pamphlet of that size for twenty-five cents.

As a people, we should show to all men that we are simply *for the Bible* with all its intents and purposes. We should cling to the God of the Bible, as described and asserted by the Bible. We should follow, and urge others to follow the Messiah as prescribed in that holy Book. We should believe, maintain and teach, the office and intent of the Holy Spirit as ascribed to him in the Bible. The order of the Bible—facts, commands and promises—faith, obedience and hope—its rewards and punishments—all of the New Covenant, should be clearly and distinctly urged upon the hearts and consciences of mankind. Why? Because they are Divine, came from God who never sends us aught but for our good; because it is His power *unto salvation*, not for Himself, but for man.

THE DANISH MISSION.

AT the last, as well as the former District Meetings of Northern Illinois it was agreed that brethren ENOCH EBY and PAUL WETZEL should visit Denmark as soon as a proper opening manifested itself for an organization. This opening for an organization is now fully apparent, there being already nine members, and brother HOPE is anxious that the brethren come over as soon as possible.

A number of the elders and ministers met in Lanark last Monday and concluded to call a special District Meeting to make preparations for sending the brethren over at once. This meeting will be held at Waddam's Grove, Ill., commencing at 9 o'clock Monday morning, August 13 Each congregation in Northern Ill. is requested to send two delegates to this meeting properly instructed regarding the wishes of the congregation sending them. Let every congregation be fully represented. The meeting will be open to all members desiring to attend. A special invitation is extended to the members of other districts in the brotherhood, and it is much desired that some of them be present, and participate in the deliberations.

As the brethren are expected to start soon after the meeting it is needful that considerable money be raised by that time, and hence it will require promptness on the part of the entire brotherhood to come to time. This matter should be laid before each congregation as speedily as possible and donations solicited at once, and forwarded directly to C. P. ROWLAND, Lanark, Ill. Brethren and sisters do not fail to act but work the matter up that things may be in readiness as soon as possible. The brethren should be in Denmark before the winter sets in and to accomplish this no time should be lost.

THE CHURCH COUNT.

WE have for some time thought that it would be proper and expedient that some remarks be made regarding the church count that is now going on in the hands of brother HOWARD MILLER, who is making an effort to ascertain the probable number of members in the United States belonging to our fraternity.

In the first place we remark, that we have never been opposed to ascertaining the number of members belonging to the church, but have rather favored it for several reasons. Many inquiries have been made regarding our number, but having no reliable statistics to refer to, we have been unable to give the desired information even to those who were seeking it for useful purposes. The statements that have gone forth regarding our number, have usually been quite conflicting and frequently erroneous in the extreme, and it would be well if the errors could be corrected.

But in order to ascertain our number, measures should be adopted that will not call forth too much dissatisfaction and unnecessary discussions. We inserted Bro. MILLER'S notice out of respect to him, deeming it our duty to show due respect to all our brethren, and if possible offend none. Since publishing the notice, articles pro and con begin to come in, showing there is not a unanimity of sentiment among our readers regarding it. We conclude, that however important the thing may be in the eyes of some, it is not of sufficient moment to justify the opening of our columns to discussing it, hence the necessity of some remarks from us, regarding what course is thought best to pursue.

As many of our members are opposed to the count, there will be congregations in all parts of the brotherhood, whose numbers will not be reported, hence rendering the count too imperfect to be relied upon. We know of congregations that refuse to have their numbers sent in, nor are they churches that are lulled to sleep by Gospel privileges, but composed of members that are wide awake to their Christian duties and the welfare of the church. Nor do we think it expedient to publish through our periodicals the number in each congregation.—It would not be out of the way to ascertain the number in the whole brotherhood and publish that in order that our denominational statistics might be counted in future work, giving an account of our people. All this might have been done by writing to each district clerk in the brotherhood, thus ascertaining the probable number of members without exciting either side to controversy; but so far as our paper is concerned we deem it expedient to drop the matter, hoping our course will cause no unkind feelings toward either party. Those who have sent in articles on this subject will please not think hard of us if we do not publish them. We see from the opposition that is rising that the count cannot be made sufficiently complete to give satisfaction, and a discussion of its merits will not only make the matter worse, but occupy space in the paper that might be used for better purposes, and at the same time cause some unkind feelings.

CHURCH EXTENSION.

THAT it is the duty of the church of Christ to enlarge itself is a conceded fact. "Go and teach," and "neglect not the assembling of yourselves" is no less imperative than when delivered unto the saints. In carryng out these injunctions, the means and methods must be brought forth by the church. God did His part when He said, DO; the church must do its part by *doing* and devising methods of doing.

Having learned that it is the duty of the church to enlarge itself, to labor for the conversion of sinners and the edification of its own members, the question arises, what course shall we pursue? To ask this question is to call out a multitude of suggestions, plans, methods. Perhaps this is good, or may be turned to good, if we were to then go over the great pile and select the best and put it to work.

But to the means necessary in church extension. We will pass by the ministers', the deacons', the lay members', duties in many respects, and call your attention to the necessity of money in the work. "What, money! Don't say money: all the world has been more or less corrupted with money,—don't say anything about that." Yes we will. Money is one of the actual necessaries of this life, and he who tries to go through this life without money will be a failure, both in the sight of men and God. Food, clothing and implements are necessary, and money is required to purchase them, money being a recognized standard of values. But while money is required for these and many other things, for individual families, it is also required to build meeting-houses, to hold feasts of charity, pay fares in traveling and do good in various ways. How to get money to flow to one common center for useful purposes, is a question frequently before the churches. Various methods are in use: some are found to work quite well while others work poorly.

The plan adopted by the brethren at Sciola Iowa is for each member to contribute five cents semi-annually to the poor fund. This is said to work well; and if each member in the brotherhood could see the necessity of contributing five cents, the first of January and five the first of July each year for the purpose of extending the borders of the church, a mighty work could be accomplished, and the name of the Lord would find a lodging place in many precious souls. And while we are writing upon this subject, we remind our readers that the brethren at Sciola Iowa have asked only one cent from each member, to help them build a meeting-house. And then there are the brethren at Newtonia Mo., who would also rejoice and thank God if we would open our hearts of compassion for them. O if we would continually seek the comforts and blessings of others as we do for ourselves, what a happy people we would be!

This much has been written on this important subject, to call out the minds and sympathies of all the lovers of God and His children, toward those who need our aid and love. Your penny contributions helped to do a good work in Denmark. They may be made a power for good in our own land. Then see that none of those opportunities of doing good slip by, and we lose a blessing.

E.

For The Brethren at Work

OBEDIENCE.

BY JAMES Y. HECKLER.

"LORD and Master call ye me,
Well ye say, for I am he,"
Said the Savior of mankind,
As we all recorded find.
And He tells us furthermore,
If we love Him and adore—
We must keep His plain commands,
As His Word recorded stands.

"If ye my commandments know,
Happy are ye if ye do
Whatsoever I beseech
You to practice and to teach."
Teach and practice what you know,
While you journey here below;
So that to your journey's end,
You may be the Savior's friend,

First, believe as He advised.
Then repent and be baptized,
That your sins may be forgiven,
And your name be wrote in heaven.
Then be mindful as you go
Through this wilderness of woe,
That you practice each command
Till you gain the heavenly land.

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For The Brethren at Work.

MY FATHER'S HOUSE.

BY JOHN EISENBISE.

"In my Father's house are many mansions if it were not so, I would have told you. I go to prepare a place for you."—John 14: 2

WE will first notice who is the author of the above language. It was spoken by Jesus and recorded by John, who was a native of the town of Bethsaida, in Galilee. John had once been a disciple of John the baptist, but the great preacher directed his attention to Christ. He at once identified himself with the Lord. He is the one "whom Jesus loved." After the ascension of the Lord, he removed to Ephesus about A. D. 65. About A. D. 95 he was banished to the Isle of Patmos where in a vision he saw the splendor of this house which is to be the home of the blest. He afterward returned to Ephesus where he died in the year A. D. 100, being then about ninety-four years old. We might wonder why the Savior said: "I go to prepare a place for you," because we hear Him say at one time, "Come ye blessed of my Father inherit the kingdom prepared for you from the foundation of the world." We must remember this kingdom was prepared, but on account of the sin of the world we were debarred; therefore it was necessary for this to be removed which Jesus was about to do, for His death was at hand. This trouble was then taken away by the Lamb dying. Now all may come and take the water of life freely, wash our robes and "make them white in the blood of the Lamb." We will consider whether there would be room for all in that happy home of the blessed. We think there can be no doubt of this. All that need concern us is to see that we have a good title; this we can have by obeying strictly the wishes of heaven. I know there are many offices where tickets are offered which will not pass us through the gate of heaven. But dear fellow traveler with me to eternity, see that our title reads: "Blessed are you for you have obeyed my commandments: you have a right to the tree of life, enter in through the gates into the city."

We next notice the measuring of the city by the angel which is according to the measure of a man; by this measure we will calculate. Suppose we allow one half of this city for streets, and the other half in rooms ten feet square there would be about fifty-seven quintillions, or suppose we could count five hundred and twenty-eight in one minute, it would then take one hundred thousand years to count the rooms. Well may Jesus say: "In my Father's house are many mansions." Who can count them as we count? I will not try, but kind reader I will tell you that by the mercy of God I will try and make that my home, so that after life and its labors are over I may have an everlasting habitation. Who will go along? Brethren will you, with me, be more faithful? I think I hear you say, we will. Yes we will try and walk more worthy of the vocation wherewith we have been called. Sinner will you go along? We will do you good, for God has spoken good concerning Israel.

We can be with that number that came out of great tribulation and washed their robes and made them white in the blood of the Lamb. How desirable that is, for here we have trouble and sorrow, disappointment and cares without number; but there will be no sorrow, no crying no night in heaven. There we will see all the redeemed, hear them tell the story of faith in the religion of Christ, our Savior. There will be no deceivers there, only they which are written in the Lamb's book of life.

Shannon, Ill.

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THE TRIED STONE.

BY MATTIE A. LEAR.

"Therefore thus saith the Lord God, Behold, I lay in Zion, for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste." Isaiah 28: 16.

THE ideas in our text, are drawn from architecture. The corner stones, and the foundation stones of buildings used to be chosen with care and thoroughly examined by the builder, before they were placed in the wall. So Christ who is here presented as the foundation, and corner stone of that great spiritual edifice, the church, is called a tried stone, a sure foundation. How thoroughly has this stone been tested, through what a severe ordeal has it passed, to what scrutiny has it been subjected. But this corner stone has stood all the tests, and been found sufficient for the great and glorious purpose for which it was designed. Our faith or confidence in Christ is of the utmost importance, for without faith it is impossible to please God. But we cannot have confidence in a person, or thing until it has been tried or tested. Should dangers threaten a nation, should their independence or liberties be in jeopardy to whom would the people look for succor? whom would they select for their leader in the time of their peril? Certainly one who had formerly served them faithfully. They would far prefer one who had been tested and tried, who had been in circumstances of peculiar temptation and trials, and had proven Himself thoroughly patriotic, honest, and competent. Such a leader would greatly strengthen the confidence of the nation. Or were we the victim of some terrible disease, we would certainly try to procure the service of some physician whose skill had been tested, one who had treated similar cases, or cases equally obstinate and difficult.

In a spiritual point of view how great are the dangers by which we are environed. One of the evils to which we are exposed is temptation. The Savior told Peter, "Satan hath desired to have you, that he may sift you as wheat." And this sifted or tried apostle, thus cautions us, "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour." But how eminently is our glorious Redeemer qualified to give us succor and support in temptation. "For we have not an high priest which cannot be touched with the feeling of our infirmities: but was in all points tempted like as we are, yet without sin." Yes blessed be God, "*yet without sin*. The great tempter employed his most skillful arts to seduce our glorious Captain, but all in vain. He was most thoroughly tried by temptation, yet He passed through the ordeal unscathed. We may therefore safely and confidently trust Him. There is no species of temptation by which we can be assailed, but He has had an experimental knowledge of every dart of Satan that pierces our hearts, first pierced the sacred heart of Jesus. He knows then by experience how to sympathize with us, and through the victory which He has achieved over sin and Satan, He has the power to deliver us. Again is unkindness and ingratitude often meted out to the Christian, where love and the warmest affection should be his meed? Is his sensitive heart often lacerated by the coldness and antipathy of the world? Is he almost daily made to feel the full force of his Savior's words, "Because ye are not of the world, but I have chosen you out of the world, therefore the world HATETH you"? Yes the world in her blindness hates those to whom she is most indebted, while she showers favors with a lavishing hand upon those who are utterly unworthy.

But our dear Savior drained this cup of cruel ingratitude from a blind and perverse world to its very dregs. They preferred a vile and loathsome robber to the spotless Son of God. Not this man but Barrabas, cried the infuriated multitude. They would receive him who had long preyed upon them, but of Jesus they cried "away with Him, away with Him, crucify Him, crucify Him." Yes Jesus our glorious Captain was thoroughly TRIED in this respect. No saint can possibly suffer more cruel insults, mockings or unkindness from the world, than did our Savior. "The Captain of our salvation was made *perfect* through suffering." Let us ever remember, no matter what we may be called to suffer that we are but suffering from the same cup from which Jesus drank. And let us rejoice that we are accounted worthy to suffer with Him. Said He to His disciples "If the world hate you, ye know that it hated me before it hated you." Every arrow must pass through the heart of Christ before it can reach the heart of the Christian. In Him it loses much of its acuteness, and intensity, by Him it is tempered to our capacity. Are we called upon to endure the inconveniences of poverty? Our glorious Leader has had trials of that. His own words are "Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay His head." What extreme poverty was that. None need be poorer than was the Son of God. He was rich, yet for our sakes He became *poor*, that we through His poverty might be rich." We see our dear Master toiling on foot from place to place, no sumptuous carriage, no easy vehicle bears the Son of God. No brilliant retinue follow Him, His only attendants are a few humble fishermen. However toilsome and painful may be our lot here, it cannot be more so, than that of our blessed Lord. He surely has tried the life of toil and privation, which is the lot of the poor. He said to the church at Smyrna, "I know thy poverty." Yes He knows the poverty of every poor saint, and He knows the privations that accompany that poverty. He knows it by experience, and He knows it, that He may sympathize with us. Christian is thy lot here a hard and toilsome one? Dost thou feel the pinchings of poverty, remember thy Savior had experience of this, before thou didst. Have we known much physical suffering? ah our dear Redeemer had a bitter trial of this. Oh what did the stricken Son of God endure, when He was wounded for our transgressions, when He was bruised for our iniquities, when the chastisement of our peace was upon Him, and the stripes by which we are healed were laid upon Him, Isaiah 53: 5. When all His bones were out of joint, when His tongue clave to His jaws, when His hands and His feet were pierced, when they gave Him gall for His meat, and in His thirst they gave Him vinegar to drink. Psalms 22: 14, 15, 16, and 69: 21. Great and terrible may be our sufferings, but let us bear in mind that our Savior's visage was so marred more than any man, and His form more than the sons of men (Isaiah 52: 14). Oh what a shocking spectacle did His wounded, crushed and broken body present. Physical sufferings may make great havoc upon us, but cannot mar us more than it marred the Son of God.

Let us then draw comfort from this fact, whatever be our grief, our distress our sorrow, Jesus has known all the bitterness that we can know. Our Leader has been tried, He has been thoroughly tested, He has been placed in circumstances the most trying and painful, but He maintained His integrity inviolate. Nothing that could be brought to bear upon the Son of God, could draw Him from His allegiance. He proved Himself superior to all the temptations of Satan, and to all the sufferings and insults that are incident to a life of holiness in this world. How eminently, then, is He qualified to succor us. With the apostle we may say, "I can do all things through Christ which strengtheneth me." Paul enumerates the sufferings of the children of God, and asks, shall these things separate us from the love of Christ? He answers, "Nay, in all these things we are more than conquerors, through Him that loved us." Blessed cheering thought, that we may be able to conquer, and even more than conquer in ALL things. But what is the cause of our victory? Christ our Captain has overcome the world, therefore He bids us be of good cheer. Without Him we can do nothing, therefore He counsels us to abide in Him, and have, His words abide in us.

We need not be placed in any circumstances where the sympathy, and the aid of Christ cannot reach us, He is perfectly acquainted with the road over which we must pass, when we pour our sorrows into His ear, we do not pour them into a strangers ear. So long as we walk the royal highway of holiness, we tread in the footprints that His sacred feet have made. "I am the way," "said He, the truth, and the life, no man cometh unto the Father but by me."

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CONTRAST BETWEEN THEOLOGICAL SCIENCE AND MATERIALISTIC SCIENCE.

BY LEWIS O. HUMMER.

NUMBER I.

IN treating upon scientific subjects, it would be proper to define the meaning of the word *science*. But as almost all my readers have dictionaries, they can see for themselves.

To clearly get before my readers the characteristic differences between the two sciences, will not be attempted; but simply some leading points. Theological science teaches that there is a God, and that He always existed, and will always continue to exist; that He is the Creator of the material universe, and that He created man in His own image; that He created the animals as well as the human species, male and female, and by the power of His word perpetuated their existence by sexual laws. Theological science teaches that God made a devil and the devil made sin, and that God would hold the transgressor of His laws accountable for his violations, etc. Theological science also teaches how to communicate with God; and many other things that are necessary for the promotion of our moral, social, political and religious aspirations. Theological science also teaches that man is composed constitutionally of immaterial attributes of God as well as of material substances; and that these immaterialities of man shall forever perpetuate his existence. Theological science is what is taught in the Bible, and all can examine and see what all it does teach.

Materialistic science teaches that there is no God, that the materialistic world always existed and always will continue to exist; that the animal as well as the vegetable kingdoms came into existence by virtue of their intrinsic power, and that they go out of existence by the same power. It also teaches that all the immaterial attributes, such as life, conscience, love, joy, mercy, power, etc., are material substances and mutable like all other material substances, and that death annihilates our existence. It teaches that the immaterial attributes are evolutions of the material world, and that they did not always exist. It also teaches that the formation of the animal kingdom commenced with the very lowest kind, and developed still higher, and that the highest is man.

The truths or facts in the controversies of science must be settled like all other controversies, and that is by reducing the argument to axioms. The first point to be settled in this controversy: Is there a God? This springs the question: What is God? Theological science teaches that all immaterial attributes combined, constitute God.—Materialistic science admits that these attributes exist, but denies that they constitute a God.

Here it would be proper to define the meaning of the word, but I will leave this for my readers to do. The main question to be settled by argument is, as to whether the material attributes gave birth to the immaterial, and control them, or whether the immaterial gave birth to the material and controls them. I do not need to offer any proof in favor of theological science, as everybody knows that everything is controlled by knowledge and power.

Power and knowledge brought into existence the "iron horse," that can travel with the wind and without fatigue. Knowledge and power brought into existence the telegraph. What is there among the arts and human sciences that was not brought into existence by knowledge and power. And how could man come into existence without knowledge and power? Did he make himself?—Did the dust of the earth shape itself into a man or a worm? And did the worm form itself into a man, and still continue to be a worm? Does not our own existence prove the existence of a higher intelligence than ours? Does not our own helpless condition prove the fictitiousness of inherent power? Has man got any other power than delegated power? If man could determine his own laws, would he not elevate himself, and perpetuate his own existence? Does not the universal voice of nature proclaim the existence of a higher intelligence and power than man? Does not the existence of nature prove the existence of God, as the existence of art proves the existence of man. We discover in the Bible the existence of a moral law, which proves the existence of a moral Ruler. Can man determine his own guilt and award, or punish crime and reward rightly? Can he revert the laws of his existence? Is it not the heigth of arrogance to affirm that nature determines its own law, and is not governed by law? But after all, the most satisfactory proof of the existence of God is a communication from God. In the Bible we find all the rules necessary for this communication. We must believe that He is, and that He is a rewarder of all them that diligently seek Him.

We must always send our message from the soul or the heart, in order to be heard, and ask in faith in order to receive an answer. To thoroughly learn the science of acceptable intercourse with God, is to learn the highest science as well as the most beneficial in this world. To know that there is a God, and how to communicate with Him, is the highest knowledge of man. A knowledge of telegraphy is nothing, compared with this knowledge. To know that there is a God, and to know that we are His creatures, and that we shall continue to live with Him after we leave the shores of time, in a world arranged for His own glory, and that we shall be freed from all the wickedness of this sinful world, as well, as the pains, sorrows, trials and fears of a fallen nature, if we love and obey His commands, and that we shall be banished from His kingdom and His glory if we disobey His laws, is to possess the highest and most important knowledge that can be obtained.

It does not seem to me so necessary to offer much proof of the existence of God, as to examine the arguments in favor of the objections. Theological science is what the Bible teaches, and materialistic science is what nature teaches, or perhaps rather what such men as Darwin, Huxley, Tyndall, Spencer, Underwood and other men of equal attainments affirm that it does teach. They say, that the animal kingdom commenced away back in some unimaginable period, and that creation commenced in the lowest scale and gradually developed itself into a higher scale until everything was matured that was contained in the complex conception of nature, which resulted in the evolution of man. They say, the lowest specie gave birth to a higher, and so on till at last, man came into existence. The theory is popularly known as the Darwinian theory.

Mr. Darwin is generally styled, the great naturalist. The theory is also popularly known as the doctrine of evolution. My first observation is, that the theory is incapable of proof, and can therefore not be refuted. If I asserted that a certain man rode on a white horse to the moon way back in some unimaginable period, how could I prove it? I did not see it myself, or know of any one that did see it; I could produce no authentic record or any other proof. — Proof is simply an impossibility, and to refute the assertion, nothing is necessary but to demand the proof. But it seems a crazy imagination can find proof for anything.

Now, what is the proof (?) of this theory? Why, the fact that man is a progressive being. We are making new discoveries daily. Now, just how this fact can prove another fact that we all know is not a fact, is more than I can see, and is a strange kind of proof (?). Have we the same evidence that man came from the monkey, as we have, that we are improving our arts? We do not need to go away back through the gloomy vista of unimaginable periods, to discover this fact. We all know this for ourselves, but who knows, that man came from either the elephant or monkey? Is there any more evidence for this than there is that the monkey came from the man? Do we discover the same change in nature that we do in art? Is not nature governed by immutable laws and art by mutable laws? Are not some countries discovered where art is on a decline? Whether we advance or recede in our arts depends entirely upon our regards of the Bible. If we live in accordance to the teachings of the Bible, we will continue to advance, for Christianity is far superior to the Jewish or any other religion, which we will consider more minutely, before we close this article.

Just now I want to call your attention to the fact, that all nature is governed by immutable laws, and that no visible trace of any such changes as are essential to the establishment of the Darwinian theory is to be seen in nature. The planets continue to revolve in their own orbits. Day and night is always the same. Summer and winter come but once a year. Light and heat are always the same. Knowledge is knowledge, no matter where it exists. — Man always is a man, and woman a woman, — monkey is a monkey, and a fish a fish. There is nothing in nature to give any countenance to the monstrous foolish notion of the doctrine of evolution. It is simply an ingenious theory, that is calculated to destroy our religious, political, social and moral aspirations, and reduce us to a level with the brute creation.

(To be Continued.)

North Topeka, Kan.

BOILED DOWN.

AS I am alone to-day, I thought I would write a few words for the BRETHREN AT WORK. As I went to pay my tax, I thought I would have the account of the Brethren published in our county paper, and as the editor looked at it, he said, if it could be boiled down to about one sixth, he would put it into his paper.

So it is with our Christians now-a-days; if they can boil Christianity down to suit themselves, all right. If they come to baptism, they take the river of Jordan and boil it down to about one quart of water, and then they will, if they can, force it on their little infants. If they want to celebrate the Lord's Supper, they boil it until they lose it altogether; and next day, about noon, they take bread and wine and call that the Lord's Supper. If they come to Feet-washing, they see Jesus pouring water into a basin and washing His brethren's feet; but they boil the water all up, and therefore cannot do God's will. "But," says one, "is it God's will that we shall do these things? Let us see. Did Jesus do the will of His Father? All say, yes; He was baptized in the water; He ate the Lord's Supper with His brethren, and He washed His brethren's feet, hence done the will of God.

JACOB HARSHMAN.

◆

IF you mean to follow Christ, reckon to meet temptations even at first, and so in all the way. It may be unwise to put to sea and expect no storms, nothing but fair weather!—

THOUGHTS ON DEATH.

BY BENJAMIN FRAZER.

OH! death why dost thou us pursue!
We hope through Christ to conquer you.
Our bodies die because of sin,
We die eternal life to win.

The Gospel, it is free for all,
Who will obey our Father's call:
Its promises are always sure
To such as to the end endure.

The Holy Spirit to us is given,
To lead us in the way to heaven.
Christ is the way, no others found,
To lead us where true joys abound.

May we so live that when we die,
Our spirits may ascend on high,
Forever be among the blest,
And in our Father's bosom rest.

There saints and angels join as one,
To praise our Father and His Son:
Long as eternity shall glide,
Their songs of praise shall ne'er subside

Then come to us, thou end of fears,
We hope to reign in endless years,
And then, oh death must be destroyed,
While we go home to praise the Lord.

Oh! cruel death where is thy sting!
Through Christ we still in triumph sing
Oh! grave where is thy victory!
We rise to immortality.

My soul is happy while I sing
Of Him who did salvation bring;
Praise God, our Father and His Son.
And Holy Spirit three in one.

Sent in by E. M. BITTENHOUSER.

Amboy, Mich.

THE JEW.

THE Jew still walks the earth, and bears the stamp of his race upon his forehead. He is still the same being as when he first wandered forth from the hills of Judea. If his name is associated with avarice and extortion, and spoken in bitterness and scorn, yet, in the morning of history, it gathers round it recollections sacred and holy.

The Jew is a miracle among the nations. A wanderer in all lands, he has been a witness of the great events of history for more than eighteen hundred years. He saw classic Greece when crowned with intellectual triumphs. He lingered among that broken but beautiful architecture that rises like a tombstone over the grave of her departed splendor.

The Jew saw Rome, the "mighty heart" of nations, sending its own ceaseless life's throb through all the arteries of its vast empire. He, too has seen that heart cold and still in death. These have perished, yet the Jew lives on—the same silent mysterious, indestructible being. The shadow of the Crescent rests on Palestine, the signet of a conqueror's faith—still the Jew and his religion survive. He wanders a captive in the streets of his own once queenly Jerusalem, to meditate sadly and gloomily on the relics of ancient power. Above him shines the clear sky, fair as when it looked down on the towers of Zion; but now, alas! it beholds only a desolate city and an unhappy land. The world is his home. The literature of the ancient Hebrew triumphs over all creeds, and schools, and sects. Mankind worship in the sacred songs of David, and the divine teachings of Jesus of Nazareth, who also was a Son of Abraham. Such is the Jew. His ancient dreams of empire are gone. How seldom do we realize, as we see him in our city streets, that he is the creature of such a strange, peculiar destiny. Age has not changed him, neither has country nor climate. Such is the Jew, a strange and solitary being, and such the drama of his long and mournful history.—*Sel.*

SIN.

BY W. J. H. BAUMAN.

IN the first place we wish to notice what is. The inspired apostle's definition reads thus: "Sin is the transgression of the law."

The above definition is very plain, and thus enables every individual to test the position occupied by them. Men who live in disobedience to the law of Christ, are sinners, according to the above definition. It matters not, how safe we may feel, or how strong our convictions of God's grace in our hearts may be, if we transgress, or live in disobedience to the law, we sin, and are sinners. Neither will it better our case to be a member of the church, or make loud pretentions to holiness, or obey part of God's law, for if we offend in one point, we are guilty of the whole. "Let therefore he that thinketh he standeth, take heed, lest he fall." "Be not deceived, etc."

We also wish to notice the effect of sin. A certain poet tells us: "Sin kills beyond the tomb,"—a fact, sustained by the general tenor of the Scriptures. — Paul informs us that they who obey not the Gospel of our Lord Jesus Christ, shall be punished with an everlasting destruction from the presence of the Lord and the glory of His power. The promise to those who obey, is, that they shall dwell in the presence of the Lord, and share in the glory of His power.

In the promise of eternal life is embodied the idea of glory, power, bliss, etc., beyond our comprehension, hence the effect of sin is the loss of eternal life, with all that that phrase signifies.

Again, it is said: "The wages of sin is death." Death signifies the opposite to life, hence, eternal death must signify the opposite to eternal life. No glory, no power, no bliss, — in short, no pleasure for the sinner or transgressor of God's law. Through the transgression of our first parents, man became diseased, but of all the diseases to which man is heir, sin is the most loathsome and destructive. Loathsome, because of its immoral and profane effects, destructive, because it kills beyond the tomb.

Let us then, come to Christ, the great physician of the soul! He is able, and willing too, to cleanse us from sin, and save us from its destructive consequences. Were we bodily afflicted, we would at once apply to some physician for help. May the Lord help us to act consistently in escaping from sin and its effects!

Nora Springs, Ia.

GOD'S WISDOM.

BY JACOB GOOD.

NUMBER III.

GOD'S WISDOM AS SEEN IN THE PERFECTION OF NATURE.

IN looking at the wisdom of God in the perfection of nature, let us first prove that God himself is in every respect a perfect Being. God is perfect (Matt. 18: 5) He is perfect in powers; perfect in holiness; and perfect in wisdom. His perfection in power is very manifest. "And God said: I am God Almighty, be fruitful and multiply" (Gen. 35: 2). "I am the almighty God, walk before me and be perfect" (Gen. 17: 1).

As God is almighty, He cannot be more so; therefore in power He is a perfect being. His perfection in power is seen in universal creation: "For by Him were all things created that are in heaven, and that are on earth, visible and invisible," etc (Col. 1. 16). "And God created all things by Jesus Christ" (Eph 3: 9) "For Christ is the power of God and the wisdom of God" (I. Cor. 1: 24). "By him the worlds were made" (Hebrews 1: 2). "He is the Rock, his work is perfect" (Deut. 32: 4).

The perfection of His works in the creation by Jesus Christ, and the perfection of his ways, evidently prove His perfection in power. Were he not perfect in power, He would not be almighty. Therefore, in power, God is a perfect being.

He is perfect also in holiness. "For I, the Lord your God am holy" (Lev. 19: 2; 21: 2). His perfection in holiness is seen in all creation, for He has ordained all things for the best. "The Lord is righteous in all His ways, and holy in all his works" (Ps. 145: 17).— Even all nature declares it. In holiness God performed the work of creating all things. "Let us perfect holiness in the fear of God" (2. Cor. 7: 1).

Since man is entreated to perfect holiness in the fear of God, God is perfect in holiness, for "the disciple is not above his Master, nor the servant above his Lord" (Matt. 10: 24). It is enough for the disciple that he be as His Lord, and the servant, that he be as his Master. God does not require man to be more holy than He, and man is besought to perfect holiness in the fear of God; therefore, in holiness, God is a perfect Being.

God is also perfect in wisdom. He is allwise and, consequently, cannot be more wise; therefore, in wisdom God is perfect. In the universal creation his perfection in wisdom is evidently seen. "He has established the world by his wisdom, and hath stretched out the heavens by his discretion" (Jer. 10: 12). — "By wisdom he founded the earth, and by understanding established the heavens" (Prov. 3: 19). "Man knoweth not the value of wisdom, neither can wisdom be found in the land of the living" (Job 28: 13).

There is none wise but God. He only is wise. "Now, unto the King eternal, immortal, invisible, the only wise God, be honor and glory for ever. Amen" (1. Tim. 1: 17). He is the only wise God. God only is wise. "His judgments are unsearchable, and his ways are past finding out" (Rom. 11: 33). "His ways are perfect" (2. Sam. 17: 31).

If His ways are past finding out, and His ways are perfect, the wisdom of His ways is past finding out, and in wisdom He is perfect. In wisdom He is infinite. If God would not be all-wise, His wisdom would not be perfect. Therefore, in wisdom God is perfect.

Having by the Word of God proven the perfection of God in power, in holiness and in wisdom, we might go on, and still prove, either by nature or the Word of God, that God is, in every respect, a perfect Being. But let this suffice. — Then, since God is perfect, we may conclude that His work in the creation, and the establishment of nature is also perfect, wherein the perfection of His wisdom is made manifest. Nature is perfect and it is the culmination of God's creation. In it is revealed His infinite wisdom.

Let us now consider God's wisdom, as declared in the perfection of the following principles of nature:

1. In the perfection of cause and effect.
2. Of animal life.
3. Of one and more than one.
4. Of reality.

1. In regard to cause and effect, God made the principle and then he made its perfection. There is no effect produced without a cause for it. And there exists no cause that does not produce an effect. Here is perfection. According to the cause, so is the effect. A great cause does not result in a little effect, neither does a little cause result in a great effect. The one corresponds exactly to the other. It is exact, and and cannot be more exact. It is perfect. In this is declared the wisdom of God. There is a cause for everything. There is a cause that we live, which is God. — And when we die, there will be a cause for death. There is a cause for life, both animal and vegetable. Here is perfection, and the manifestation of infinite wisdom, whereupon space forbids us to dwell. Vegetables grow from the earth and air, but they all differ from each other in size and form. Of all the vegetables that ever grew out of the earth, there have not been two alike. — This is wonderful, but there is a cause for it. Of all the forests in the world, there have not been two alike. They differ in weight, even if only the ten-millionth part of a grain. There is a cause for this. They differ in form. — There is difference in the shape of the branches and in their size. Although of the same kind of wood, there is always a difference in its construction. One tree never has the same number and size of cells and pores as the other. The surface of one, never has the same number and size of minute elevations as the other.

For every little thing there is a cause. There is a difference in the bark, in the roots, and in the leaves. No two pieces of bark are alike. No two leaves are alike. For all this difference in these unnoticed, but precious little things, there is a cause, and it is perfect.

Of all the grass that ever grew, there have been no two blades alike. Always there is a difference, and back of it a cause. What the cause is, mortality cannot tell. Of all things, no two things are alike. Of all things, how many differences and possibilities of differences there are! And for every difference there is a cause, and every cause, as well as difference, is perfect. This opens unto us the wisdom of God. How manifold is Thy wisdom, O God!

YE ARE THE LIGHT OF THE WORLD.

MATT. 5: 14.

BY A. E. WOODARD.

THESE words were spoken by Jesus to His disciples. As they were the light of the world, so is the church in our day; then let it take the warning in Luke 11: 35, "Take heed therefore, that the light which is in thee, be not darkness."

If the church is the light of the world, it should be very careful to expel all evil habits and practices which are liable to creep into it. I will mention one which seems to be a stumbling block to many who are looking for light in the church. That is the way many, yes very many of our brethren and sisters spend the Sabbath which God hath sanctified.

They go visiting their brethren or friends, converse on the various topics of the day: as the prospect of crops, financial matters, politics, etc. Perhaps the day will be spent without the Savior's name being mentioned, or a verse in His written Will being read. Is this observing the Lord's command: "Remember the Sabbath day to keep it holy"? Is this the way to grow in grace and the knowledge of the Lord, or to let our light shine?

I have no doubt but all will say, No to these questions. Then remember that it is well, we should have one day in seven, to learn the way to heaven. — Then let us spend it, as duty demands it, — in the service of God and doing good.

Now I hope our editors, our preachers and our faithful brethren and sisters will all think on the Sabbath question and labor faithfully to bring about a reform in the church, that "whereas they speak against you as evil-doers, they may, by your good works — which they shall see —glorify God" (1. Pet. 2: 12).

BE READY.

BY S. H. STIFF.

"Therefore be ye also ready, for in such an hour as ye think not, the son of man cometh." —Matt. 24: 44.

THERE are many events which have transpired in the history of our career on earth, upon which we look with regret. But this is not to be compared with the sad disappointment which shall characterize the soul that shall be in an unprepared state when the Lord comes the second time without sin unto salvation.

Blessed is the servant, whom his Lord, when He cometh, shall find so doing. — To serve means, to obey, but we fear that some become impatient and weary, and begin to think, the Lord delayeth His coming, and like those who rebelled against Moses, think, the people can be holy without taking so much upon them. "Whatsoever I command you, observe to do it: thou shalt not add thereto, nor diminish from it" (Deut. 12: 32), hence to obtain the promise, the servant must be found doing that which his Master has commanded. "Ye call me Lord and Master, and ye say well, for so I am" (John 13: 13).

Again He tells us, that we do not gain his favor by simply calling Him Lord, but by doing the will of His Father; which will He was delivering to His apostles when He used the above language. To be ready, implies to have all the work finished; which is impossible for us to do without being in possession of the Spirit, fruits of which are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, against such there is no law."

Brethren, work faithfully in the Master's cause, inasmuch as you know that your labor in the Lord is not in vain.—O, think of the awful sentence which awaits the sinner. Contend and vindicate earnestly the form of doctrine once delivered unto the saints, that the light may shine into the dark places of the earth, and sinners thereby be enlightened and enabled to come home to the fold of God. Grace, peace and mercy be multiplied!

THE RESURRECTION OF THE SAINTS.

BY P. M'GARR.

SOME who allow that there will be a resurrection of the saints at the coming of Christ, deny the resurrection to any except such as were put to death for Christ's sake. But it is plain from the new Testament that all the saints will rise at that time, and that all the saints who are alive when Christ comes, will be changed and live with the rest. This is mentioned by Enoch, who spake of the coming of Christ in the following manner: "Behold the Lord cometh with ten thousand of His saints" (Jude 14) Paul says: "For if we believe that Jesus died and rose again, even so them also, that sleep in Jesus will God bring with him" (1. Cor. 14: 15).

This includes all the saints that sleep in Jesus or die in the Lord. Zachariah says, that the Lord will bring all the saints with him (Zach. 14: 5). What an astonishing separation there will be at that day among the dead and the living! Every saint will be called out from among the graves of the wicked, where they now lie buried in silence, not one forgotten or missed. The separation among the living, when those that are alive shall be changed, will be surprisingly beyond description.

Further Jesus says: "There shall be two in the field, the one shall be taken and the other left. Two women shall be grinding at the mill, the one shall be taken, the other left" (Matt. 24: 40, 41).

Another thing which will take place at the coming of Christ, will be the conversion of the Jews, when they will all submit to Christ according to what is said of the new covenant. Read the 31st chapter of Jeremiah, commencing at the 31st verse, and reading to the end of the chapter. Will all this come to pass? Read Acts 3: 20, 21. This text is frequently brought forward by the Universalists to prove that all men will be finally saved. It has no reference to that, but is spoken to show that God will hereafter send Jesus the second time to shake the heavens and earth, and overthrow the thrones of kingdoms, and break down all human powers, and take possession of all the kingdoms of the earth, and be the only King to be acknowledged in all the world.

When this restitution takes place, wars will cease, and peace will reign in all the ends of the earth, and all nations will call Him blessed. Now I cite you to Amos 9, from the 9th verse to end of chapter. There you can see what God is going to do after Christ comes, to reign as King on the new earth. Read: Hosea 2: 17 to end of chapter; 3: 4, 5; 35, read it all.

Pittsburgh, Pa.

ANNOUNCEMENT.

AT the request of the brethren among whom I have been visiting in Northern Ohio, permit me to state that the object of the meeting to be held at the Beech Grove, in Wayne Co., Ohio, on the 27th inst., is for the purpose of ascertaining the views of the brethren in that district, concerning the location of a school, and what inducements they can offer to the other districts in Ohio and to other states, to join them in this work. While it is purely a private enterprise, the presence and counsel of the elders and ministers is specially desirable. So far as we have been able to ascertain the facts, great unity of sentiment prevails.

S. Z. SHARP.

MONEY REPORT.

THE following is a full report of all money received by the undersigned Brethren on the penny proposition to build a house of worship in Montgomery Co., Iowa.

Leonard Stevens	$1.00
Henry A. Stevens	.20
David Norcross	.25
Henry Santer	.05
C. H. Sharp	.50
Bushnell Church Ill., by A. G. Black	.75
Pine Creek Church Ill., G. Z. Line	2.00
Mary Hillery Shannon Ill.,	2.50
Daniel Thomas	1.00
Thos. G. Lyon, Hudson Ill.,	1.50
Simon Arnold	1.00
Naperville Church Ill., by Simon Zundt	12.81
Jacob F. Puterbaugh by M. M. Eshelman	1.00
Jonas A. Baker by M. M. Eshelman	.60
Blk. River Con. O., by T. Hover	1.00
South Waterloo Ia., by Wm., Strayer	11.12
A. Bro Dayton O. by M. M. Eshelman	1.00
Fairview Church Ia., by Jos. Zook	1.15
Obed Snowberger	.10
R. O. Shirley Cal.	1.00
Previously Reported	7.46
Total	48.99

Dear brethren, sisters, and friends, please accept our thanks for what we have received. May God bless you all. Brethren and sisters please let us hear from the rest of you at once; don't delay we want to commence our house, the first of October, will some brother or sister in each congregation please act as collector of pennies for us.

N. C. Workman.
Silas Morton.

Sciola, Iowa; July 10 1877.

Primitive Christian please Copy.

CORRESPONDENCE.

FROM CHICAGO, ILL.

HAVING plenty of spare time, I thought I would improve my time by writing a few lines to you. I am interested in primitive Christianity, the cause you advocate in regard to plainness in dress, and in not being conformed to the world. The great hindrance in the progress of truth, is the pomp and fashion of this world; it is the blossom of sin. It causes hard times and many crimes, and last of all, destruction of the soul. Not long ago we had Bro. D. L. Moody preaching here for more than three months. He caused a great commotion among all sorts of people, and especially among the Christians, awakening them, and setting them to work.—Many who had been in darkness before, came to the light as it is in Christ Jesus, rejoicing and singing a new song unto the Lamb.

I am afraid there is too much reliance in some churches upon certain men who have an abundance of money, but very little of the graces that constitute a Christian. To them partiality is shown while the poor, who are not dressed in finery, are coldly received.

This is the devil's work, but man's work will be revealed at the latter day and every one will be rewarded for the work he has done. Our Master left us word to be of good cheer, for in this world we will have tribulations. He has also promised to come and reward us, that is, if we are not sleeping, but alive in the love to our Heavenly Father.

I am a member of the Free Baptist church of this city. Its pastor is a Free Mason, but I do not believe that a pastor has the right to belong to a worldly beneficial society.

DANIEL HOLTINGER.

The BRETHREN AT WORK will be sent from now to the end of the year for 65 cents. Get your neighbors to subscribe.

Address: J. H. MOORE,
LANARK, Ill.

FROM DENMARK.

Dear Brethren:—

TO-DAY, (June 24th,) I, with Bro. Hansen met our dear friends at a station called Swendstrup, and after some sweet intercourse and needed instruction we resorted to a beautiful stream and there buried by baptism our dear brother C. C. Eskildsen, N. C. Nielsen and two sisters. It was a day of joy and comfort to all of us, and we could not help praising God for His goodness towards us. Bro. Eskildsen's wife was there too, but could not yet yield to follow him, yet she is glad because he has started to obey the Lord in all things. She wept bitterly, and is trying to know the Lord also, therefore hope, she too, may soon find Him.—Others, no doubt, will soon come out on the Lord's side. We are now nine souls instead of eight; four brethren and five sisters. We now have enough for a church organization, hence send our co-workers at once. We hope ere they arrive, the Lord will add still more to our little flock.

Shall move to Stenum in about two weeks, and then we will all live close together. The establishing of a church here is no longer a question, but a matter of fact, and the work has gained a sure hold in this country. All we need is an organization in order to practice all the commands of the Lord. O my poor heart is full of joy after a long, dark, despairing night, when I was nearly dashed to pieces on the rocks of doubt, as to whether the Lord would permit the light to arise once more in Europe. Often have I been so perplexed, that I could hardly discover a ray of promised light, or hear the well-known voice: "Go ye and teach all nations."—But now when my eyes behold the result here, and I learn how earnestly you are taking hold of the cause over in America, I can only say: "It is the Lord's doings; it will prosper to His glory;" and I feel to hide my face in my own shame as a poor, unprofitable servant.

Our dear brethren need not fear war or persecution. There is no danger in that respect, and they will be as safe here as at home. I think they should arrange to stay until next Spring, and if they wish to visit England and Germany to preach the Gospel, they can do so without much trouble.

We join in love to all the dear brethren.

C. HOPE.

CHURCH NEWS.

From Galesburg, Kansas.—As church news are interesting to all, I will say, that there were five baptized with us last Sunday and we have several more applications for baptism, which were deferred on account of sickness. Our meetings are becoming more interesting than at any time since our church was organized. The church seems to be alive to her interest. When the church works, God works, and then a combined power is brought to bear for good.

Prospect for crops was never better. Corn growing rapidly, plenty of rain, no bugs, no hoppers. Truly we have reason to rejoice over our prospects both, spiritually and temporarily.

SIDNEY HODGDEN.

July 10th.

From Frederic, Ia.—Your paper is a welcome visitor to our little family. We find many good things in it, that are not only interesting, but encouraging and good food for the soul. We say, take fresh courage and consider that you have the prayers of many warm friends, that you will never see in this world, but we hope in the next. We number about 45 members here in Monroe Co., Iowa. We feel that we need help here as our elder is old and feeble, and the younger brethren who minister in the word are mere beginners. Remember us in your prayers, and when any of the brethren travel west to preach the Word, we would be glad, if they could stop off a few days, and preach for us; it would refresh us. Stop off at Frederic on B. & M. R. R. R., 93 miles west of Burlington. I wish to inform you of a few members in Jennings and Decatur counties, Indiana, who have no regular preaching. Ministers should give them a call.

H. BERKMAN.

July 13th.

From Cornell, Ill.—We had a meeting at the so-called Georgetown school-house, to-day at 11 o'clock, but one hour before the appointed time we were visiting three applicants for baptism. While we were visiting them, along came a woman to be baptized (her husband being baptized two weeks previous to this) and said, she could not wait any longer; wanted to be baptized before meeting. So we attended to the visiting as soon as possible, went to the river to administer the ordinance of baptism. We immersed four, and then hastened to the place of meeting, being a little late.

O Brethren could we see many more come out on the Lord's side, the way these three boys did! The woman too, seemed anxious to follow the Lord in all His commands. Gentle reader, are you a member of the church of God? If not, consider well your condition, and come to the church. In this you will choose the good part, as Mary of old, which shall not be taken from you.

We have had, in the last four weeks thirteen additions to the church, thus you can see, that the work of the Lord is still going on in this part of God's moral vineyard. Bro. Hendricks preached in the M. E. church in Cornell two weeks ago to-day, and made considerable stir among the people.

Brethren, you that travel in the missionary cause, remember us. As I believe the missionary work to be a work of the Lord, O brethren, if you have a few pennies to spare, give them to this work, and thus further the Master's cause, is my prayer!

DAVID HECKMAN.

July 15th.

From Webster, O.—In No. 25 of B. AT W. I wrote you a brief account of us having received fifteen precious souls into our church here by baptism, and I want to say to you and the many readers of this paper, by way of encouragement, and not of boasting, that in the last three meetings there have 23 been made willing to forsake their evil ways and come out on the side of the Lord. We have great reason to rejoice with the angels in heaven, when sinners turn from their evil ways. The whole number of those baptized amounts to forty, and I sincerely hope they may hold out faithful to the end.

G. W. W.

From Beaver Dam, Ind.—Having never given you any church news, I thought to give you a brief sketch of our little congregation. It numbers about 85 members, eight visiting brethren, three in the ministry, Bro. Bechtelheimer and the writer in the full ministry, and Bro. Noah Heeter in the second degree. There were ten souls made willing to come out on the Lord's side, and enter the ark of the new covenant by baptism. May the Lord enable them and us all to prove faithful, is the prayer of your unworthy brother in Christ Jesus.

SAMUEL EILER.

July 15th.

GLEANINGS, &C.

Matter for this department should be brief, and to the point, written on but one side of the paper, and separate from all other business.

From R. H. Miller.—The health of our older son is still very poor, and is about as he was when I was in Lanark. He is now twenty-two years old and has been depended upon for several years to run the farm. His condition has been the main cause for my not writing more for the paper, and has also kept me from traveling much for some time, but if he gets better after harvest I wish to make up lost time and writing. Though there is another debate now talked of, but I hope it will pass off without a discussion, as it takes up so much of my time to prepare for it, and takes much of my time from the ministry; I am loth to undertake it. I think the time has fully come when well posted men know that they cannot make any thing by debating with our brethren on propositions which bring out the faith and practice of both churches.—*Ladoga Ind. June 29, 1877.*

From Eld. George Wolfe.—*Bro. J. H. Moore:*—Please publish in the BRETHREN AT WORK our Camp and Communion meeting commences on Friday the 17th day of August, and will hold five or six days. Place of meeting on the west side of San Jonquin river, San Jonquin Co., Cal., in a grove within two hundred yards of the station at the bridge of the C. P. R. R. Now brethren if any of you could be with us it would be a feast of fat things to us to worship the Lord together, for it is not in Jerusalem, or in this mountain, barn, or meeting-house alone that we can enjoy the goodness of the Lord, but anywhere we, His needy children, meet together in humbleness of heart, full of love to God and one another. Desiring to walk in the holy law of Jesus according to the pattern given us, there, and there alone will God's presence be felt.

Done in behalf and by order of the brethren in San Joaquin, Yolo, Salano, San Francisco, and Merced Cos., Cal.—

Lathrop, Cal.

DANISH CONTRIBUTIONS.

[The following was received after the paper was set up and nearly ready to put on the press, but being of unusual importance, and no time to waste before the District Meeting, we had it set up in haste, so as to get it before the brotherhood as soon as possible, and take out enough gleanings to make room for it in this issue.—ED].

Inasmuch as our Annual Conference of 1877 recognized the Mission in Denmark to be a success and worthy of the prayerful consideration and support of the whole brotherhood, (as will readily be seen by reference to report of said meetings, and also Minutes, Art. 7) and was therefore suggested and even urged that the different elders or overseers should lay the matter before their respective charges, so that when contributions were needed, and notice given through our periodicals they might respond without too much delay.

Therefore we hope that the different districts of the church have done so, and feel to respond liberally, (as the expenses will be considerable) and inform our District Treasurer, C. P. Rowland, by the 10 of August what they intend to donate for the cause, and then he report to the District Meeting, appointed for the purpose of making all the necessary arrangements to have a church organization in Denmark; said meeting to be held in Waddam's Grove meeting-house in Stephenson Co., Ill., 2 miles north of Lena, on the Ill. Central R. R., on Monday the 13th of August. A hearty invitation is extended to all the members in the brotherhood, who feel an interest in said meeting, and can make it suit to be with us. Stop off at Lena, Ill. Business to commence at nine o'clock A. M.

Notice is short, but could do no better, as the brethren in Denmark desire to have a feast before cold weather and the notice having been received quite recently, that there are now nine members in Denmark, four brethren and five sisters, a sufficient number to organize with, hence immediate action.

I here remark that all those persons, or districts that cannot report at, or before the above the specified time, should report as soon as possible to Bro. C. P. ROWLAND, Lanark, Carroll Co., Ill.

We further remark that if any of our brethren and sisters have friends living in England or Germany, whom they would like to have us visit, if they give us their names and residence, and a line of recommendation to them, we will do that which seemeth best for them and us, and the cause for which we are laboring.

ENOCH EBY.

Nora, Ill., July 18, 1877.

W. U. R. R. Time Table.

Day passenger train going east leaves Lanark at 12:25 P. M., and arrives in Racine at 6 55 P. M.

Day passenger train going west leaves Lanark at 2:16 P. M., and arrives at Rock Island at 5:55 P. M.

Night passenger trains, going east and west, meet and leave Lanark at 2:21 A. M., arriving in Racine at 9:00 A. M., and at Rock Island at 6:00 A. M.

Freight and Accommodation Trains will run west at 12:40 A. M., and 10:30 A. M., and east at 4.50 P. M., and 11:35 P. M.

Tickets are sold for above trains only.

G. A. SMITH, Agent.

THE BRETHREN AT WORK.

"Behold I bring you good Tidings of great Joy, which shall be unto all People."—LUKE 2, 10.

Vol. II. Lanark, Ill., July 30, 1877. No. 31.

The Brethren at Work.

EDITED AND PUBLISHED WEEKLY,
BY
J. H. MOORE,
J. T. MEYERS, M. M. ESHELMAN.

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"The Brethren at Work" will be sent post-paid, to any address in the United States or Canada, for $1 35 per annum. Those sending eight names and $10 80, will receive an extra copy free of charge. For all over this number the agent will be allowed 15 cents for each additional name, which amount can be deducted from the money, before sending it to us.

Money Orders, Drafts, and Registered Letters may be sent at our risk. They should be made payable to J. H. Moore.

Subscriptions, communications, etc., should be addressed: J. H. MOORE,
Lanark, Carroll Co., Ill.

LANARK, ILL., JULY 30, 1877.

THE address of LEMUEL HILLERY, till further notice, is Henry, Marshall Co., Ill., care of H. G. BREESE.

THERE is no novelty in religion, for God put none there. The NEW of yesterday is the OLD of to-day because not of God; but the OLD of God is always *new* to the children of God.

LOVE of ease, selfishness, lust of the eyes, luxurious living, strifes for eminence, boasting, meet one at almost every avenue. These are the OLD of sin, and need the sword of the Truth thrust through them wherever found.

BRO. ENOCH EBY in behalf of the Danish Mission has asked you to contribute something to its support, and as the Lord commands us to "Give to him that asketh thee," this is an excellent opportunity to obey the Lord's command.

TRUTH is a fixed quantity, ever moving in the same channels and on direct lines. Whatever is true, can be neither more nor less than true. It is always consistent with itself. Its enemies know *where* to strike truth and *when* to strike it. It is easy to attack, because always running in straight lines. It, however, can never be broken, for God is in truth.

THE name *scribe* was at first given to those who were skillful in the use of the pen. Such were also skilled in other branches of learning, hence in the course of time the term meant, *a learned man*. And as *the learned* among the Jews were acquainted with the Law, they were called upon to explain the Law to the people. Ezra was "a ready scribe of the law of Moses."

OUR contributors will confer quite a favor when writing for publication if they do not write between the lines. Manuscript written too closely is both difficult to correct and set up, often requiring one third more time to get ready for the press than if written on the lines as it ought to be. It is also best to write on but one side of the paper. Do not mix things up. Keep business matter on a separate sheet from that intended for the press.

BROTHER ESHELMAN and family have been spending the most of the week visiting relatives near Freeport, Ill. His close application to work during the season, renders a little recreation quite refreshing to him.

THE firmness that has no kindness in it amounts to misery; and the kindness that is devoid of firmness will give away truth for less than a mess of pottage. It is the Christian's business to say yes and no whenever the truth says yes or no. The YES of kindness simply to please men, may be the NO of truth, and, if so, the truth receives a blow at our risk. It is therefore safer to have our loins girt with the kind firmness of the God of our fathers, than to yield one jot of the truth for popular approbation.

THE trial of criminals in early times was simple and short. The accused and accuser appeared before the judge, standing. Witnesses were sworn and separately examined, two being necessary to prove a charge. The common time for trial was in the morning. The later Jews considered it unlawful to try any case of a capital nature in the night; neither would they pass sentence and execute it in the same day. They, however, were so zealous in taking the Savior's life that this last particular was entirely disregarded. Tried as soon as it was day, led away early in the morning, He was crucified before noon.

OWING to the present state of excitement throughout the country, it is more than likely that some of our subscribers did not receive their paper on time last week, and some perhaps not at all. If notified of any faliures to receive papers we will supply what we can. This No. will not likely reach many in certain parts of the country, till rather late in the week. We will print the paper on time, but if the excitement does not subside, the mail going east of Chicago will be held a few days till the lines are clear of incumbrances. At all events the paper will reach many subscribers rather late.

THE great question before the sinner is not what *may* he believe, or what would he *better* believe than something else, but *what is it* that he must believe, or be condemned? The IT of his faith, must be the Gospel. This he *must* believe, or be lost! The important query is not what *part* must a man believe, or how *well* must he believe *a little of it*, but can a man be saved without believing *the whole of it—all* the Gospel? "But" says one, "I *do* believe the Gospel, but fail to see the obedience you mention so much." Well, if you believe *the Gospel*, you will obey it. There is not a command in the whole Book that you will not obey if you believe *the Gospel*; but if you believe only *a part of it*, you will certainly only obey *part* of it. You will not obey what you do not believe; but you will obey all the commands you believe. If you find a fact, you will believe that, if a command, you will believe and obey that; if a promise is presented, you will believe and hope for that. With all that belief, you'll not despise obedience, but love it

TRIP TO CHICAGO.

HAVING business in Chicago, we left Lanark on Monday, July 23, at noon, not thinking that the railroad strike that was causing such excitement and damages in the east would materially disturb the western cities; but on arriving in the city at seven in the evening we found every thing in a state of intense excitement, though no outbreak had yet taken place. Things were pretty quiet during the night. The next day (Tuesday) the strike commenced. The railroad hands in some of the large shops quit work, formed themselves into a body and took up their line of march to other shops and establishments and compelled them to close and the men to fall into line. One crowd was composed principally of boys of the very roughest type. By evening the excitement ran high and the streets were crowded with men, women and boys moving in every direction. Considerable anxiety and excitement prevailed. Matters quieted off late in the evening.

Wednesday morning the riot assumed a threatening appearance. They moved in every direction, closing shops and driving out the workmen. Several fights took place between them and the police during the day; no one killed though several were severely wounded. Seeing that the city was in too much excitement for business, I prepared to leave for home at five in the evening. When I left the excitement was becoming intense. Soldiers began to arrive and were then marching through the streets, followed by a dense and excited crowd of men and boys over a half mile long. Other soldiers were expected an hour later. Fearful times were anticipated. Arrived home at two the next morning.

HARVEST.

BY DANIEL VANIMAN.

"Is it not wheat harvest to-day?"—1 Sam 12: 17.

WHEAT harvest means the season for cutting and gathering in the wheat. The above text is not applicable to all latitudes at the same date. While in Southern latitudes wheat harvest is over, here in Central Ill, wheat at this date July 1st is just ready to reap, while in higher latitudes the text will be applicable several weeks later. Harvest however is admitted by all to be an important season of the year. The dwellers in large cities do not think so much of the time of harvest as rustics do. No doubt the harvest of the field is sometimes secured before some dwellers in cities give it a thought. It is a season, however that should not be forgotten by any one, as our comfort and even our natural lives depend upon this season. We cannot form any just conception of what the result would be in this fast country, if like in the days of Pharaoh, we would for seven consecutive years have nothing to harvest. Even one entire failure of the harvest of the field all over this wide country would be felt in every rank of society, from the president down to the poorest class. How important then the harvest of the field; and with what gratitude to God, the giver of it should it be accepted and gathered. It has occurred to me that harvest is no more a time of joy and rejoicing as it once was: "They joy before thee according to the joy in harvest" (Isa. 9: 3), and similar Bible passages convey the idea that in ancient times harvest was a special time of rejoicing; while with us it is to be feared that it means too much excessive labor and care instead of thanksgiving. The change may be accounted for in some degree by the following:

Not over a dozen years ago, I went first into a certain locality to preach the Gospel, and found some sowing wheat on the Lord's day. On accosting one of them for an explanation of this, I was told that he had two hundred acres to sow, and unless he put in seven days in a week the best time for sowing would be over before he would get it all sowed. The following harvest I preached again in the same neighborh od on the Lord's day while four machines were cutting wheat in sight of the school-house in which I preached, for which I expressed my regrets in public, and after meeting met the following apology from a resident. The meeting was small; but neighbor——has two hundred acres of wheat to cut and——has one hundred and twenty, and the weather has been so unfavorable and hands so scarce that to keep it from wasting they are cutting to-day. Not much joy in harvest nor gratitude to the God of the harvest in these cases, and it is easy to see where the trouble is. But in contrast with the above I once heard an old brother say to his boys: "Boys we will not sow so much this fall or we will have to work too hard again next harvest and *that is not necessary*." Diligence and strict attention to business on business days is right, are very commendable both in seed time and harvest; but an excess of anything, no matter how good the medium, becomes wrong and dangerous. The harvest of the field then is important, but no less so is seed time for upon this the harvest depends. Therefore both diligence and care are necessary in seed time, diligence lest the best time for sowing will pass by, care lest the sowing will be of bad seed or good seed sown improperly or out of proper season, either of which is a waste of time and labor and will not result in a joyous harvest.

Important as the harvest of the field is there is a harvest that is still more important. When it will be said: "Thrust in thy sickle and reap for the harvest of the earth is ripe" (Rev. 14: 15). Then you and I, dear reader will either be reaped wheat for the Lord's garner or clusters of grapes for the winepress of the wrath of God, there will be a joyous harvest there for some and a sorrowful one for others, depending upon what and how we sow: "For whatsoever a man sows that shall he also reap." No matter if some still hold to the delusion that under certain circumstances, wheat when sown, will produce cheat, and cheat, when sown, will produce timothy &c. Such have perhaps not yet learned that their absurd theory is directly contrary to Gen. 1: 11 as well as contrary to the laws of the vegetable kingdom, as developed by agricultural science. No matter what the claims of the wicked are, it is still true, and will forever remain so that "God is not mocked; for whatsoever a man soweth that shall he also reap; for he that soweth to the flesh shall of the flesh reap corruption; but he that sows to the Spirit shall of the Spirit reap life everlasting." Then let us dear brethren and sisters go on sowing to the Spirit, that we may finally all rejoice together in the great final harvest.

OMNIPOTENCE AND SALVATION.

BY C. H. BALSBAUGH.

THE power of God is only the servant of His grace. The ability of God to do all things, is no ground of hope that He will do any thing simply because He can. Considered *by itself* Divine Power is weakness. God never so much as moved an atom apart from other attributes that qualified His power. He never says, "*I will*," without the corresponding, "*according to thy faith*." He never says "*I will*," while holiness and righteousness say, *I will not*. His "all power" is never expressed across His other attributes. His grace means holiness and not licentiousness. He could not be merciful without gathering into the expedient His entire Godhead. The principle that determined His conduct in the mission of Christ, is also regnant in the mission of the Spirit. He respects His holiness no less in applying the blood of Christ than in providing it. Not only must we attend to the symbolic ordinances of God, but to the sublime facts symbolized. Sectarianism ignores the symbols, and *we* too much ignore their substance. God will neither save us because He is All-mighty, or All-merciful, as such, but because He blends all His constituents with "*holiness, without which no man shall see the Lord*." Many of our members deceive themselves, by undue defence on Divine power and goodness. To *live* our baptism is to be saved, and this is a reproduction of "the beauty of holiness" as embodied in Christ Jesus. The symbols are nothing, worse than nothing, without their perpetual repetition in expressed character.

SUFFICIENT.

BY C. HOPE.

I HAVE often, and do yet, admire the primitive Christians and their way of dealing with fallen members. And this point as in all others, modern Christianity is far behind if I see correctly. We see Paul very zealous against the Corinthians because they had not delivered to Satan the fornicator, hence if Paul was right all those churches who neglect this duty are wrong, are not on the way as much as the fallen one they should deal with.

But again, one extreme generally follows another, and so with the Corinthians. At first they did not go far enough, and finally went too far. They put the poor fallen brother over to Satan, but forgot that Paul said it should be for his good and not for his hurt—for the salvation of his blood-bought soul; and there they left him, slandered him, despised him, condemned him, and put him up as a gazing stock for warning and passers-by, like generally is done in such cases now-a-days. But now the wonderful old man who caused him to be delivered to Satan, the same zealous man who wanted the church to be clean, and not touch even the defiled sinner, he is finally stirred once more, and again speaks to the church and tries to get them to stop at the right place, far on this side their extreme station "Sufficient to such a man is this punishment which was inflicted by many. So that contrariwise ye *ought* rather to forgive him and comfort him, lest perhaps such a one should be swallowed up with over much sorrow, wherefore I beseech you that you would confirm your love toward him." Brethren and sisters let us never forget that *ought* in this place has the same meaning as in John 13, and that no person, or church, can be happy who overlooks this point. Let us learn of Paul to have concern and love for the erring one as for a child seriously sick, yet by its own faults: and then not many will fail to be cured, and like Peter, after repentance be a strength to the brethren. Let us learn of Paul to call those who have erred, not a fornicator, not a sinner, not a fallen one, not an excommunicated one, but "*such a man*." Oh "such a man," how tender, how full of love and meaning. It is sufficient what you put upon him: he is punished enough. You *ought* to comfort him, and confirm your love to him: it is your duty, and still I, Paul, beg you to do it. lest Satan should get an advantage over us. Such was the primitive Christian's course, such is the code of laws we, the brethren profess to obey in all parts, but oh let us consider well whether we keep it in this case. Suppose some church has a similar case, and no doubt some have, is this command complied with? Do not days, weeks and years pass, and we claim it is his duty to come and confess, to come and ask admittance? Suppose it is, and if he does, how will that excuse us for not complying with "the *ought?*" What excuse for not comforting and confirming our love to "*such a man?*" How can we expect but what he will fall into over much sorrow and be lost? how can we expect but what Satan will get an advantage over us? How can we look on *such a man*, coldly and with disgust.

Will not such a course sink us just as deeply as the one upon whom the punishment is inflicted? He who shall come with flaming fire to take vengeance on all who have not obeyed the Gospel, may be expected to cast burning brands on the transgressors of the "*ought*," in this case. To call upon us the vengeance of God's flame, needs only the disobedience of some requirements of God on our part.

Happy are they who are diligently looking after the "ought's," "the shall's" "the should's," the shall not's" of God's Holy Book. He who is thus concerned like Paul, at the close of life, will find that he has kept the faith, and has not run after a shadow, nor beat the air, but that a crumb of life is reserved for him. Wherefore let us follow Paul as he followed Christ, and the victory will be won

Stenum, Denmark.

AN INVITATION.

"Come unto me all ye that are weary and heavy laden, and I will give you rest." —Matt. 11: 28.

GENTLE reader, have you responded to the invitation, have you answered the call, are you working for Jesus, who is so earnestly calling to you to come and make your peace with God, and are you doing all that lies in your power to further the cause of one who has done so much for you, if not don't you think it is time to begin the great work? Only think of what Jesus did for you. He came down from heaven to suffer and die for poor, weak, unworthy worms as we, left His home in heaven to come down to this vale of sin and sorrow, where He had not to lay His head, was buffeted and spit upon, and not only come to bear our sins, but died for us. Only think of it, Jesus the Son of the Most High, being crowned with thorns, beaten with many stripes, and nailed to the cross that we might live. Think of it, you who have not yet entered the ark of safety, you who are still held captives to the allurements of Satan; why not make up your mind to come to Jesus now? I am sure if you give your heart to Jesus, you will never regret it. Do not think of what the world may say. We must expect trials here, but with Jesus to help us we need not fear. Jesus loves you, ought you not to love Him with all your heart? Why will you keep on working in the interests of Satan? You can neither have peace of mind now or hereafter. It may not be easy to give up all your gay companions, your fine clothes, and the amusements and pleasures of this world, but Jesus is worth it all; only give your heart to God and you will have peace on earth and after death you will gain a crown of life and glory, unfading, and live with the Father in the golden city of the New Jerusalem for ever and ever.

J.

LOVE.

BY J. C. PECK.

"If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen." — I John 4: 20.

BY this we learn, that it is impossible to love God and hate our brother; neither can we love God without keeping His commandments; for this is the love of God that we keep His commandments (1 John 5: 3). But how do we love our brother? Do we love him so much that when we see him in a fault, we will encourage him in his evil? and if he should be brought before the church for transgression, will we encourage him in the wrong, thinking to show great love and friendship to him? Is this true love? This is the way when Satan sees us in a fault, he quickly says: "go on, you are right, don't listen to what any one has to say, but have your own way." Thus you see that such love don't originate from God, but from Satan. Then we don't want that kind of love. We want that kind of love that will tell us our wrong, and show us the way that is right. But this seems rather hard sometimes, as we can't just see our wrong so easily. Yet it is true love that tells us of our faults and the kind of love the apostle alludes to. There are many ways we can manifest our love toward each other; yet it is all summed up in this one command; "Do to others as you would have them do to you."

For The Brethren at Work

A RETROSPECTIVE GLANCE.

BY L. B. PLACE.

WHEN we take a look back upon our past lives and see how imperfect our path has been as professed Christians, is it any wonder that we are at once seized with a feeling of remorse? Nay, we think not; when we contemplate upon the many golden opportunities for doing good which have been presented to us, but we have passed them by unimproved. And have we, at all times, striven by our walk and conversation, to show to the world that we were followers of that meek and lowly Jesus whom we profess to serve? We fear not, but instead too often have been participants in heaping scorn and reproach upon that sacred Head, if not so personally ourselves, we have perhaps given ear to it by not prohibiting ourselves from a repetition of the same. The sympathetic word of encouragement that might have fallen as balm upon some aching heart was alike unuttered by us, but alas! not so with the words that stirreth up strife and causeth to offend; this we have too often given vent to thus causing the heart to resent its bitterness, and not for a moment pausing to consider the pangs with which we are thus piercing our dear Savior who is awaiting with eagerness our every word and action. Again we see wherein we have failed to cultivate, our Christian graces and virtues, but instead, have too often allowed our vices to bear sway, thus making a sad havoc in our Christian career. What a bright example we might have been to those around us, being surrounded with every needed comfort and blessing, having the enjoyments of reasoning faculties and talents to improve perhaps, and letting them lie dormant instead of bringing out the hidden virtue therein. We exclaim such is human nature, but should we not remember that we have been bought with a price, and are not our own, therefore should not follow the inclinations of our own sinful natures, but should strive more fully to walk in obedience to Him who hath purchased us through that precious offering? It is true that in viewing our frailties we would sometimes *almost* feel to despair, seeing, as it were, no way to escape the evils by which we seem to be encompassed. But again, we are comforted in seeing the blessed light streaming from the precious promises left on record: "that there has no temptation over taken us but such as is common to man; and that God who is faithful will not suffer us to be tempted above that which we are able to bear, but will with the temptations also make a way to escape;" and though our sins make us to feel more and more the insufficiency of our own merits they should make us to feel also the all-sufficiency of our Father's aid. Thus in taking this view of our past lives it may enable us in future to be more zealous in forming good resolutions and not only to form them but to seek strength from on high to carry them out and that we commence with the present which is the only time as yet alloted unto us.

For The Brethren at Work.

UNION.

BY P. J. EISENBISE.

THERE is much said about *union* now-a-days; hence I thought I would write something regarding it. The word *union* is one full of meaning. How necessary then that we understand the meaning, understand what we are talking about.

The idea that I wish to convey is this: the idea of union is of oneness, perfect harmony. The apostle says: "Be of one mind and one judgment, and all speak the same thing." On examining the "union movement" among the churches, we find nothing accomplished.

The various denominations may unite in holding their meetings from day to day, and at the end they are no more united than at the beginning. On the matter of baptism, they are no more united than at the start. Baptism is one of the things upon which the Lord demands us to be one. Those engaged in the so called union cause are so generous, so liberal, so charitable, that each may have his own peculiar faith on baptism so that there is not a particle of oneness save in agreeing to disagree. This will not do to live by, nor to die by. Dear brethren, we need to be one in all things so that in leaving this world we may be able to enter heaven.

The foolish virgins thought they belonged to the Christian union, but they found to their sorrow that they were empty and rejected. If we are identified with the Lord's union, have a knowledge what it takes to constitute oneness in the sight of God, then we can see for ourselves and not for another. If we have undergone a thorough repentance, been baptized as directed by the blessed Master, then we are in a saved state, ready to go on unto perfection. We should not stop at baptism, but go on from one degree of holiness to another until we become a perfect man in Christ Jesus. This is the true union, and the man that is in this union will not endorse any or every so-called Christian union. The Savior says: "He that believeth and is baptized shall be saved," He did not say: He that believeth and is sprinkled shall be saved, but he that is *baptized*. It takes a believer to go on unto perfection, and to "work out his soul's salvation with fear and trembling." We need to impress our minds with the important fact that infants are Christ's by redemption, and we ourselves are required to labor, through obedience, to reach our Father's house. I invite all to examine this subject carefully so that we may be saved at the coming of our Lord.

For the Brethren at Work

CAST YOUR CARE ON JESUS.

BY C. T. BOND.

"Humble yourselves therefore under the mighty hand of God that he may exalt you in due time: casting all your care upon him; for he careth for you."—1st Pet. 5: 6, 7.

THERE is in some degree implanted in every human breast a strong desire to be cared for, a wish to be esteemed by others. This desire for approbation is one of the principles that stimulates to action and exertion, and should not be objected to if controlled by correct views The thought, that no one cares for me has driven many a poor erring one to the lowest depths of degradation and folly.

To those who have been trying to gain the love of the worldly minded we would say: cast your care on Jesus for He careth for you, while the world turns a deaf ear to all your complaints, He will listen and pity. We have full testimony of this in His holy Word. We read of almost every kind of character calling on Him for aid; not one was sent away without relief, the rich, the poor, the halt, the blind; even those possessed of devils, were released, the sick healed; He cares for all. The most of the haughty Jews could not think of humbling themselves to ask a favor or a blessing of the humble Nazarine. Nicodemus, a ruler of the Jews, wishing to make some investigation in the wonderful power and teaching of our dear Savior, but possibly the fear of displeasing some of his bigoted and haughty associates caused him to visit the Savior at night, and thus avoid the derision and contempt of those whose esteem he wished to retain.

How often do these things come up before us now? Many become convinced of their duty of coming to Jesus, but the fear it will render them unpopular to humble themselves under the mighty hand of God and live in humble obedience to all commands, shuts them out; they have not the strength and fortitude to come out boldly on the Lord's side, but ease their conscience by joining a popular church in which they have no cross to bear, but can live at their ease, flattering themselves with the erroneous idea that the part of the Scriptures that does not suit their inclinations is not essential to salvation. This, we say, is compromising the matter, or otherwise a proposition for a compromise; but we are not sure that the proposition is accepted, therefore the contract is void. Cast all your care upon Him for He careth for you. To cast all our care we must trust all to Him and to have full confidence we must be obedient. When we know we have done our part and been dutiful children, we can have full faith that our heavenly Father will care for us, for His promises are sure and steadfast. We know that God desires our wellfare for He showers blessings on us every day, and if we obey Him He will go with us all through the journey of life, and lead us in safe paths guiding and directing our ways. In our daily course we can but witness how transitory all earthly things are when we are tempted to place our affections on earthly things they are soon lost to our view, soon pass away and leave an aching void. Not so when we cast our care on Jesus, He sympathizes with us and fills our hearts with love and peace, creates within us new desires; we find most happiness in making others happy, our daily lives are spent in doing for others, all selfishness is gone.

If the love of Christ was in every heart what a world this would be. There would be fidelity in friendship, justice in trade, kindness on the lip, love in the heart, truthfulness and courtesy in society, happiness and purity in private life, children would honor their parents and parents would bless their children, every talent and possession would be a free offering to the glory of our God. If we would prove ourselves the children of God we must adorn ourselves with purity and simplicity and shine forth in the beauty of a meek and a quiet spirit, caring for others, as He cares for us. There is nothing so beautiful on earth as a disposition ever tuned, amid all of the discord of the world to the Divine harmony of truth and love, nothing so becoming as genuine benevolence in the heart. Man comes nearest to God by possessing God's greatest attribute, love. When the heart cultivates meekness, gentleness and love, the beauty of heaven is begun on earth. Anxiety is the bane of human happiness, but when we have a full trust in God and a feeling that He daily supplies our every want, that His ever watchful eye is upon us for good, that His loving arm is always stretched out to support our tottering steps, what a feeling of security This is the feeling of all who cast their care on Jesus, for they know His loving kindness changes not, they know in whom they have believed. Earthly sorrows may press hard upon them, but they call to mind all things work together for good to them that love the Lord and he whom the Lord loveth He chasteneth, and God can easily mingle a blessing with the chastisement. The one thing needed to make us contented in this life is to have full faith in the promises of our Creator; that He has not forsaken, nor will not forsake us. To have this faith we must live in constant obedience to His Word, and if feeling of discouragement steal over us it is our own fault; we have failed in some point and should immediately go to Jesus and cast our care on Him in penitence, He will hear for He careth for us and we will receive strength to take up our burden and resume the march, assured that He who clothes the lilies of the field and feeds the fowls of the air when they cry, will not forget to make provision for His children.

All true greatness, strength and consistency of character, all honor, success, and joy in life, must be founded upon faith in God. Faith in God is the strongest restraint from all evil and the greatest incentive to all good. Faith is the first great principle of religion, for we must believe that there is a God, that He is a rewarder of those who diligently seek Him, He has promised to increase our faith. Then let us believe Him when He says the mountains shall depart and the hills shall be removed, but my kindness shall not depart, neither shall the covenant of my peace be removed. And Jesus says: "My peace I leave with you." This is where this great calm and peace comes from to those who are born of the Spirit, they cast their care on Jesus and He sends them a peace that passeth understanding.

Great Crossings, Ky.

CONTRAST BETWEEN THEOLOGICAL SCIENCE AND MATERIALISTIC SCIENCE.

BY LEWIS O. HUMMER.

NUMBER II.

MY first observation is that materialistic science is incapable of proof; and my second observation is, that it is a dangerous error, and ought to attract the attention of every good citizen, that its evil influence might be checked before it spreads itself too far.

We see its evil influence over Christianity. Christians, who have accepted the theory, run into atheism one by one. It so much blinds their intellect that they lose sight of the true and living God. I will make some quotations from a book, entitled: "Twelve Lectures," published by Robert Roberts of Birmingham, England. The book is rather a production of John Thomas, M. D., a highly educated man and an able writer. He is perhaps one of the best historians in the world. The quotations that I make, are from an attack upon the doctrine of the immortality of the soul, which is a natural attack from any who believes in the doctrine of evolution. — And as I oppose his views, I shall make some effort toward refutation.

"The first argument, usually employed by those who set themselves philosophically to demonstrate the doctrine, is a little subtle, but not difficult of refutation. It is contended that matter cannot think, and that, as man thinks, there must be some immaterial essence in him that performs the thinking, and that, being immaterial, this essence must be indestructible, and therefore immortal. Stated in this curt and peremptory way, there seems at first sight to be strength in the argument, but a little thought will reveal the weakness of it. Is it quite correct to assume that matter cannot think? Of course, it is evident enough that stones, iron, wood, and inanimate substances in general, are incapable of thought. No one would be so foolish as to assert the contrary; but is it true, universal, that matter and substance in every form and condition, is capable of evolving mental powers? To assert this would require the asserter to be able, in the first place to define where the empire of what is called "matter" ends, and to prove that he was so familiar with every part of its domain, as to be able to say with authority, that thought was an impossibility in it. What are the boundaries dividing that department of nature, styled "matter" from that which is supposed to be the province of "mind"? Earth, stone, wood and iron would come into the category of matter without a question; but what about smoke? It may be replied that smoke, though impalpable to the touch, is a diffuse form of matter; and as it will not be contended that smoke is an accessory to thought, except by the liberty of a metaphor, we may allow the answer to go. But what about light and heat, which can be evolved from the gross forms of matter first mentioned? Light and heat can hardly be brought within the ordinary definitions of matter, and yet they manifestly have a most intimate relation to matter in its most tangible form. Nothing can exceed light in its subtility and imponderability. Is it without or within the empire of matter? It would puzzle the methodical metaphysician to say. And if perplexed with light and heat, what would he do with electricity, a power more uncontrollable than any other fuse in nature, a principle existing in everything, yet impalpable to the senses, except in its effect, — invisible, immaterial, omnipotent in its operations, and essential to the very existence of every form of matter. Is this part of the matter, from which the argument in question excludes the possibility of mental phenomenon? If so, what is that which is not matter? It will not do to say spirit, if we are to take our notions of spirit from the Bible, for the Spirit came upon the apostles on the day of Pentecost, 'like a mighty

> rushing wind,' and made the place shake, showing it to be capable of mechanical momentum, and therefore as much on the list of material fuse, as light, heat and electricity. Coming upon Sampson, it energized his muscles to the snapping of ropes like threads (Judges 15: 14), and inhaled by the nostrils of man and beast, it gives physical life — (Ps. 104: 30). It is evident that there would be a great difficulty in arriving at such a definition of matter as would sustain the argument under consideration. In fact, it is an impossibility. It is only an arbitrary system of thought, that has created the distinctions implied in the terms of methaphysics. Nature, that is, universal existence, is one; it is the elaboration of one primitive power; it is not made up of two antagonistic and incompatible elements. God is the source of all. In Him everything exists, out of Him everything is evolved. — Different elements and substances are but different forms of the same, eternal essence or first cause, described in the Bible as "Spirit" which God is; and in scientific language as electricity."

I have now quoted the writer verbatim, and my readers can all see the unfairness of the writers reasoning. He constantly keeps on the defensive and throws the *onus probandi* or burden of proof on his opponent. But what is worst of all, is to see a man with such splendid talent to manufacture a God out of electricity. Is electricity an intelligency? Electricity is simply an agent in the hands of God, like fire or wind. Electricity is not the first cause. But it seems strange to me that the writer says, that it would not do to call that, "Spirit" that is not matter. He thinks electricity is a more scientific name for God than Spirit. God, the Author of all languages, ought to understand the science of language as well as this writer, and ought to know what would be an appropriate name for Himself.

But the writer is now going to enter into the proof, and we will cheerfully examine the proof.

> "Who shall define the *modus operandi* of thought? Impossible, except in general terms, and these general terms destroy the argument now under review. Thought is a power developed by brain organization, and consists of impressions made upon that delicate organ through the medium of the senses, and afterwards classified and arranged by a function pertaining in different degrees to brain in human form, known as reason. This proposition accepted, destroys the metaphysical argument, since it affirms what the argument denies, viz: that the matter of the brain, electrically energized, is capable of evolving thought" —

The writer very appropriately remarks: "The proposition accepted, destroys the methaphysical argument." The rejection then would be a refutation. The writer takes it for granted, instead of giving us his proof. If we did not question his propositions, he could easily prove his side of the issue. But in the very first place he takes it for granted that Spirit and electricity are one and the same thing, without offering any proof whatever.

Let my readers refer to their lexicons and see the characteristic distinction of the two words. It is an easy matter to show that the words are not identical in meaning, and that the distinction as given by lexicons, is actually necessary to an intelligent expression. But as the writer feels his incompetency to defend his position from a philological standpoint, he endeavors to keep the intellect darkened by keeping the necessity of a chemical analysis before their minds. — He thinks, that if we cannot analyze the attributes of God by a chemical analysis, that it is impossible to separate Him from the province of matter. — But the writer ought to have the perspicuity to know or see the absurdity of such a mode of defence. — Does he think he will put us to work for the discovery of God by a chemical process? Does he think we are dependent upon this kind of proof to prove the immortality of the soul? It is no wonder that the writer got no higher than Thomas Paine in his investigations.

Men who endeavor to find God among His own works, will of course find an idol among them. To make electricity God, is not making a golden calf but worshipping God's works instead of God. To worship the sun would be more intelligent than to worship electricity. — But I want to say, that we do not require a chemical analysis to prove that God is not material. This is a philological question and can only be settled by the Bible or from a philological analysis.

I might go on and prove that God is immaterial and that no chemical analysis is necessary to prove it; but as materialists never offer any proof, nothing more seems necessary to me than to point out the absurdity of such a mode of defence. Must a man get possession of the life of a dead man, to prove that he is dead; or is it necessary to establish the fact by a chemical analysis? What would be thought of the lawyer, that would endeavor to screen his client from the crime of murder, by demanding the life of the murdered man. And this is just the kind of proof materialists claim of us as proof of the existence of God, or the immortality of the soul. If we cannot separate Him from matter, and present Him in a different coach, it is not legitimate reasoning that there is such a God.

But what is worst of all, that they never pretend to prove the negative by the same kind of evidence that they demand to prove affirmatively. The old maxim is: "What is sauce for the goose, is sauce for the gander," and to refute the objection then, nothing more is necessary than to demand the same kind of proof that they demand of us. But they will never offer any such proof or even make the attempt. But the writer proves the materialty of the mind by proving that it is a power, developed by brain organization and consists of impressions, made upon that delicate organ.

Now, just how the mind can be a power, developed by the brain, and also consists of impressions made upon the brain through the organs of sense, is so hard to see, that the naked eye will never discover it. That is as much as to say that the brain develops the ideas that we gather from art or nature, or words.

The writer seems to have discovered this incongruity and quickly qualifies his fine-spun theory by putting in an additional element as a first necessity. — This necessity consists of an electrically energized brain. A living brain is capable of evolving thought. Life is an essential first condition which destroys the idea of mental evolution by the power of the brain. It is after all a power of life, through the brain and senses.

Since the writer has put in one immaterial condition as a necessity to accomplish his purpose, he would certainly allow me to put in a second immaterial, first condition, which is the soul, a third would be intellect, and a fourth reason. The soul is the highest and uses the intellect, as the intellect the brain and the senses; or like an engineer uses the steam and engine to propel the engine, which produces motion. Now I might say, the motion of the engine was produced by steam or the engineer, yet it requires all these essential conditions and many more; it requires heat and water to make steam, and then the machinery must be just right, or no motion can be produced. We read in God's word, that He blew into Adam the breath of life, and he became a living soul. Brutes have life but no soul. Brutes have intellect but no soul. The soul is what constitutes man, and not the organic form. If a dead man could think, then there might be some room for evolution. But in no case does the brain, even though a perfect, living brain, produce thought or evolve it. — The brain requires the aid of the senses, just as the soul requires the aid of both brain and senses to perform her functions. Destroy the eye and the ear, and what can the brain do?

These facts show that the brain is simply a medium and not the origin. If thought originated with the brain, then the senses and life would be useless. — But we will quote him again:

> "What connection can exist between matter and the immaterial principle of popular belief? They are not in the nature of things susceptible of combination Yet in the face of this difficulty we find that the mind is located in the body. It is not a loose, etherical thing, capable of detachment from the material person! It is inexorably fixed in the bodily frame work, and never leaves, while life continues."

How this learned writer knows that the mind is incapable of detachement, he has failed to inform us. If he expected us to take his dreams for facts, he will no doubt convict and convert us; but we do not feel willing to do that. Now, if he could prove his assertion by ocular demonstration, as he wants us to do, we would of course believe him, but as it is, that life, consciousness, love, sorrow, grief, and all the immaterial attributes leave the bodily frame work at death, and that therefore they are capable of detachment.

By the great analysis of thought itself, God put the machinery together and put it into operation by His own immaterial attributes, and He can withdraw them at His pleasure. If the mind is located in the brain, where is love located or sorrow or joy, etc? If these attributes were evolutions of the organism, would they not manifest themselves as independent or separate constituents? If the brain produced thought, would not the product be brain, and a separate and independent brain, or in other words, a young brain?

This is so obvious to common sense, that I am surprised that it escapes the observation of any, let alone this learned scholar, that has studied nature so much. The fact that nothing of this kind exists, is self-evidence, that the brain does not produce it. It requires thought as a first condition to produce thought. Thought is an attribute of God, and always existed. It never could be brought into existence by a material organization. The product of any material organization is the same as that which produced it. The product of a potato is always a potato, the product of brain always is brain. But it always requires a medium through which to produce it, there is nothing that can multiply itself by itself.

The first cause of all things, will forever remain the first cause. There never can be any addition made to that cause, so that which is *first*, must also be *last*.

North Topeka, Kan.

GOD'S WISDOM.

BY JACOB GOOD.

NUMBER III.

GOD'S WISDOM AS SEEN IN THE PERFECTION OF NATURE.

IN the perfection of animal life we see divine wisdom revealed. The organization of animals is a perfect construction. In health all parts work together in perfect harmony. Also inconceivably small, as in the microscopic creation, their vital parts are perfect in structure. Their number is inconceivable. They exist almost everywhere, and in numbers which baffle the power of arithmetic to express and the mind to conceive. They live in fog, rain, snow and ice; in the ocean, in stagnant water, in boiling springs, on the surface of the snow in the arctic regions, in volcanic ashes, and in peat earth, twenty feet below the surface soil. If a drop of water be examined with a *microscope*, it will be found, literally, to swarm with animal life. Yet every little creature is perfectly organized. The tenacity and perfection of life in the microscopic animals is such that they have been known to recover after an exposure to 248° of heat, and drying in a vacuo for 28 days.

In a grain of mustard seed there are 8,000,000 of living creatures, every one perfect in organization, and endowed with the principle of instinct. What a mass of life covers the face of the earth! And what, if we consider the same of every body or planet in space? If they are all inhabited, what, if we consider this of an infinite number of planets? What shall we then say of the amount of animal life in the creation? We can only say, we must acknowledge our ignorance.

All this is the work of God, the all-wise Maker of the universe. How manifold is thy wisdom, O, God! "O, the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out!" (Rom. 11: 33).

3. In the perfection of the established truth of one, and more than one, we observe divine wisdom. Truth is perfect, for when something is true, it cannot be more true. Neither can it be less true, unless it is untrue, and then it is no more truth, but its opposite. Therefore truth is perfect.

Now let us apply this truth to "one." One! How much one means, words refuse to express, because they cannot. — ONE makes up our world. Of course one and more than one makes up our world, but even ONE does, for without one, there cannot be more than one. — This ONE is only taken many times more. But without one there could not be more, because more than one is only many times one. Therefore, ONE, (many times one) makes up our world. Now, since all things exist, it is impossible that they are not applicable to number (that is, to ONE and ONE many times), for this applicability, they would not exist, and without number, there could not be this application.

Therefore, without number, things could not exist. Abstract numbers might exist without things, but things could not exist without number; neither could they exist without the number one, for without ONE there could not be more than one. To make the latter more clear; more than one is composed of ones, and these are obtained by taking the first one many times. But if we take away this first one, nothing remains to produce ones. And this ONE is not only the source of all ones, but it itself constitutes them; for once one, is one. Twice one is two, which is two ones, each of which is identical with this first one, which produced it.

Hence, ONE constitutes two and every greater number, and not only is the representative, but the identity of all things. Consequently, without ONE, things could not exist, Therefore, since it seems that one is all and in all, it makes up our world, and constitutes all creation.

Having in the onset of this head proven the perfection of truth and applied it to one, one is perfect. For whatever is within the limits and connection of truth, is perfect. And, since ONE is perfect, (as one produces and constitutes more than one), more than one is perfect. Since one constitutes all things, if all things were annihilated, one would be annihilated. Without things one would not exist, and we have shown, that without one, things could not exist. Consequently, these two sustain each other The annihilation of the one, would annihilate the other. Without the two together there would be no perfection. Their separation would be their destruction. But they are inseparable. The two are together, and they are perfect. The two are one, and this one is perfect. In this is declared the manifold wisdom of God. O, how wise is God for establishing two inseparable things to declare each other's perfection, and unfold his infinite wisdom.

4. Let us now look at God's divine wisdom as made known in the perfection of reality. Reality includes all things, and it is perfect. God in his wisdom made the principal of reality, and then he made its perfection. With reference to existence, all things are perfect. All things are real. There is nothing partial. What is is, and is not more so, nor less so. And there is nothing that is not. All things are, for if they were not, they would not be things. Neither are they part way. Herein is perfection All things that are, are perfect, for since they are, they, cannot be less so, unless they are entirely not; and if they are entirely not, then they are not things, for they are not to be things. — Likewise things that are, cannot be more so, for that is beyond reality, which also is beyond our comprehension. But things being just as they are, not more so, nor less so, are at the point of perfection. They are at the point of reality, which is at the point of perfection. All things are, all things are real.

O, the wisdom of God, that is in reality shed forth: Life is real, life is perfect, life is earnest. Life is no imaginary dream, but it is real, earnest, grand, glorious and full of meaning. It has before it a great object. Life is not mean, it is grand. If it is mean to any one, he makes it so. God made it glorious. Its path He paved with diamonds, its banks He fringed with flowers, He arched it with stars. His bountiful blessings He showered upon it like the pure dew from heaven. He strewed it with joys and delight. He made it to be a source of happiness, and His blessings He continueth to shower down upon it unto the end of the world. "And lo! I am with you always, even unto the end of the world. Amen" (Matt. 28: 20).

O! how much life means! Words refuse to tell, because they cannot. — Then let us rouse up to our indispensable duty and with alacrity run the glorious race. Let us realize that we live; for life is real. Let us not sleep and stagger and blunder along through life like a drunken man. Let us be awake and lively Christians, presenting a bright example and shining light to the world and church. Let us see what we are doing in this world, and how we live this God-given life. It will be for our present and eternal good. O, let us see how we spend the life, which God in His wisdom made glorious!

"Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory for ever. Amen" (1. Tim. 1: 17).

(To be Continued.)

HAPPINESS ONLY IN GOD.

BY J. STONE.

WHAT is the chief end of man? — To glorify God, and enjoy Him forever. It connects happiness here and hereafter with His service and its truth is abundantly sustained in the history of the church in every age. The Psalmist, from a full experience of the Christian life, left us his testimony even amidst many sorrows. There be many who say: Who will show us any good? Lord lift thou up the light of Thy countenance upon us. Thou hast put gladness in my heart!

Never does the carnal heart judge more unjustly of God, than when it regards His service as a burden, and calls Him a hard Master. Never does man more surely seek happiness, where alone it is to be found, than when he consecrates himself with all his impulses and affections to God, his government to conform to His Law, and having all to follow Christ.

Let us question the people of God in every age, and see if they have not had most of true and lasting happiness even in this present life, who have enjoyed most of communion with God, and have voluntarily and cheerfully surrendered the world with its pleasures and customs, that they might find all in Christ. The man, who of all the ancients stands forth in a light and glory almost superhuman, and who in his near approach to God became so glorious in the reflection of his light, that the people could not look upon him, — refused the honors of the court of Egypt, and turned away from its splendor, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season.

Who shall say now, that he did not act wisely? Who can doubt, that amid all the outward sorrows, he was called upon to endure, he had a spring of holy joy and pleasure within, which flowed on through all the desert with its sweet and unfailing refreshments.

Look too at David, who was bearing daily testimony to the blissful happiness that is found in God, and who, when the world was laying its riches and honors at his feet, could stand in the very hey-day of life and say to His God and Savior: "Whom have I in heaven but Thee, and there is none upon earth, that I desire besides Thee."

We come to a later age, and ask of the holy Paul, where the highest joy and happiness is found. His answer is clear and distinct: "For me to live is Christ." From the hour that it pleased God to call him into His Kingdom, he conferred not with flesh and blood. He laid aside every weight; he allowed nothing to encumber him in his earnest efforts to honour God. The world lured him in vain, he had tasted its pleasures and found them unsatisfying. He had tried the service of Christ, and knew that it fully met the longings and the wants of his soul. Nor were occasions wanting in which the ability of Christ, to sustain and comfort him, was tested, but it never failed. Scourged and bruised, and with his feet fast in the stocks, he could sing praises at midnight; persecuted and cast down, he was not forsaken. Nothing could check the ardor with which he sought to honor God. Nothing could equal the full and ceaseless comforts, that flowed in upon his soul from the love and grace of Christ. He counted all things but dross for the excellency of the knowledge of Jesus, his Savior. Look at his life and experience, and see if he did not possess in perfection the secret of true happiness. Nor is his experience singular in this respect; never has God been to any of His people a wilderness and a land of darkness. He has made ample provisions for their happiness even here.

Were it a fact, as many seem to believe, that religion calls us to follow a cold and gloomy path-way, and that, when it bids us renounce the world, and be no longer conformed thereto, it draws us away from all that is lovely and beautiful in life, there would still be no doubt, that its offers were worthy of our prompt and hearty acceptance.

Admitted that God calls on us to win heaven by a series of self-inflicted tortures, and mortifications, that would turn this beautiful world into all the gloom and horror of a hermit's cave, or the cloister of a monk, is not the prize worthy the self-denial? Yet we are called to no such penances; the yoke of Christ is easy and His burden is light. Wisdom's ways are pleasantness and all her paths are sure.

There is not one of the requirements of the Gospel which is not fitted, if fully and cheerfully obeyed, to elevate and dignify and ennoble man's nature; to make him even in this life happier, than it is possible for the most earnest votary of worldly pleasure and ambition to become. But of course, that is not this meagre and miserable Christianity too prevalent at the present day, which holds on to the world with all its fashions, follies and vanities; and drinks of its broken cisterns, while it seeks sometimes, under the lashes of a convicted conscience, to hold communion with God. Many are unwilling to renounce either the world, or the hope of heaven. They sin and repent, and repent and sin again; they go from the communion table, and solemn views of consecration to Christ, to mingle again with the children of pleasure at the dance, the theatre, the opera or the card table.

That such Christianity is not productive of much good is self-evident. I wonder not, that some, seeing religion thus exemplified, entertain the suspicion that the service of God is a wilderness and a land of darkness. But is this a fair illustration of what service is? He who throws himself wholly on the side of Christ, who, when he takes Him for a Savior, takes Him for his present and his eternal portion, who fully regards himself as no longer his own, belonging entirely, with all his time, influence, possessions, sympathies and impulses to Christ, — can testify that His yoke is easy. He can challenge the world with all its pleasures to produce one such thrill of pure and holy joy, as he feels in his hours of nearest communion with God and self-denying consecration to His service.

Ask of all the great cloud of witnesses, who have been washed in the blood of the Lamb, if this is not so? Go ask the glorified saints, who fought a good fight, and endured many afflictions, and of whom the world was not worthy, ask them whether the service of God was ever a burden, whether their hours of prayer and holy communion were like the desolate sands, on which no rain falls nor dew distills, and over which no verdure, nor sweet flowers spread their beauty? Ask, whether their years of earnest labor and toil for the upbuilding of the Redeemer's Kingdom and the salvation of souls, [illegible] degrading in their influence, and gloomy and forbidding in their results; and whether the memory of their hours of consecration to God, brings even now a shade of sorrow over their spirits.

O, how does the answer, that swells from every happy saint, repel the unjust accusation and suspicion. Never in all the history of the past, has God wearied His people; never has he asked them to renounce a single claim of self and ease, which he has not fully made up with sweet and holy joy, that has been to the soul a foretaste of heaven. Never is Christ to any that truly love and serve Him, a root out of a dry ground.

Thousands of living witnesses can testify to the happiness which springs from Him. Go to the humble Christian who lives near to God, who meditates in His Word, who makes the sanctuary his home, who devotes his time to the earnest and faithful duties of a Christian life, and ask him, what testimony he gives for Christ? Go to that godly father or that pious mother, whose forms have always been associated with the Bible and the sanctuary, and ask, if they have ever found religion a burden, and how will every evidence they bear to the preciousness of Christ and the joy of his service throw back the unjust suspicions, which the world and too many in the church cherish as to the happiness that may be derived even in the present life, from entire devotion to God. The sincere and humble, self-denying Christian ought to be, and is the happiest of the happy. The springs of his pleasure never dry, they well forth from the throne of God and are exhaustless.

To a service thus abundantly calculated to elevate the soul, and fill it with sacred pleasure, you are invited. You have connected yourself with the visible people of God. You profess to have received the high and holy calling of those whom God has chosen to be His children. If you have not been deceived in your religious experience, you have found peace, joy and blessing. You can look back to the time, when at first you sincerely felt:

The Savior's pardoning blood,
Applied to cleanse your soul from guilt,
And bring you home to God.

Can you not testify that then in the fervor and power of your new-born hope and love, you found a happiness which far surpassed all that you had ever before experienced amidst the sinful pleasures of the world? And can you, when you have tasted that the Lord is gracious, return to that world, which you have found only a snare, and which, you know, would, if possible lead your soul astray? Seek then your happiness only in God. He has never deceived you, His service is a rich reward. He calls no one to a life of sorrow and gloom. Light is sown for the righteous and gladness for the upright in heart. No good thing will the Lord withhold from them, that walk uprightly.

Such are the promises of God's Word, and they, who cast themselves wholly upon the Lord, and who engage most humbly in His service, will have an experience of rich and abundant blessings and of pure and exhaustless pleasures, which the world can neither give nor take away.

CORRESPONDENCE.

FROM DENMARK.

ASSENS, June 30th, 1877.

Dear Brethren: —

GRACE, peace and mercy be multiplied to you all, through Jesus our Lord!

No doubt many of you will be glad to learn, what tracts and pamphlets are doing and have done in this country. They cannot speak to you for themselves, hence I think it good, to speak to you for them. Bro. Eskildsen was convinced of the doctrine of Christ by the reading of "One Faith" and Bro. Nielson by the tract, "Will You Be Saved?" Our tracts have done the main work with the others also. Facts written, are often just as powerful to convince, as words spoken. So dear brethren, gather courage from your work in Denmark.

From the day I got hold of Bro. Moore's "Perfect Plan of Salvation," down to the present, good pamphlets have been instrumental in performing much of the work of this mission. A thousand pamphlets will go and work, where it would require many men to do similar service; hence I hope, no one will despise this simple, yet effective method of spreading the truth of Jesus. They are instruments in the hands of God's children for the accomplishment of much good, and I pray our Father to help us all to labor by every lawful means to have our fellow creatures turn from the wrath to come

It is good for us all to be, small, and still better to grow smaller in our own estimation, but best of all, to be nothing in our own sight. To God belongs the glory, to us the shame. But He gives gifts to us, and causes his brightness to swallow up our darkness, making all clear.

Remember us in your petitions, praying that we may never fail, never be stumbling blocks to others, nor bring reproach upon the cause. Trials, temptations and snares meet me on every hand, and God alone can uphold you and us. We all join in love and greetings to you all.

C. HOPE.

GLEANINGS, &C.

Matter for this department should be brief, and to the point, written on but one side of the paper, and separate from all other business.

From Joseph Z Hoover. — A new sect has sprung up here in Ohio.— It is called the Independent Disciples. They claim to have the Bible for their guide, and baptize any way a person wishes They claim that all men will finally be saved. Those that are doomed for hell will be there, until the wicked debt is paid, and then they will be taken out, and eternally rewarded in heaven. — *Marlboro, Stark Co., O., July 12th.*

From Patrick O'Neil. — Having but lately come into the fold, I think it my duty as well as a privilege to get all the church news. Enclosed find the amount for one year's subscription to your valuable paper; also for one copy of "Origin of Single Immersion," "Why I Left the Baptist Church," and the "Counterfeit Detector."

This part of the country is highly interested on the subject of baptism. — Two sermons have been preached in this place to prove that sprinkling is the correct thing but I am happy to say that they both failed to prove anything. On next Sunday, if we are spared, we shall hear a reply to them by an old Baptist minister, who says, he can prove immersion to be the proper way. If I understood correctly, you will receive a copy of the last sermon in a Johnstown paper. That it was a complete failure all seem to agree. I think when a supposed Minister of the Gospel of Jesus Christ so far forgets himself, or has no better arguments than ridicule to offer to the people, his career as a minister is almost at an end. The trouble seems to be to make the word INTO mean AT or CLOSE by, but it won't work. I have taken the trouble to read the Gospel as written by St. Matthew clear through and tried to make it read at or close by, but it is no use; INTO suits best. I found the INTO one hundred and three times and the word AT or close by will not answer one single time. Hope to hear from you. — *East Conemaugh, Cambria Co., Pa.*

From S. C. Stump. — After I parted with you at A. M., I went to Washington Co. Md., and attended a Love-feast of the Brethren. Large attendance, good meetings. The brethren here were very liberal towards the missionary cause, for which the Lord ever bless them. This meeting was in elder Slifer's district. After parting with the kind brethren and sisters, went direct to Philadelphia. Here I visited Bro. J. T. Meyers, Bro. Hetrick and sisters Spanogle. Stayed one day, and enjoyed my visit very much. From there I went to Preble Co., Ohio, to visit my aged mother and some of my brothers and sisters. Spent several weeks with them, filling appointments that were made for me. After leaving here, stopped off with the Brethren in Wells Co., Ind., with whom I labored many years. Found the church in a prosperous condition; many souls have been added to the church here since I left them. Here I met brethren Jesse Calvert and Hamilton, who were laboring in the church here for the past few weeks. May the Lord keep them faithful in the Master's cause. From here I started for home, and found family and brethren well, for which the Lord be praised. — No grasshoppers here, harvesting has commenced, small grain crops fair, good prospects for corn so far. — *Elmore, Nebraska, July 10th,* 1877.

From Joseph J. Hoover. — The number of members in the East Nimishillen congregation, Stark Co., Ohio, is 141. We have had eleven accessions to the church since April 1st, 1876. The number is small, but we hope, the time is coming, when we can have a larger number, and we trust that the names of the above number are written in the Lamb's Book of Life. May they continue faithful is my prayer.

I have been scattering a few of your tracts among the people. Some seemed to be touched by the reading of them, but others got angry. A Campbellite preacher got to see some of them, and he became so provoked, that he threw them down with force. — *Marlboro, O., July* 12, '77.

Edward Aikens, colored, of this place desires to ascertain the whereabouts of his children, Wm. Martin Aikens, formerly servant of Thomas Howard of Winchester, Tenn., and Mary Jane Milly of the same place. — Any information regarding them will be thankfully received by Edward Aikens, Lanark, Ill. Tennessee papers will confer a favor by copying this notice.

ANNOUNCEMENTS.

Notices of Love-feasts, District Meetings, etc., should be brief, and written on paper separate from other business.

LOVE-FEASTS.

The Sugar Creek church, Sangamon Co., Ill., will hold their Love-feast, God willing, on the 23rd and 24th of Sept. 1877. An invitation is extended to all. JOHN BEECHLY.

The brethren at Milledgeville, Ill., will hold their Love-feast the 20th and 21 of September.

BRETHREN Editors—Please announce in your paper that the members of Grand River church, Henry Co., Mo., propose holding their Love-feast September 15 and 16, Saturday and Sunday. Should any of our members east contemplate coming west this fall, and could make it suit to be with us at that time, we would be pleased. Should any be inclined to do so, address E. L. Fahnestock, La Due, Henry Co., Mo., a station on the Missouri, Kansas and Texas, R. R. The place of meeting is about three miles from La Due, at the house of Bro. Jacob Fahnestock. The members, and especially the ministers of Southern District of Mo. may consider themselves hereby specially invited.

J. S. MOHLER.

Urich, Henry Co., Mo., July 20, 1877.

NOTICE.

WHEREAS a committee has been appointed by the district meeting of N. E. Ohio, consisting of Eld. Geo. Irvin of Golden Corner, Wayne Co., O., Eld. Cyrus Hoover, Smithville Station, Wayne Co., O., and Jacob Mishler, Mogadore, Summit Co., O., for the purpose of attending to the "Home Mission" of said Dist. Therefore notice is hereby given that if any isolated members, or others in said Dist. wish to have the brethren preach for them in places where the Brethren have no stated places for preaching, that they can be accommodated by addressing either of said committee. The delegates of the several churches, composing the last District Meeting of said District, were instructed to lay the matter *earnestly* before their churches, to raise the necessary fund to carry out the design of the "Home mission" and remit all contributions to Bro. George Irvin, Treasurer. By order of N. E. Distrct Meeting of Ohio.

JACOB MISHLER.

Mogadore, Summit Co., O., July 9, 1877.

Primitive Christian and Vindicator please copy.

DIED.

Obituaries should be brief, written on but one side of the paper, and separate from all other business.

MILLER.—In Linnville Creek church, Rockingham Co., Va., July 5th, 1877, our dear and much beloved brother Daniel Miller, departed this life, leaving a wife and 11 children. Some of them are members of the church, while others are yet out of the church, sporting upon the fields of sin and folly, but we have good reasons to think they are now with one of old, almost persuaded to be Christians.

Our beloved brother was born Nov. 27th, 1812, aged 64 years, 7 months and 8 days. — His agony and pain lasted but 12 days, when he sank into a quiet and secluded sleep Only those who have experienced the loss of a kind and loving father, can sympathize with the family of the deceased. The poor have lost a benevolent friend, but we have every reason to believe he lived the life of a Christian and died as such The Lord giveth, and the Lord taketh away, blessed be the name of the Lord

Funeral occasion improved by Bro D. Hayes, from Rev. 21: 5, to an exceedingly large concourse of people.

J. H. BAKER.

BRUMBAUGH.—On May 13th, 1877, of kidney disease, in the East Nimishilen church, Stark Co., Ohio, brother Isaac Brumbaugh, aged 37 years and 3 months. Funeral services by brethren Josiah Keim, and David Young from 2nd Peter, 1: 4, to a large concourse of sympathizing friends

He leaves a sorrowful wife, a sister in the church, to mourn her loss Brother Isaac led a quiet and peaceable life here on earth and was always a warm friend of the brethren But his case should serve as a warning to all, not to delay their repentance to a sick bed He had become very weak, but had a strong desire to be baptized. Preparations were made, and he was taken about one mile and carried down into the living stream and was baptized and arose to walk in newness of life. We have witnessed many persons baptized, but never witnessed a well person that stood baptism better than he did. After baptism he stood alone in the water, and after being taken out of the water, he was able to walk. But alas, in three days time it pleased the Lord to take him away.

J. J. HOOVER

MILLER.— In the Sugar Creek church, Allen Co., Ohio, on June 8th, 1877, sister Catharine Miller, consort of elder Abraham Miller, deceased, who preceeded her some fifteen years ago. Her age was 75 years, 1 month and 5 days

Sister Miller was a consistent member of the German Baptist church for many years. — Funeral occasion improved by the brethren from Rev. 14: 13.

ELLIOTT.—Near Lima, Allen Co., Ohio, June 16th, 1877, Julia E. Elliott, aged 35 years and 8 days

Funeral by the brethren Text, John 14: 3, selected by the deceased.

LINDSEY.—Near Allentown, Allen Co., Ohio, brother Samuel M. Lindsey, who was born in Tuscarawas Co., Ohio, March 4th, 1836 — Age 41 years, 3 months and 14 days He leaves an affectionate companion and sister to mourn the loss of a kind husband

Funeral occasion improved by the brethren.

DANIEL BROWER

BUCKWALTER.—Sister Mary Catharine Buckwalter of Cherry Grove, Carroll Co., Ill., has gone to her long home. She died July 20th 1877, aged 32 years and 15 days Her disease was the dropsy, from which she suffered long and intensely, but bore up under her afflictions with much Christian fortitude. — Her sufferings are now over, and she is at rest. Funeral service at the Cherry Grove meeting-house by the Editor.

ROYER.—In the Buffalo Valley church, Union Co., Pa., July 7th, 1877, Bro. Adam Royer, formerly of Lancaster Co., Pa., aged 70 years, 3 months, 24 days. Disease, cancer.

J. L. BEAVER.

W. U. R. R. Time Table.

Day passenger train going east leaves Lanark at 12:25 P. M., and arrives in Racine at 5:35 P. M.

Day passenger train going west leaves Lanark at 2:16 P. M., and arrives at Rock Island at 5:55 P. M.

Night passenger trains, going east and west, meet and leave Lanark at 2:21 A. M., arriving in Racine at 9.00 A. M., and at Rock Island at 6 00 A. M.

Freight and Accommodation Trains will run west at 12.40 A. M., and 10.30 A. M., and east at 4:50 P. M., and 11:35 P. M.

Tickets are sold for above trains only.

G. A. SMITH, Agent.

THE BRETHREN AT WORK.

"Behold I bring you good Tidings of great Joy, which shall be unto all People."—Luke 2: 10.

Vol. II. Lanark, Ill., August 6, 1877. No. 32.

The Brethren at Work.

—:o:—

EDITED AND PUBLISHED WEEKLY,
BY
J. H. MOORE,
J. T. MEYERS, M. M. ESHELMAN.

—:o:—

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—:o:—

ASSOCIATE EDITRESS.

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"The Brethren at Work," will be sent post-paid, to any address in the United States or Canada, for $1 35 per annum. Those sending eight names and $10 80, will receive an extra copy free of charge. For all over this number the agent will be allowed 15 cents for each additional name, which amount can be deducted from the money, before sending it to us.

Money Orders, Drafts, and Registered Letters may be sent at our risk They should be made payable to J. H. Moore.

Subscriptions, communications, etc., should be addressed: **J. H. MOORE,**
Lanark, Carroll Co., Ill.

LANARK, ILL., AUGUST 6, 1877.

Thirty-one persons have been received into the Waddam's Grove church since June 1st.

If there ever was a time for Christians to humble themselves and pray, this is it. He who has the peace of Jesus will earnestly desire the peace of his country, and to this end he should ask God's aid.

Last Sunday we had the pleasure of visiting and preaching for the Brethren at Milledgeville. The attendance was large and the interest excellent. There is quite a large congregation at this place, and seem to be active in the cause.

We still have on hand some of the Brethren's Almanacs, and Minutes, either German or English, which can be sent post paid for ten cents per copy. Those desiring a copy of either, or all can have orders filled by sending in at once. We would like to dispose of them.

The vast area known as Southern India is again threatened with famine, and the British Secretary of State takes a very gloomy view of the situation. During the progress of the last famine the efforts of the home government were tardy, and blunders were made which could not well be remedied. Taking advantage of past experience the Imperial Government is making every preparation to meet the threatend calamity, but the prospects are gloomy in the extreme.

Some of our readers are very anxious to be informed how many subscribers we have to the Brethren at Work. It is not customary generally for publishers to tell how many subscribers they have, yet we will give the readers some idea. There are about four weeklies, besides our own, published in this county and we have more subscribers than all of them put together; or, our list is more than three times as large as any other paper of the same age ever published in the brotherhood. The list is as large as could be expected, and is steadily increasing by the daily arrival of new subscribers.

The war in the East, between the Russians and Turks still rages furiously. Some heavy battles have been fought of late without particular advantage to either party. The suffering of the wounded in some cases is heart-rending, for the losses in killed and wounded is heavy on both sides. Great excitement prevails in Constantinople. The wealthier class of European families are preparing to leave the city. England, as yet, takes no part in the war. Austria is mobilizing her army. It is not yet known what step she will take. Great excitement prevails in Greece; she too is preparing for the war path.

It is said that some twenty-three years ago a modest bare-foot boy, in a country village in Northern Pennsylvania, strolling past an open door, heard for the first time in his life the enchanting tones of a piano. Delighted with the melodious sound he stopped and listened, until the lady had finished the tune, when he gently said to her: "Please lady, play some more." Turning toward the door, the lady merely replied: "Go out of here with your big feet." The little bare-foot boy went gently out, worked and studied hard and to-day some of his beautiful hymns are sung in almost every land. His name is P. P. Bliss. Gentle reader be careful how you treat poor, hard working boys; they may yet be your superiors. The rich aristocrat seldom accomplish much in life. Many of the great and truly good men of the age were once poor, hard working boys.

It cannot be expected that we are acquainted with and know all the members in the brotherhood, and we must therefore deal accordingly. Sometimes a brother sends for a number of books, especially Hymn books, and wants time to pay for them. Frequently we do not know the brother, do not know what his business qualifications are, nor do we know just how soon he can sell the books. We want to do all we can to accommodate our people and show them all the favors we know how, yet we must watch our corners a little. As for Hymn books, we do not like to send them, as a rule, without the money, and especially is this the case when we do not know the parties. Brethren must excuse us for being a little strict in this particular, for in carrying on a large business, with thousands of customers we find it necessary to keep a watchful eye upon our matters generally.

The excitement caused by the strike, among the workmen, seems to be pretty generally subsiding, and the most of business has assumed its general order and it is hoped that things will now move along smoothly. Perhaps our country has never seen such a state of intense excitement as prevailed during the few days that the strike was at its hight, Much damage has been done to both workmen and capitalists, and in some instances the damages have been quite serions. The loss of life has been considerable, and vailed many homes in gloom and sorrow. Many of those who lost their lives in the riots were laboring men on whom their families depended for daily support. It is hoped that all parties will learn a lesson from what is past, and endeavor to so conduct their enterprises as to have due respect for both rich and poor. From what we saw while in Chicago we are satisfied that the boys and tramps, who neither will nor want to work, are responsible for the damages usually done by mobs. The railroad men seemed to have conducted themselves in a more becoming manner. Our country is becoming so full of idle men that what to do with them is going to be a subject of no little importance. Idleness is the cradle of vice, and prosperity and peace cannot reign supreme in the midst of idlers.

An editor after urging the necessity of manual labor even on the part of professional persons, says: "A preacher from a neighboring State called to see us, and finding us at work on our grounds, after looking, inquiringly, asked for the office of the M ——Department. We replied, Here it is.

Said he, Where?

"Ans.—All around over this plot of ground.

Well, said he, this is the largest office I have seen lately.

Our reply was, that a man's office is his work, and, hence, wherever his work is, his office is.

But, said he, how do you find time to work out among your trees and to preach and write, too?

Ans. —Here in these open grounds, we get our health, vigor and buoyancy of spirits; here we get our fruits, vegetables, and beautiful flowers; here shake off and sweat off dyspepsia, the blues and kindred diseases. We had rather exercise than to take pills at any time. We recommend this pill to everybody, labeled *Exercise.*"

BRO. SELL'S ARTICLE.

On another page will be found an article alluding to a production published in the *Advent Review.* That No. of the paper alluded to came under our notice some time ago, and the article was carefully read but not reviewed for the want of time. It contained no new arguments—made an allusion or two to our Perfect Plan and filled up with a number of arguments that had no bearing on the subject whatever. It so happens that many of those who write against the practice of our people and trine immersion, do not understand fully how to handle our department of the subject. They confound our people, their faith and practice with those of Mr. Wm. Thurman, formerly, but not now, a member of our fraternity. The most of the articles against trine immersion that appear in the Advent and Sabbatarian papers are directed against the arguments put forth by Thurman and therefore do not reach our case in full.

The article, as well as others, will likely be reviewed by us through our paper just as soon as we get time to devote to that kind of work. When we start in with our enlarged paper I shall devote about all my time to the editorial department, and can then pay more attention to some of the erroneous articles that are passing the newspaper rounds. We cannot take either the time nor space for reviewing all there is published against the Brethren, but hope to notice enough to meet at least what few new arguments may make their appearance. This trine immersion question is becoming particularly troublesome to certain parties, and insteed of their united efforts against it weakening its influence, and wiping it out of existence it is becoming stronger every day in the estimation of thinking people.

We hope Bro. Sell will succeed defending the truth and old Gospel order as laid down by the apostolic church. Some of our ministers have a hard time of it preparing themselves to defend the ancient order of things against a well disciplined foe, for they have their families to support, which takes up most of their time, and but little time left to read and prepare themselves for battle. We sympathize with those brethren who have to battle under such great disadvantages, for we have passed through the same mill, and though it was severe yet it is the best school a man ever got into. In many localities our ministers ought to be assisted in the great battle for the right Especially should this be done where the minister is poor and has to travel and preach a good deal. Those living in large churches, where there are a number of ministers have but a faint idea of what some of our ministers in the West, and other localities have to endure in order to keep the enemy of truth at bay. They need the sympathy and assistance of all God's people to enable them to manfully push on the great and good work. They have a well disciplined foe to meet, one who is schooled in the rudiments of eloquence and logic, and it at times takes more than ordinary skill to successfully cope with them, but so far our people have to not only held their own, but in many instances have sent dismay and confusion into the ranks and forts of those who have been endeavoring to withstand the power of the truth.

A CLOSE POINT.

In the *Christian Standard* of July 28, we have the following queries and answer from which we may infer that all is not right along the line. There is something wrong some place:

"1. Is the baptism of trine immersion valid? If so, why? If not, why not?

2. Is it not the custom of the churches of Christ to receive Dunkards on their baptism?

3. In case a Dunkard is received to fellowship in a church of Christ, would not the same principle on which such is allowed justify an evangelist in baptizing to the notion of trine immersionists, one who would not otherwise be baptized?"

The editor of the *Standard* proceeds to dispose of these pointed and yet appropriate questions in the following manner:

> "We believe that, generally, when any of the Tunkards have been received among us, their baptism has not been questioned. The view taken has been, that they have certainly, as believers, been buried with Christ by immersion into death; and that whatever has been done additional to this, is not to be regarded as undoing that immersion. There is, of late, a disposition to question the correctness of this judgment, and it may be regarded as an open question, on which the thoughtful are invited to speak."

The editor seems to have slightly changed his mind on this subject, during the last few years, at least he now regards it as an "open question"—one that may be discussed, and one regarding which some entertained doubts. Some years ago the same paper asserted that: "Our opinion is that it [trine immersion] ought to be recognized as valid." See *Christian Standard* of Dec. 6 1873. But now it turns up that it is an open question, and of course must be closed before anything like satisfaction is rendered, and much depends upon the way the subject is disposed of.

Supposing that the Disciple church decide that trine immersion "ought to be recognized as valid" then here comes in the difficulty. If it be a fact that trine immersion is valid then either single immersion is not, or else there are two valid methods of baptizing. To settle down on the latter conclusion will never do, for Paul says there is "one baptism," and of course there can be no more, unless it can be proven that there is more than "one Lord," or more than "one faith," hence they must fall back upon the first proposition and settle the question fairly and squarely. We dare not say that there are two valid methods, nor neither can we single out one action of the three in trine immersion, to the exclusion of the other two and rest the conclusion on that. Leaving this we fall back to the only question that can properly come before us, and that is as to whether trine immersion ought to be recognized as valid? If we say it is, then it follows that single immersion is not. If they decide that it is not valid then they have a number of unbaptized members in their church—are found guilty of fellowshiping members whose sins have never been pardoned. They also have among them several unbaptized ministers whom they hold in full fellowship. All these of course must be rebaptized.

But there are other difficulties in the way. If it be maintained that the three-fold immersion is not valid, then there is a gap of over three hundred years, from A. D. 33 to A. D. 360 in which valid baptism was unknown, for during that period trine immersion was the only recognized mode while single immersion was yet unborn. Furthermore, it would follow that valid baptism was for many centuries unknown in the very country and cities where the apostles preached and built up churches, for in all the cities and regions round about, where the apostles labored and formed large influential congregations, trine immersion for centuries was the only mode of administering the rite, and single immersion crept in from corrupt sources as an innovation upon the ancient order of things.

But here comes in another difficulty. If it becomes a settled fact among the thoughtful that trine immersion is not valid then it leaves the Baptist Church, according to their own reasoning, in an unbaptized state. They as a body claim organic succession from the apostles, and have written a number of works in proof of the theory, but in tracing the line from the apostles down they are compelled to run it for several centuries through churches that practiced nothing but the three-fold immersion. But if this is not valid baptism it follows that their theory is false and their books have been written for naught, for no well versed historian will undertake to trace an organic succession through single immersion; it stops too far this side of the apostolic age to be relied upon.

However Mr. Errett considers it an open question, and we hope to see some light thrown upon the subject, for if all Christendom during the first several centuries was wrong in their practice it is time the world was knowing it. And if trine immersion is not valid the Baptist historians should be informed of it at once, so that they can stop tracing organic succession through that mode, and search out another line through which to establish their claims of organic succession.

THE WESTERN BRETHHEN.

Bro. Moore: I see from an article of correspondence by Bro. Bashor that the Western brethren occupy a sitting posture during prayer. I wish you would inform me whether the habit is general or local and to what extent it prevails. Does it obtain in Bro. E. Eby's congregation? D. C. M.

REMARKS.

The portion of Bro. Bashor's correspondence from which the above conclusion is drawn may be found in the *Primitive Christian* No. 27, page 429, and reads as follows, when referring to the Waddam's Grove feast in Illinois:

> "Several hundred members communed in the evening. We had a pleasant season, and I must say, the best order I ever witnessed was displayed here by all in attendance. But one thing attracted my attention, and that was the congregations have contracted (not only here, but all over the West) the contemptuous habit of sitting during prayer. Otherwise find them intelligent and rendering to religion the proper courtesy."

We are of the impression that Bro. Bashor's meaning is misunderstood.

He certainly did not intend to convey the idea that the *members* occupy a sitting posture during prayer, but that many of the *outsiders* sit and do not kneel. This is true of many of the congregations in the West, but not of all. In the congregation where we live and hold our membership all the people kneel during prayer, but regarding other congregations we have not taken particular notice only in reference to the members. We have visited about twenty-eight congregations in the West and noticed that all the members kneel during prayer, but regret to say in some of them, those who are not members do frequently occupy a sitting position. In Bro. EBY's congregation the *members* all kneel according to the general order of the church.

We make these remarks in order to remove a wrong impression that has been drawn from the letter which was published in the *Primitive Christian*. We understood Bro. BASHOR's remarks about "sitting during prayer" as referring to those who are not members, having no reference whatever to the brethren and sisters, and we trust others after reading this will form the same conclusion.

HELPING THE NEEDY.

THE frequent calls that are made through our periodicals for help in different parts of our brotherhood, make it necessary that the matter be carefully looked into by the thoughtful, and see if measures cannot be adopted to facilitate the good work of supplying the wants of the needy. It is certainly the duty of all true Christians to aid, so far as they are able, in administering to the necessities of those who are needing help, and certainly no one who has the good of our holy calling at heart can object to some method being adopted. Our remarks are not intended to interfere with the present calls made to the general brotherhood, but look forward to future cases that may come up.

For instance a minister needs help, or help is wanted to build a meeting-house and a call is usually made to the general brotherhood through our papers expecting a liberal response. But usually not very much is done, and the more the calls multiply the less the proportional amount accomplishes. Our impression is that there is a better way of accomplishing good and securing help for those needy purposes, and think proper at present to call attention to it. In the first place, the help gained by calls through the papers for local purposes, is usually very small and not so satisfactory as would like to be seen, thus not accomplishing the good that ought to be done in this way, hence the propriety of something better.

Not unfrequently is it the case that a small congregation desires to build a meeting-house and is not able to complete it without help. In a case of this kind let the congregation agree upon her plan of building, raise all the money she possibly can, and then for the rest appeal to the adjoining congregations for assistance, or to any other congregation where they are sufficiently known to call out their sympathies. If this method will not satisfactorially succeed then carry the appeal up to your District meeting, and endeavor to get the united assistance of the churches represented there. It is believed that a course of this kind will work splendidly and procure about all the aid generally needed. If the District should be unable to render assistance, then it can with propriety appeal to some other wealthier District.

When it comes to assisting ministers a similar course might be pursued. We are satisfied that some poor ministers, who are possessed of abilities for usefulness, are sometimes too much neglected and thus suffer the cause to be injured, and sometimes fall into the back ground When a congregation sees a poor, hard working minister laboring faithfully to build up and care for the church, and at the same time struggling with poverty, it is her duty to look after his wants and exert her utmost to render him the necessary assistance in carrying on the great work assigned him. Hard working and faithful ministers and their families should not be left to suffer. But one inquires, how are we to help them? We respond, help them according as the Lord has prospered you. Let each one help a little, not grudgingly but *willingly*; do it in faith believing the Lord will bless you for the deed. The Lord is willing to bless brethren, and sisters too, if they are the cause of a poor struggling minister waking up in the morning and finding a few sacks of flour leaning against the door, or allow him to come home from a preaching tour and find a load or two of corn in his crib, or a stack of hay, a load of wood, or a ton of coal, or clothing for his children, especially comforting articles and encouragement for his hard struggling wife. There are a thousand ways of doing good if there are only willing hearts to take hold of it and push the work forward. We tell you brethren, it is not right that

> Preachers bear the cross alone,
> And all the church go free.

Each member should lend a helping hand in pushing forward the great work and not allow it to rest upon the shoulders of but a few.

If a congregation has a minister laboring for her, who is poor and needs help it is her duty to look into his affairs and learn how his matters stand. Then she should do what is in her power to render the proper assistance; but if she is not able let her appeal to some adjoining congregations, and if they are not able, then to the District meeting and make her wants known there. Go about the work in real earnest and certainly good will be accomplished in the end. Deacons should not wait for such ministers to call for assistance, but look into the matter, find how things stand and bring it before the church and let her take hold of it.

As before remarked, this is not intended to interfere with nor to deter any local appeal now before the brotherhood but is rather intended to govern future cases. The cases already before the brotherhood, should be responded to liberally and promptly.

WHY THIS TROUBLE?

THE causes of our country's troubles are being pretty freely discussed by both secular and religious journals, but the real cause of the troubles are not looked after. "Well" says one, "what good can a knowledge of the cause do any one? its a remedy we want." A remedy? Precisely; and to get a good one we need to know the cause.

Sin lies at the bottom of it all. For a number of years prosperity smiled on both rich and poor, employer and laborer, and here wisdom should have been exercised. But instead of economizing and living in a plain, unostentatious manner, all classes got to living "fast"—very fast; the body has been made a living witness of extravagance and foolishness; our houses have been made king's palaces. The rich vied with each other in show and pomp wherever show and pomp could be brought out, and the poor have been trying to imitate the rich.

But time grew apace, and there was a stringency here and there. The employer in many instances found his wares, his productions lowering in value, and to continue the fast living, he must shorten the wages of his hands. He had become used to large incomes, and he could not let them go and be satisfied with smaller ones; hence his workmen must do with less, whether he would or not. The wages were cut down from time to time, until the workmen declared they could not live under it any longer. It now became a contest between labor and capital, instead of a union as there must be in order to bring prosperity and happiness.

Railroad companies are no more free from extravagances than individuals. Expensive cars, costly edifices, large salaries to officials, together with numerous other expenditures for appearances have combined to cause a shrinkage in income. Thus from every nook and corner we see that sin has done its work, and the lump has become leavened to the detriment of the nation. The only real way out of this chaos is to return to simplicity—for every man and woman to live plainly.

We should learn wisdom of the past. History should and does serve us a good purpose if we were to stop and consider. All nations that have run to excess in eating, drinking and fashion have had to suffer for their folly. Nations that violate the laws of God must sooner or later feel the effects just as well as individuals who violate Divine arrangements. God has wisely provided for us; and all who profess to love Him should see this, and with one mind move to return to apostolic simplicity in our manner of living. But so long as men who profess the name of Jesus, engage in extravagance, no one can expect the world to change its course. The way to get the world right is to do right, and then teach right things. E.

CREEDS.

BY C. F. DETWEILER.

NUMBER I.

"Prove all things."—1 Thess. 5:21.

ALMOST every body of Christians admits the necessity of some established rules of faith and discipline.

The rules of the early Christian churches were established by the apostles, subject to the authority of Christ and the Holy Spirit, before they assumed the form of a written Will and Testament.

"Keep the ordinances as I delivered them unto you": "Stand fast, and hold the traditions which ye have been taught." The admonition to "give the more earnest heed to the things which we have heard, lest at any time we should let them slip," are a few of the passages that bear upon the subject of adhering to and contending for *those auxiliary forms of the Christian religion that were given by Divine inspiration*. From these passages we observe that the holy apostles were very zealous of these forms, and especially so because the Spirit revealed to them expressly that the time would come when the mass of Christians would backslide, as the human race was wont to do in every age of the world, and not endure sound doctrine. On the other hand these epistles furnish an equal array against the commandments, and traditions of men, and also against the carnal ordinances of the law; which to the Jewish portion of the early churches seemed to have retained a kind of sacredness that was slow to give way at the "bringing in of a better hope."

The "mystery of iniquity" which Paul said "doth already work" was diffusing its leaven among the churches as we also observe in the testimony of the Spirit of the seven churches. Here to him who hath an ear to hear are clear illustrations of God's standard of true fidelity and holiness. The continual tendency of Christian professors to deviate from the teaching of inspiration, were among the causes that in all ages of the church brought about divisions, and then creeds, confessions of faith, &c. Not because the principles of true Christian piety were not set forth plainly enough to be understood by those who were disposed to keep them, but because many of the professors of religion did not love the self-denying and cross-bearing part of the religion of Jesus, but like Demas, loved this present world. God does not give us understanding that is not to be made use of. *The exercise of true faith and fidelity, is necessary to the right understanding of our moral and religious obligation*, and neither of these can be subject of the "whys" and "wherefores" of men. "They who love not the truth shall believe a lie." The channel of our educated preferences may modify our understanding, but they can not change our obligation to the details of Divine principles. We may have great liberality of mind, and so called charity for the different interpretations of Scripture, or creeds in the present divided state of Christianity, and thereby keep on good terms with the worldly minded, but to be on the Lord's side and on the side of the world is not any more practicable now than it was in times of old. The world is the world, and judging by its disposition and the general tenor of prophecy, the probability is that it will be so to the end of time.

THE STRONG-HOLD.

BY C. H. BALSBAUGH.

To a dear saint who is in the inner prison, with his feet fast in the stocks.

THE Devil is playing a desperate game with the Almighty, and is foiled at all points. That he drags many souls to perdition only augments his own hell. Sin never triumphs without a fearful recoil of retributive agony. Happy guilt there is none. Sin is self-chosen, and in the choice lies all the elements of an endless hell. The devil never means well, but he does good without meaning it. He felled the human race, not knowing what depths of grace he would unlock in the Godhead. He impaled Emmanuel on the accursed tree, not knowing that he is making a way for the highest expression of Infinite Love. He cast Paul and Silas into prison, not knowing that he would evoke a midnight alleluai that would vibrate through all the Christian centuries. He cast you into the furnace of affliction, and blew the flames into sevenfold fury, not knowing what a nugget of purest gold he was smelting for the royal diadem of the King of kings. Be of good cheer, you are in the keeping of One whose grip is more than a match for the soul-hating, Heaven-defying Aladdin. "*Neither shall any man pluck them out of my hand.*" "*I have overcome the world.*" "*Our Savior Jesus Christ, who both abolished death,*" "*That through death He might destroy him that had the power of death, that is the devil.*" Sheltered in the hand of the Almighty! The world conquered! Death abolished! The devil destroyed! Sin nailed to the cross! "Alleluia, for the Lord God Omnipotent reigneth!" Is not this enough my suffering brother? Any thing more needed to inspire even a bed-chained child of the covenant with a confidence before which all the legions of hell tremble? "*Who is he that condemneth? It is Christ that died*, yea, rather that is *risen again*, who is even at the right hand of God, who also maketh *intercession for us*" (Rom 8:34). Is not this a stronghold unto which no hellish dart has ever been hurled? Believe it, rest in it, and live it, and you are as safe as Jesus. The Jehovah Savior must perish first before the sucking of his begetting can fall a prey to Apollyon. Take refuge in the four-fold plea: CHRIST DIED: HE IS RISEN AGAIN: HE IS AT THE RIGHT HAND OF GOD: HE MAKETH INTERCESSION FOR US. Satan knows there is nothing to be gained by quarreling with Omnipotence, but his malice will not suffer him to leave the White Throne unassaulted. He knows that the saints are endorsed by the Holy Trinity, and that so long as they remain saints their bail is inviolable. Humbly yet joyfully makes the challenge, "WHO IS HE THAT CONDEMNETH?"

SINGLE IMMERSION.

BY J. S. MOHLER.

Exegesis of passages of Scripture used to sustain single immersion. Rom. 6:3, 6, inclusive. Eph. 4:5. 1 Cor. 15:29.

WE will begin with the 6th chapter of Romans 3rd verse, which reads thus: "Know ye not so many of us as were baptized into Jesus Christ were baptized into His death?"

The question at once arises in our minds, How can this be? If this language is to be received in its literal sense, then our baptism must have connected with it, about all the circumstances of Christ's death, *i. e.* we must be betrayed, mocked, scourged, spit upon, and lastly crucified. But it is clear that this is not the meaning of the apostle. Then evidently his language must be received figuratively, is used symbolically. The *fact* that Christ *died*, the apostle uses as an argument to show that in the baptism of the body, we symbolize the death of our *carnal nature, the old man*," or *body of sin*," and in this way we are baptized into His death.

Verse 4th, "Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

How shall we understand this verse? If this language is to be received literally, then the baptism of the body must resemble in some way the circumstances attending the burial of Chrsit, i. e. we must be first dead in body, then taken down from a cross, then laid in a watery grave and kept there three days and nights, then come forth in newness of body instead of Spirit. We suppose that no one will entertain this idea for a moment. Then the apostle evidently had in view, not the action of the body in baptism, but only means that in the baptism of the body we symbolize the burial of the old man of sin, by being plunged beneath the water. Hence no specific number of actions in baptism can be derived from this language. But the apostle simply declares a *fact*, *i. e.* that Christ was buried, therefore we are buried with Him, *i. e.* the old man of sin.

Verse: 5th "For if we have been planted together in the likeness of His death, we shall be also *in the likeness of His* resurrection." Does this verse refer to the action of the body in baptism? If so, then as we come forth from the watery element, we are resurrected by obtaining a new and *glorious body*. But it is evident that this is not the case, for after baptism we still have the same corrupt body we had previously. But this verse like the preceding ones, is also symbolical, and signifies that as the natural body in baptism comes forth from the watery element, it symbolizes the resurrection of the new man in Christ Jesus.

Verse 6th. "Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin." If this verse is to be received literally then we must all be crucified on a cross (killed) as Christ was, as soon or perhaps before we are baptized. But it is very evident that the apostle in the word "*crucified*," and the phrase "*body of sin*" refers to the old man of sin, within our natural body, *i. e.* our carnal nature. Now the substance of the above symbolic language is this:

1. Because of the *fact* (and not the manner) of Christ's death, we symbolize in baptism the death of the "*body of sin*."

2. Because of the *fact* (and not the manner) of Christ's burial we symbolize in baptism the burial of the "body of sin," *i. e.* "*cover up*."

3. Because of the *fact* (and not the manner) of Christ's resurrection, we symbolize in coming up out of the water of baptism, the resurrection of the new or inner man, in Christ Jesus.

4. Because of the *fact* (and not the manner) of Christ's crucifixion, we crucify the "*old man of sin*," that the *new man* in Christ Jesus might gain the victory, and thus be prepared and made meet for the Master's use.

5. It is not necessary that symbols harmonize in all respects with the objects symbolized. Thus Christ's suffering and death are symbolized by a little bread and wine, which commemorate the same, but it does not directly embrace or visibly bring before us, all the scenes and incidents of His suffering and death. Again, the bow in the cloud symbolizes the flood, but does not bring visibly before us all the incidents of the flood, but only to us symbolizes *the fact, and not the manner* of the flood. This is the nature of the apostles' language to the Romans in the verses under consideration. The difference between a *fact* and the *manner* of a fact is this: In the first clause of Romans, 6:10, we find this language. "For in that He died, He died unto sin once." Here we have the death of Christ referred to only as a *fact*, and to show the relation of His future life to God. But the *manner* of His death is not referred to. To find the *manner* of His death, we turn to Matt. 27th chapter, and here we find the apostle dwelling mainly on the *manner* of Christ's death, which was effected by His betrayal: being brought before the high priest and Pilate, and Herod, and scourged, and buffeted; and spit upon, and mocked in every conceivable way; and lastly condemned, and crucified on the cross. Here we notice that the death of Christ can be referred to merely as a *fact*, to illustrate, or sym-

bolize something else. Again, it may be referred to, to show the enormity of our guilt, and the inestimable value of the atonement—the price of our redemption. In this case the *manner* of His death would be referred to. We think this is sufficiently clear to every candid mind. Christ's crucifixion, death, burial and resurrection, are referred to: and because of these *facts* the baptism of the body is used as a symbol. Because of Christ's crucifixion, we symbolically crucify the old man of sin: because of Christ's death, we symbolize in baptism the death of the old man of sin; because of Christ's burial, we symbolize in baptism the burial of the old man of sin; because of Christ's resurrection, we symbolize in baptism the resurrection of the new man in Christ Jesus. In all these things the object symbolized, does not harmonize in all respects with the symbols used, neither is it any more necessary than in the case of the Lord's supper, or of the bow in the cloud. Hence no fair reasoning from these Scriptures can sustain single immersion, and the backward action as superior to the trine action and forward motion of the body in baptism. It is only the *fact* of Christ's *death*, *burial* and resurrection the apostle alludes to, and the symbol is used because of these *facts*, and because of the manner in which these facts were brought about, or the number of actions necessary to constitute these *facts*.

Some people use the argument that the position of the body in baptism must resemble the position of Christ's body in burial. If so, then must the position of the body in baptism also resemble the position of Christ's body in *death*. For we are to be baptized in the "*likeness of His death*," as well as to be "*buried with Him in baptism*." This would make two baptisms instead of one. Hence no argument in favor of any mode of baptism can be drawn from these Scriptures alone. Again, some people seem to have an idea, that the action and position of the body in baptism, resemble our manner of coming forth in the final resurrection of the body. But we have no evidence in support of this idea in the Gospel, more than this, because of the *fact* of Christ's resurrection, we who obey Him will also be resurrected, and baptism, or coming up out of the water symbolizes that *fact*, but *not the manner* in which that *fact* will be consummated, hence we can symbolize that *fact* as well by a trine immersion and forward action, as by a single immersion and backward action. But the above idea is propogated by single immersionists to cast odium on the secondary action of trine baptism, *i. e.* coming out of the water by a backward motion, therefore all those will come forth in a backward position in the resurrection. This idea is too absurd for further notice, and has no Scripture to support it.

(*To be Continued.*)

REFLECTIONS.

BY S. BAKER.

MY mind has often been carried back to Lanark, Illinois, since we made our visit to you on the 2nd of October last. I feel truly thankful for the kind entertainment and friendly conversation, that we had together, while at your place; the Lord may bless you for it.—The paper comes regularly, and I like it well.

I saw an article in Vol. II, No. 8 of your paper, headed, "The Great Question." The very same thoughts are prevailing in our country by the advocates of popular Christianity. All such things and commandments that suit them, they admit, should be observed, but such things that do not suit the carnal mind very well, are not plain enough in the Word of God. This is especially seen in the doctrine of feet-washing. "It need not be literally observed," say they, "because the apostles did not observe it." Now, if we tell them, the apostle Paul taught it, they say: "Not sufficiently." There is always an excuse for a thing that we do not like to do.

What our Saviour taught on trine immersion, is also not sufficient for them. Now I think, if we closely examine the teachings of the apostles, we can see trine immersion in them. In 1st Peter, 3: 20, while the ark was preparing, wherein few, that is, eight souls were saved by water, the like figure whereunto even baptism doth also save us. —

From the above we understand that Noah's entering into the ark, and being saved by water, was a type of baptism. Now in our mode or manner of baptizing the proper application should be made, that will agree with Noah's entering the ark. The fashion in which the ark was made, we will find in Genesis 6: 18. It was made with a lower, a second and a third story; a window above, and the door on the side. It is reasonable to believe, the door was in the lower story, and so Noah entered in (forward) the door on the lower story first, which was the foundation of the ark, and so we are immersed into the name of the Father, that He gets His due honor for drawing us, and laying the foundation of our religion.

Next, Noah entered the second story; so are we immersed into the name of the Son, that He gets His due honor for being Mediator between God and man.

Last Noah entered the upper story where the window was. So we are immersed into the name of the Holy Ghost, that He may get His due honor for enlightening us.

Thus we see how Noah entered into the ark, and was saved by water; and the like figure, baptism, brings us into Jesus Christ, the Ark of safety. This we read in Romans 6: 3: "Know ye not, so many of us, as were baptized into His death? Therefore we are buried by baptism into His death."

Here we see three things: A baptism into Jesus Christ, into his death, and a burial with Him by baptism. We are united to Him in each of these. So we see by baptism we are brought into Christ, into His death and His burial, and I think to accomplish this, it requires a threefold action. We are baptized into Jesus Christ, (His life), that we may live with Him; and we are baptized into His death, because we die with Him; and we are also buried with Him by baptism, that we will be buried with Him, and also be raised up with Him, to walk in newness of life.

Christ's life and actions were always forward. The apostle says: "Therefore we are buried with Him by baptism." The single immersionists claim the burial has an allusion to the mode and manner of baptizing, and consequently baptize only once, backward. They think this resembles the burial, but they should bear in mind that the apostle does not say, "we are buried with Him by baptism into His burial," but into his death. They should bear in mind that the apostle makes no allusion to the manner of baptizing, in His burial. There is no similitude or likeness mentioned in His burial, but there is actually in His death. In the 5th verse of the 6th chapter he says: "For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection."

Observe the plain way and manner in which the apostle here expresses himself in favor of forward action. He says: "We are buried with Him by baptism into His death," not into His burial, but into His death. So we see the apostle alludes to the manner of baptizing in His (Christ's) death, and His death was on the cross. There He bowed His head forward and died.

I met with a person recently who argued, He might have bowed side-wise. Well then, if that can be proven, the action in baptism should be side-wise, as the apostle positively claims a likeness in Christ's death; for he says: "We have been planted, (baptized) together in the likeness of His death."

Gormley, Ont.

* * *

Much is to be gained in this life,
and in the life to come by
Living religiously,
Thinking comprehensively,
Reckoning mathematically,
Conversing intelligently,
And judging righteously.

CONTRAST BETWEEN THEOLOGICAL SCIENCE AND MATERIALISTIC SCIENCE.

BY LEWIS O. HUMMER.

NUMBER III.

"EXTENDING our observation externally, we never discover mind without a corresponding development of brain. Deficient brain is always found to manifest deficient reason and vice versa. Master minds in science and literature have large and deeply convoluted cerebrums. These are facts that cannot be impugned. But how are we to explain them consistently with the theory which pronounces mind to be the attribute of an immaterial essence?"

Nothing can be easier. No one doubts the fact, that a properly developed brain is essential to proper reasoning. But does the writer forget that it also requires perfect senses as well as a perfect brain? And does not any one see that the brain is simply a medium and not the origin, or else the senses would have nothing to do in the case? The product of brain would be brain and not thought.

"Again, if the mind were immaterial, its functions would be unaffected by the conditions of the body. Thinking and feeling would never abate in vigorous vivacity, etc."

If the writer had token time to consider for one moment, he might have discovered an explanation of this difficulty in his own labors. If he wants to do anything, his work will conform to the medium, and not the medium to the work. If he wants to perform a good job of work, he must have suitable tools to work with, and just so in all mediums.

"Let us carry the process further. — Let the brain be internally injured, and we then perceive a most signal refutation of the popular idea; the mind vanishes altogether. We make the following extract from the American *Advent Review*, in illustration: 'Richmond mentions the case of a woman whose brain was exposed, in consequence of the removal of a considerable part of its bony covering by disease.' He says, I repeatedly made a pressure on the brain, and each time suspended all feeling and all intellect, which were immediately restored when the pressure was withdrawn." The writer quotes other incidents of a similar character, but they are not necessary, as all would be disposed of in the same way. No one doubts but what the brain is the great intellectual center of focalization, and would therefore affect thought in proportion to its deterioration. But the difference between me and the writer is, that he makes thought a product of the brain, while I make thought an acquirement through the brain and senses. There is a great difference between acquiring wealth and producing it. Thought always existed and we simply get the benefit of it by virtue of the organization that God has given us. The idea that thought originated with the brain, or came into existence by virtue of the brain, is as preposterous as the idea that life originated, or is produced by the organism. All the immaterial attributes were always in existence and never came into existence. Knowledge always existed, and we simply collect it through the organism, and use it like we do our money that we accumulate. God is the great Fountain Head of all knowledge, from Whom we acquire what little we have. God made the wonderful machinery, so no man can exactly explain its contents or define its operations. But if thought were the product of the brain, how could pressure on the brain affect thought? To destroy the brain or to injure it, might prevent any additional thought, but could never affect the thought already produced. No axiom can be clearer than this.

We will now see how the writer gets around the arguments or idea that the brain is simply one of the mediums through which the soul acts. He asks: "if the soul cannot reason, reflect, be conscious, love, hate, etc., without a material medium, what is its value as a thinking agent, when without that medium, that is, when the body is in the grave?" Just what the value of the soul is without a material "medium", I do not know. But the writer takes it for granted, that the soul cannot act without a material medium. But the soul is capable of operating through a much higher medium than this frail, corrupt and disordered medium.

Theological science teaches that the soul shall occupy an immaterial, incorruptible medium, after we leave this one; if we are faithful to Him, who has the power to give. "As we have been the image of the earthy, we shall also bear the image of the heavenly." "For we know, that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." Do we all want this perfect medium, that God has in reservation for all them that obey His commands? There is here no unconscious state of the dead, but consciousness made perfect, through the act of transmigration in death. No sleeping of the soul in dust or ashes, but the awful judgment of God from the just recognition of His justice through a dead consciousness quickened.

I will now close this part of my discourse by saying, that it is a waste of time to speculate about matters that we cannot find out with any degree of certainty; and I would not have bothered myself about this matter, were it not for the sake of removing the scales from the eyes of those, who have been blinded with popular science.

I also find an article in No. 22, Vol. 1, of *Primitive Christian*, headed "The Deluge," in which the writer seems to think, that Noah's ark could not have contained seven pairs of all the clean, and two pairs of all the unclean. But in the first place, no one knows the size of the ark, and in the second place, God might embody all in a box four feet square, and feed them on one pound of corn meal, if He wanted to.

The writer also thinks, "The earth is known to have passed through many revolutions in its formation, before arriving at its present state. It shows the action on its surface, of fire, water and ice; and above all it shows that it must have occupied an almost immeasurable portion of time in its formation."

There is nothing to show this, for we cannot tell how God managed things 6000 years ago. When we go back 6000 years, we get into a region of guesses, and far beyond the region of known facts. Our present mental condition is entirely owing to the laws that govern us. If we are governed by the peacable laws of Christ, we attain to a higher mental condition than under laws that tear down instead of build up, destroy life, instead of trying to save it; doing an injury instead of a benefit to our neighbors.

War is the greatest boon for mental, moral, social, political and religious degeneration, which affects our industries in the same ratio. If the peaceable laws of Christ were established, so that wars were entirely abolished, what progress could be made! "Peace on earth, good will towards men," should be engraven on the heart of every Christian, and science would no longer find fault with the Bible, and endeavor to overthrow it with such weak and disingenious theories, as materialism teaches.

North Topeka, Kan.

CORRESPONDENCE.

FROM WAYNESBORO, PA.

JULY 22nd, 1877.

Dear Brethren: —

MAY the "wisdom that cometh down from above" be multiplied unto you and all the faithful!

To-day our regular meeting was held at the old Price's church-house. Had a goodly attendance. The services were conducted, as we generally conduct them. The brethren sung a hymn preparatory to regular service. The 96th hymn was lined at the opening of the services. After prayer by one ministering brother, and the Lord's prayer by another, the congregation joined in:

"Jesus, Lover of my soul,
Let me to Thy bosom fly."

Being the only appointment in the congregation to-day, four of our ministers were present. The eleventh chapter of Acts was offered, and then read by a deacon brother. Then one of the ministering brethren chose the twenty-third verse, and proceeded to discourse upon it. The subject seemed to be the

SUCCESS OF GOSPEL WORK.

The thoughts of the brother suggested themselves to us as,

1. The work of grace,
2. The scene of gladness,
3. The word of exhortation, and
4. The object of religion.

Our first thanksgiving and harvest-meeting for the present bountiful year will be held on the 28th inst., at 2 P. M. at our Welty meeting-house. We expect the ministerial services of brethren who have been invited from neighboring congregations. If our brethren ever had cause for thanksgiving for the bounty of the harvest, surely they have cause now, especially in our part of the land. O brethren and sisters, let us everywhere "lift up holy hands without wrath and doubting," and give thanks to the generous Giver of every good gift. To us, who profess to be the children of our Father in Heaven, it is very becoming that we give thanks and offer praise for all His blessings.

Yours in Christ,
D. H. MENTZER.

AGENTS WANTED.

DEAR brethren and sisters, we want an agent in every church district of the Brethren in the United States to work for us. The work will be light and pleasant, and if done in the right spirit, having the glory of God, and the advancement of His cause and kingdom for its object, the pay will be great, for He in whose cause we ask you to work, has promised to give to those that will work in His vineyard, whatsoever is right, and He that has promised is true and faithful.

We want agents to work for us under the "One Penny" proposition. The agent's work will be like this: to see every member in the district in which they live, and ask them for the penny or what they are willing to give to assist in the building of a meeting-house for us. Now, brethren and sisters, will some one volunteer to work in this way? It would occupy but little of your time; in the course of a month nearly every member can be seen at social, council, communion and public meetings. Don't wait to see if some one else wants to attend to it; but say, I will act at once, then the work will soon be done. Brethren, please act at once, as the time is drawing near, that we wanted to commence our building. All the brethren and sisters are waiting for, is, for some one to act as agent or collector. All are willing to give, we have had many cheering words from brethren and sisters, and in many of those letters that they have written us, they have asked God to bless the effort put forth by the brethren here in so noble a cause as that to build a house to the Lord.

May God bless us all temporarily and spiritually, and finally save us all through Jesus Christ, our Lord.

SILAS MORTON.
N. C. WORKMAN.

Sciola, Ia, July 23rd, 1877.

(*Primitive Christian, please copy.*)

FROM MARTINSVILLE, MO.

BRO. MOORE: — Last evening the *Advent Review and Sabbath Herald* was sent me by a neighbor. It is dated March 15, 1877, Vol. 49, No. 11., on first page, there is an article headed: "Immersion, Trine or Single," by J. O. Corliss, and as the author, in second column refers to the "Perfect Plan of Salvation," I thought, I would send the paper to you, with the hope that you would review his article through the BRETHREN AT WORK.

I have been up here for nearly four years, and it appears that all denominations around me, are putting forth their utmost endeavors to demolish our fort;

but so far by the assisting grace of God, we have been able to hold them at bay. Now as I am working hard every day to pay for a horse that I bought last fall, I have not got the time to give the subject any thought. Besides, I have two children who have just recovered from a serious illness, and I have also to look up another house to move into, by the 10th of October or November.

Last Lord's day I spoke in relation to the kingdom of Christ, or the reign of the Savior, claiming that Christ reigns as a King over His saints or subjects; took the position, that, in order to have a kingdom, we must have a King, laws, territory and subjects. At the conclusion I remarked, that the kingdom for which we pray was not yet come, and referred to first Corinthians 15: 24, and other passages.

At the close of the meeting, a minister arose and announced to the congregation, that on the third Sunday in July he would preach there, at which time he would prove that the kingdom of God had come in full, etc., and as I had no meeting that day, I went to hear him.—Elder——— formerly from Pa., addressd the congregation from Romans 13: 18, and according to my understanding of the kingdom, friend——— made a wonderful mix of it. He done away with the Millenium entirely, which I did not know the Methodists believed as a body. Well, next Lord's day is our turn.

Dear brethren remember your poor and unworthy servant, that God may give me grace and wisdom, rightly to divide the word of truth. I am far from ministering brethren, have none to encourage me. I am all alone, but I must contend for the faith and practice of our Lord and Savior as held by the Brethren!

W. B. SELL.

NOTES OF TRAVEL.

IN looking over my journal, I thought a few facts there recorded might be of general interest.

I started from Maryville, Tenn., on the morning of the 7th of June for Canton, Ohio, where I arrived on the morning of the 11th and where I should have been on the 9th. The cause of this vexatious delay was the changing of the schedule all along the various roads. I would advise brethren, not to start on a journey at the season when rail-road schedules are changed, if they can avoid it.

The most striking fact one notices in passing from the "sunny South" to the North, is the difference in the mode of farming as well as in the seasons. Although Alabama, Tennessee and Kentucky have some of the finest farming land on the continent, there is the most striking difference between the farms of those states and of those lying north of the once celebrated Mason and Dixon's line,—in other words, the moment you pass from the land of former slave labor to that of free labor, you observe a sudden change. With the advantage of climate in favor of the South, the thrift and enterprise is greatly in favor of the North. The moment you cross the Ohio River, you observe a change. The idea once prevalent in the South, that labor was intended for "niggers and white trash," has not yet wholly disappeared, although an exception must be made in favor of those places in the South where the Brethren, Quakers and Mennonites live. A new order of things, however, is rapidly being introduced and the time is not far distant when the tide of emigration, now flowing West, will be turned in favor of the mild winters, cheap farms and rich minerals of the South.

THE MURPHY MOVEMENT,

which I was enabled to investigate on account of my delays, seemed only another form of the "crusade" carried on in Ohio by the women against whiskey a few years ago. When the Murphy's enter a town or city, they take it by storm. The oldest topers fall into ranks and help to fight the battles against whiskey. In one town which had forty grog shops, all but seven were closed.—The moral influence, so far as I can judge, is two-fold, the lower class of society is improved, morally by contact with the better class, while the latter, in some respects is lowered by the same cause. Like all other popular excitements, this movement will have its day, and then be forgotten, while the church built on the Rock, will not be overcome by the "gates of hell," nor grow old with time.

THE LOVE-FEASTS,

which we had the pleasure to attend, were very interesting and edifying places of resort, to the Brethren at least; and I thought even outsiders must be much interested, as I saw many stand for three hours in succession, rather than retire before the exercises were over.—The attention and order at the Love-feasts were generally good, yet that class of outsiders, denominated "Young America," is much better behaved here in Tennessee than that same class in Ohio. The Love-feasts were so largely attended, that they could not be held in ordinary meeting-houses, hence were held in large barns. This I think is objectionable, 1st, because good order cannot be kept as well as in meetinghouses, 2nd, because it is inconvenient and the exercises are necessarily much longer, which also makes the audience more restless. I trust the Brethren will ere long have meeting-houses large enough, with all the conveniences for holding Love-feasts.

Another fact that I observed at these Love-feasts was the large number of young members at several places, and I hope the elders in particular will take pains to show special care for these lambs of the fold, and afford all an opportunity to observe ALL things the Master has commanded, and afford each one an opportunity to wash feet. It is the washing, to which the command is chiefly directed. I speak of this, since some young members, dying soon after their initiation into the church, lamented that they had not performed this rite before their death. I would also suggest that, when it can be done, that but little be said while the ordinances are observed, aside from reading the Scriptures and singing, and then the next day be devoted in defending what was done the previous evening. The attention of the congregation could thus be retained much better, as well as the exercises shortened at night.

THE SABBATH SCHOOLS

among the Brethren are assuming some importance, and I have observed, where they were in the hands of the Brethren entirely, the work was much the more satisfactory. Yet we need more competent teachers among us.

S. Z. SHARP.

HELP WANTED.

DEAR BRETHREN:—Inasmuch as there was an appeal made to the brotherhood through the *Primitive Christian* in behalf of brother W. B. Sell by C Fansler; and in the BRETHREN AT WORK, No. 27, by Sidney Hodgden,—we the brethren and sisters of Long Branch congregation, Harrison Co., Mo., feel it our duty to say that friend Fansler's statement is correct, and as there have been some contributions for Bro. Sell, we feel like urging it a little more for this reason: Bro. Sell will be obliged to hunt another home this fall, and no place is here to get, unless by purchasing one. Now, dear brethren and sisters, think of our condition, if Bro. Sell would have to leave us on account of the want of a small amount of means. The nearest congregation would be some forty or fifty miles from us. Truly we would be like sheep without a shepherd.

Brother William is much loved by the brethren and sisters here; for the past three years he has labored faithfully and zealously among us in the Master's cause. As we are all poor, and Bro. Sell has had considerable sickness, would not the brethren and sisters help him to a small piece of land or home?

If the brethren will assist him, he could find a home among us, as the land is cheap here. Brethren and sisters, we would say, what you do, please do soon. We feel like saying, that Bro. William is a strong advocate of plainness of dress and a oneness among the brotherhood and earnestly contends for the faith once delivered to the saints.

Signed by order of the members of this church.

GEO. ROBINS, } Deacons.
W. HENDRICKS, }
And others.

CHURCH NEWS.

From Bringhurst, Ind.—The cause of the Master is still moving on in this part of the Lord's vineyard.—There have been eleven buried with Christ by baptism, to rise and walk in newness of life we hope, since June 1st, 1877. We think all young persons, just starting out in life, should follow their example, and thus have the promise of this life, and that which is to come.

HENRY LANDIS.

July 27.

From the Tuscola Church, Ill.—Inasmuch as we, the Tuscola brethren, have not been heard from for a long time, we thought, that it would not be amiss to inform the readers, that we are yet trying to advance the great work, the cause of our Master, working for the salvation of souls. There have been three souls added to the church of Christ since our last notice, making altogether now, fifteen in number, and if I am not mistaken or misinformed, it has been only about two years since the first member lived here, who was baptized by the brethren of the Okaw church, Piatt Co., in the year 1875, this church being about twenty-five miles East of that place.

K. H. HECKMAN.

July 25.

From Indiana.—I will give your readers a little church-news. I met Bro. Sam. Stump at Eight Mile congregation, Wells Co., Ind, July 22nd. We had a few very pleasant meetings. Bro. Stump had been preaching already before I arrived. Five were added by baptism during the meetings.

I also went to Fairview congregation, July 14th, intending to spend the Sabbath with Bro. Geo. Cripe and the Brethren. We had two very good meetings, and as they desired to have meeting on Monday evening, I consented, and at the close of the services, one young lady desired to be baptized. So we continued the meetings until July 19th, when our time was out, and we had to go. But such a harvest meeting I never hoped to hold. The meetings grew in interest and in numbers until the close, and it was plainly evident that it was no hard matter for the people to spend two or three hours each day serving the Lord. I believe we all learned a lesson not soon to be forgotten. Accidentally our beloved elder John Metzger came in on Monday evening, and staid until the meeting was over. I never saw him feeling better and more in earnest for the conversion of the whole world. He labored with me faithfully. May God bless him in his old days.

Ten were added to the church here by baptism. They were all very good citizens, and we hope they may be an honor to the church, and glorify God. May they be faithful laborers in God's vineyard.

One more came forward, but was not baptized; thought she would wait a little while for her dear husband, as she has a great desire for him to go along and wishes him to be happy and saved. O, dear husband, how long will that dear woman that has put all her love and confidence in you as an earthly friend have to suffer in sorrow, and be unhappy, waiting for you to come to Christ,—will you please hear the instruction of the apostle: "Husbands, love your wives as Christ loved the church, and gave Himself for it." Dear husband, please give way to the vanities of earth, for the dear one and Jesus, and save your soul. Will all the church let their united prayers go up in their behalf?

I wrote, while waiting for a train to go to Lawrenceville, where I expect to visit my departed brother's family, and preach some. Will give you the result.

Your brother in Christ,

JESSE CALVERT.

July 22.

From Eagle Creek Church, Ohio. BRO. J. H. MOORE:—At a regular appointed meeting in our church, on the 22nd inst., we witnessed the joyful sight of six accessions to the church by the washing of regeneration. With joy we led them into the liquid stream and buried them beneath the wave by the holy rite of baptism, trusting they were resurrected to walk in newness of life, and will be an ornament to the church and society and thus be qualified, ultimately for a holy reception in the world of glory. With joy we write, the ark of the Lord is prospering with us, and we look hopefully into the future, when many more shall be added to the church. Within the last two months we baptized nineteen and reclaimed one, making a total of twenty accessions, for which we thank God and take courage.

Yours in the faith,

S. T. BOSSERMAN.

July 23.

GLEANINGS, &C.

Matter for this department should be brief, and to the point, written on but one side of the paper, and separate from all other business.

From D. C. Moomaw.—It is our sad duty to chronicle one of those shocking accidents that falls so suddenly on its unsuspecting victims, and which arouses the sleeping multitudes to a camprehension of the truth that "in the midst of life we are in death."

Our neighbor and friend, Ewing Wright got into his jersey with his little daughter to go to preaching on Sunday morning the 14th, and his horse becoming frightened at the opening of an umberella, rushed frantically down a precipitous section of the road near his house, and within fifty yards from where he started, he was thrown with such violence against a large rock, head foremost, that his head was terribly and fatally crushed. Death of course ensued instantaneously. Nearly the entire right side of his head was carried away, including the eye, a large section of the skull and brain. His body presented a fearfully sickening sight.

Most unhappily he had failed to make a suitable preparation for so tragic and sudden a separation, thus giving us who survive him a thrilling illustration of the importance of being also ready, for when we think not the messenger of death cometh. His daughter providentially escaped unhurt.

Fram E. Troxel.—*Brother J. H. Moore:*—Our feast is now past. Bro. Bashor was with us. Two were added by baptism during the feast: since the feast thirteen more have been baptized. Also others that have made application to be received; the indications now are that the Lord will soon bless us to the salvation of many souls. The church is in good working order at present. Hence the result. We have preaching at our meeting-house, near Benton, Iowa, every Lord's day; have preaching at five other places in our District: there is work for all and by the grace of God all are at work, therefore if you hear of glorious results in Benton, Co., Iowa, give God all the honor and glory. Yours in love.

Vinton, Iowa, July 19, 1877.

From Allen Boyer.—Up to date we have received into the Waddam's Grove church by baptism, 31, one of them was a woman from Norway. We are well, the Master's cause seems to be prospering here, the interests are good in our meetings.—*July* 23.

From C. H. Balsbaugh—Delay not to send fresh ambassadors to Denmark. The set time to favor the Transatlantic Zion is come. The voice that comes from beyond the deep is the voice of God. "Wherefore, brethren, look ye out among you two men of honest report, full of the Holy Ghost and wisdom, whom to appoint over this business." Let Stephen and Philip, full of faith and power, go at the behest of the Most High, and flood the yearning heart of our "little sister" in Denmark with holy joy. Once she was "without breasts," and it was a question what to do with her "in the day she shall be spoken for" (Sol. Song 8. 8). But the Holy Ghost has come upon her, and the power of the Highest has overshadowed her; she has been vitalized by Deity, and her "breasts are like towers," so that she finds favor in the eyes of the Immaculate Bridegroom (Sol. Song 8: 10). She and all the Israel of God, is a wall, and a door, and a spouse, and to us is given the great work of building a palace of silver, enclosing ourselves with boards of cedar and filling out the likeness of the Bride given in Solomon's Song 7: 1—9. Then the desire of the Bridegroom will be toward us (Song 7: 10).

Union Deposit, Pa.

From Landon West.—BRO. J. H. MOORE:—We must say that if our church papers do no more, they do this much: they show that our brethren are indeed alive to the work in some places. From the present prospects, we should not at all wonder, if the move becomes general. And why not? It is what our people pray for every time they say the Lord's prayer. How any one can say that prayer and not work for the thing they ask for, is a problem we cannot solve. This the model prayer, gives us to hope that the world may be again brought back to God. But it is done by saving one at a time. Can we not, each save one, and so double our number? *Sinking Springs, Ohio, July* 20, 1877.

From L. P. Long.—In reading in the BRETHREN AT WORK concerning the Foreign Mission, and Home Mission, I have to think of the large scope of country around Newton, that the Brethren never was known to preach in; now can't we have some preaching here occasionally? I ask prayerfully. When coming here inquire for the undersigned; you will find my door open for the cause of Christ, and to the brethren.—*Newton, Jasper Co., Ia. July* 23.

Erom A. B. Snider.—Please accept my family's small collection for Bro. Hope.

A. B. Snyder and wife	$1.00
Children:	
Vinton	.15
Viola	.10
Hattie	.05
Celia	.02
Total,	$1.32

I wonder whether the brethren, here and in other localities are remitting to the important cause as liberally as they should?—*Cerro Gordo, Ill, July* 18.

From Jacob Shaneour.—In my report of this arm of the church called the Silver Creek arm, I said, we numbered 160 members, six speakers and six deacons, I was mistaken. I should have said, eleven deacons. Please correct the mistake. It occurred in No. 27, in the piece headed, "From Michigan."

From G. A. Moore.—Please publish the following acknowledgement for the benefit of those concerned.

Money received by H. P. Strickler for the Grundy meeting-house, Grundy Co., Iowa.

Cherry Grove church, Carroll Co., Ill.,	$20.00
Silver Creek church, Ogle Co., Ill.,	$8.00

All favors thankfully received.

By request of elder H. P. Strickler, I will let you know that the Grundy church have agreed to raise $20.00 for the Danish Mission.—*Eldora, Hardin Co, Iowa.*

W. U. R. R. Time Table.

Day passenger train going east leaves Lanark at 12:25 P. M., and arrives in Racine at 6.45 P. M.

Day passenger train going west leaves Lanark at 2:16 P. M., and arrives at Rock Island at 5 55 P. M.

Night passenger trains, going east and west, meet and leave Lanark at 2 21 A. M., arriving in Racine at 9 00 A. M., and at Rock Island at 6.00 A. M.

Freight and Accommodation Trains will run west at 12:40 A. M., and 10:30 A. M., and east at 4:50 P. M., and 11.45 P. M.

Tickets are sold for above trains only.

G. A. SMITH, Agent.

THE BRETHREN AT WORK.

"Behold I bring you good Tidings of great Joy, which shall be unto all People."—LUKE 2: 10.

Vol. II. Lanark, Ill., August 13, 1877. No. 33.

The Brethren at Work.

EDITED AND PUBLISHED WEEKLY,
BY
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J. T. MEYERS, M. M. ESHELMAN.

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"The Brethren at Work," will be sent postpaid, to any address in the United States or Canada, for $1 35 per annum. Those sending eight names and $10 80, will receive an extra copy free of charge. For all over this number the agent will be allowed 15 cents for each additional name, which amount can be deducted from the money, before sending it to us.

Money Orders, Drafts, and Registered Letters may be sent at our risk. They should be made payable to J. H. Moore.

Subscriptions, communications, etc., should be addressed: J. H. MOORE,
Lanark, Carroll Co., Ill.

LANARK, ILL., AUGUST 13, 1877.

ONE young sister was baptized at Yellow Creek last Sunday.

WE are again out of Envelopes, but will have more on hand in a few days and will then be ready to fill all orders.

THE Money list and Obituaries are crowded out this week, also considerable other matter already in type. Will try and make room for them next week.

IN Bro. BALSBAUGH's article entitled The Strong-hold, the word "sucking" should be "suckling;" and the word "not" in eighth line from bottom of same article should be omitted.

BROTHER RUFUS GISH, accompanied by his wife, is traveling with, and assisting LEM. HILLERY in missionary work in the Central Ill. mission field. It is hoped that success will crown their united efforts.

THE excitement caused by the strike has about subsided, and peace has been restored at most all points. There are a few places, however, where all is not harmonious, yet no regular out-break will likely take place.

A BROTHER whose heart is in the Danish movement, writes as follows: "I trust your District Meeting will be greatly blessed, and that every head, and heart, and tongue will be aglow with the Pentecostal flame."

BY his request, we announce the address of Bro. S. H. BASHOR at Dallas Center, Iowa, till Aug. 20, then at Waterloo, Iowa till further notice. At his meeting in Appanoose Co., thirty-nine were added to the church.

ON another page Bro THOMAS D. LYON tells our readers what he likes, which is well and good, and hope it is the sentiment of all, but it is our impression the readers of the BRETHREN AT WORK would *like* to see an occasional short, pointed *article* from brother LYON. What say you Bro?

FROM general reports our country has been blessed with good crops, and the farmers have had excellent weather for taking care of them. In Kentucky it is said, the farmers have harvested the best crop of wheat the State has ever produced. It also seems that the grain will likely command a good price.

BY referring to the correspondence department this week, it will be seen that the good work still goes on in Wisconsin, even in the absence of our missionaries. It is hoped that our brethren will keep this field well supplied with energetic and skillful laborers, for evidently there are prospects of doing good.

FROM a letter just received from Bro. HOPE we are informed that he has now moved into North Denmark where the members are. His wife being still unwell has made it necessary for him to do most of the house-work for some months. The wife of the Baptist minister, he baptized some weeks ago, has also been baptized, thus adding one more to the little flock in Denmark.

THE news from the war in the East at the present time is somewhat precarious. The Russians have suffered a severe defeat at Plevna. They are now concentrating their forces as fast as troops can be moved, and some heavy fighting will likely take place within a few days. — Should the Russians be defeated, the struggle will be a long one, but if victorious, they will likely march into Constantinople and thus end the war.

A WRITER, in the *American Christian Review*, speaks of a preacher who preached five long hours to convince his congregation that their souls would all *sleep* between death and the resurrection. That preacher must be fearfully afraid that some of his hearers will lose a little sleep, or else he promises abundant sleep to them in the future to make up for what they lose listening to his five hour speech.

LAST Sunday we had the pleasure of worshiping with and preached two sermons for the Brethren at Shannon; one in the forenoon and the other at three in the afternoon. The attendance was large and the attention excellent. The meeting was a very enjoyable one to us especially, there being a large attendance from the Cherry Grove district. Many express themselves pleased with the idea of congregations visiting each other, thus cultivating love and good feelings.

OUR impression is that something ought to be done in regard to holding meetings in Chicago. Scattered over the city are a number of brethren and sisters, who if collected might form a pretty good congregation. Then there are others who are in sympathy with our people, and strong advocates of primitive Christianity. We believe that if the proper effort were made much good could be accomplished, and doubtless an influential church might be built up in the city.

WHAT the church needs are men who have the pluck and independence to stand up for that which is right. Men want to learn to choose the right, and then stand up to it firmly. The man who stands up for his principles is always thought more of than those who try to please both parties and really please nobody at last. It is not pleasing men that we should strive for, but it is the right; and when we obtain this and stand to it, those who are for the right will be our friends; and even should we fail to obtain friends it is far better to be on the side of the right where God is, with the world against us, than to be in the wrong with the world on our side and God against us. Let me exhort you reader to take your stand for the right, and have pluck and independence enough to stand up for it. You don't need to be fanatic, but you can be firm and true to your principles, always abounding in the work of the Lord, ever contending for the faith once delivered to the saints.

WE hope the coming District Meeting will be characterized with true devotion and brotherly feeling. Our love for the salvation of mankind, should be just as extensive as the world. Christ and the apostles labored that all men might receive the truth; hence we hope to see that this love has got into the head and heart of every brother and sister. We are certain that God loves those of His children who work hard that the Gospel may reach every soul.

"HURRY up that big paper" is the word that comes from one of our active agents in Mo. Well we are doing all we can, and will be good ready after a while. It is hoped also that all our agents are getting good ready to "hurry" up a large list of old and new subscribers, when we come out with our "big paper." We know our paper is rather small, but we should remember that large trees from small acorns grow, and that children must learn to walk before they can run. It is better to start small and grow, than to start large and diminish

THE BRETHREN AT WORK will be sent from now till the end of the present year for fifty cents. Show the paper to your neighbors, and get them to take it on trial, from now till January 1, 1878. The reason why we so earnestly solicit your aid at this time in procuring an additional list of subscribers, is, that we desire to purchase an engine as soon as possible to run our presses. Our list is becoming too large, to be conveniently run off by hand, hence we find it necessary to put in steam power. Now, if each subscriber will send us one new name, it will be quite a help, and will enable us to purchase an engine at once and get our office in good running order. We have an excellent press, and if we succeed in getting an engine, we will then be all right for any reasonable amount of press work.

IT seems that the Mormons have taken up their line of march for Mexico. Many of them are rapidly leaving Salt Lake, hunting homes in the more congenial clime of the South. In fact they are getting back near the old colossal ruins of Central America, that gave rise to Spaulding's novel, from which the Mormon bible was composed. If they will now start out another colony, having them to travel from Central America up through Mexico, California, Oregon, Washington Territory, thence up to Behring Strait, cross over into Asia, march down to some distance north of Babylon, and there find the ten lost tribes of Israel they will then be somewhere near the origin of the suppositional incidents that gave rise to some of JOE. SMITH's dreams. In many respects the Mormons are a very industrious class of people, but their polygamy and brutal tyranny are a disgrace to the American continent.

THINGS I DO NOT WANT TO SEE.

THE following are some of the things I do not want to see in our brotherhood:

1. Young ministers ungrateful to the old pioneer preachers, who have borne the heat and burden of the day—worked hard and toiled long to build up churches. These aged veterans who have been the standard bearers of the pure Gospel in our fraternity, amid the din of battle and cloud of opposition, should be respected for what they have done and kindly cared for during their declining years. They have performed their work, and considering the disadvantages under which they labored, it is evident that they have done well. Then do not regard their labor with indifference, for we are now reaping the fruits of their toils and enjoying the result of their experiences.

2. Educated ministers looking down on those whose learning is limited, with a desire to shove them to one side, and occupy their places and reap the reward of their toils. True education is intended to teach people good manners, at least and learn them to respect others with becoming Christian courtesy. Doubtless if many of our uneducated ministers had been favored with the opportunities for gaining an education as our college breds have enjoyed, they would have been far in advance of them in the point of learning and usefulness. They have their field in which to toil and their work to perform, and certainly should be respected and kindly regarded for what they do, and not be shoved into a back seat just because their education is limited.

3. The older preachers jealous of the younger ones. There should be no jealousy in the church of God, especially among the preachers, for they should be "ensamples to the flock," work together and not pull apart. If young ministers by industrious habits and hard study, succeed in becoming skillful in the handling of the Word, the older ones should be thankful for it, that when they pass away skillful hands will be left to carry on the work in their stead. They should labor to make the younger brethren useful, not by treating them unkindly or by throwing obstructions in their way but by wise and judicious counseling train them up in the way they should go, and then when you pass on to receive your reward, you will leave the church in the hands of faithful and energetic men "who will teach others also."

4. Elders lording over God's heritage, and not in all things seeking the counsel of the church as they should, and abiding by its decisions. Elders were not designed to be rulers of the church, neither are they the *heads* of the church, but "overseers," "shepherds" who are to watch, feed and care for the flock of God; and in all cases the wishes of the flock should be kindly regarded.

5. The ministers and deacons thinking themselves *better* than the laity. In Christ there is neither male nor female, neither bond nor free, for we are all one in Christ. The officials should not look down upon the laity, nor make it appear that they are superior, for they are but servants and not rulers. The officials belong to the church, and not the church to the officials. Christ is our Master, the church our Mistress and certainly the servant is not superior to his Mistress.

6. The church so full of the world that we cannot tell the children of light from the children of darkness. It is no injury to the world to have the church in it, but woe be unto the church that gets the world in her. The space between the church and the world wants to be kept wide enough so that the evil of the latter will never become mixed up with the good of the former. God's people should be a "peculiar people, zealous of good works." Their daily walk, appearance and conversation should go to show that they have been with Jesus.

7. The church allowing her poor members and superannuated ministers to suffer for the want of food and raiment, and begging their bread from door to door. God pity the church that ever becomes that corrupt. The church is able, and should support her poor members, and especially should she take good care of her disabled ministers, who have spent their time and means in support of the church.

8. Members losing their love for each other to such an extent that they will not settle their difficulties according to Matt. 18. The Savior has laid down a perfect rule, which if strictly complied with will prevent all difficulties.

9. Members electioneering at church elections, doing all in their power to have certain ones elected as deacons or preachers as the case may be. Whenever churches get into such business as this then you may look for corruption in abundance. If any thing should be held sacred and conducted quietly it is church elections; around the sacred scene, should be thrown a hallowed and august feeling that will follow the heart of every official to his grave. Every officer who has been elected to serve the church should have the pleasure of looking back on the day of his election and installment with feelings of awe and solemnity. The scene attending an election should be full of sacredness and humility, prayer and fasting.

10. Members becoming suspicious of each other, and not having that confidence in each other that they should. In order that peace and tranquillity pervade the body it is essential that the members composing that body have great regard for each others feelings, and confide in each other with becoming Christian confidence. Peace and real enjoyment are strangers where confidence is unknown.

11. A division in the church,—one party separating from the others thus dividing, instead of uniting their strengh. "United we stand, but divided we fall" should be engraved on the heart of every devoted follower of the meek and lowly Jesus.

DO WE LIKE IT?

Dear Brother E.

I HAVE often wondered how you like your present work, and whether the ups and downs of the publishing business breaks in upon your patience any. If not inconsistent with our holy religion, let us hear from you.

Yours in the One Hope of our calling.

L. F. M.

REPLY.

I know no better way than to lift the curtain a little, and permit you to look into our printing house a moment. You can then draw your own conclusions.

In our declaration of principles Sept. 14. 1876, it was distinctly stated that the object of the BRETHREN AT WORK is, to "Preach the Word," and "advocate, restore and reproduce Christianity in all of its primitive purity." We tried to keep our eyes on that "object," and fondly hope our readers and writers have also endeavored to ever look in the same direction. But to us the road has not been altogether smooth. Smooth roads tempt one to drive fast, and fast drivers, you know, are not always the safest; neither are they carefully on the lookout for the rough places. On this account, perhaps, the way has been a little unpleasant at times. Some letters came, seeming to have been written with pens dipped in "gall;" others bore "the peaceable fruits of righteousness." Some showed that their authors had often been on their knees, and had learned how to comfort and edify. Not a few came, ready to "pour in oil and wine," so that whether oil, wine, gall or charity we profited in the Chistian religion.

Whether any forgot the object of the paper is, *to preach the Word*, I venture not to decide. Perhaps they did not know the great mission of the paper; if so, they could not have forgotten it.—It were profitable to all, when writing for the press, to remember thousands see us just as we represent ourselves; every line is a complete picture of what is in the head and heart. "Preach the Word" is an excellent label for every pen that writes for a religious paper. It keeps down self and puts up Christ.

On coming into the office of the Brethren at Work, you will soon discover the editor-in-chief busily scanning a written document, and if you stand still and look carefully, you may discover him in deep study. There is a cause for this. Perhaps he has before him a long document that should be compressed into twenty lines, and how to compress it is a question. Or, may be, the writer has an undertaking which he considers essential to the welfare and happiness of the church, and is urgent in his demands to have the church know it. Now if the writer drew his conclusions by looking at one spot, and not at the whole brotherhood, the editor is sure to become puzzled; for a matter may have local significance, yet not be of general interest. To get all writers to see this is no small task.

Having disposed of a couple of perplexing matters, the next letter may urge, that the editors inaugurate and defend a matter belonging exclusively to the General Conference. If they refuse to give opinions and decide matters entirely out of their jurisdiction, they may be sure to receive another offer of the bitter cup. This they are expected to drink whenever handed them. Jesus only *tasted* the vinegar and gall; so do we Have no desire to go any further in this than Jesus did. If the editors don't drink the bitter, they are "not sound in the faith;" if they do, they are a little slow and drowsy, and need whipping up right smartly. All these things come and go almost daily, yet the Lord preserves and bestows abundant grace.

You are next introduced to the proof readers. These take the printed copy and carefully read, looking for all mistakes. The eye soon becomes trained to this work. Is a letter upside down, or left out, quad up, too much space or too little, capital wanting, pause out or wrong pause, wrong letter, word or letter to transpose, or any other error, the proof reader is expected to note with pencil. If the Lord is as active in proofing us, O what a sad spectacle we will present! Many places He will find our actions wrong side up, actions with too much *self* in them, words spoken with the wrong spirit, too much space between prayers, hard words and unholy thoughts where soft words and pure thoughts should have been used; high things where low things would have been better, suspicious where strict confidence should have been maintained: all these and many more the great Proof Reader will discover when He stretches forth His hand to correct and make up His heavenly family.

You are now invited to look into the mailing department. The head man of this section is required to fill all orders for books, maps, papers and pamphlets; and in addition to this, put names in galleys of addressing machine, post books, and carefully look after the interests of subscribers The order letters often contain words of comfort; sometimes tell how good books, and pamphlets are helping to build up Christ's cause. Not unfrequently some one commands the paper to be sent to some one out of Christ with the hope that it may win him to Jesus.

We now take you to the compositor's room and show you some of their work. Here are fingers busily engaged in picking up letter after letter and putting them in their proper places. Before them may be seen copy neat and systematically arranged, while others appear a little irregular, perplexing to decipher. But brethren and sisters, whose motto is *Work*, never get weary looking at hard labor through misspelled words and illegible chirography. Nor will you have less regard and sympathy for editors when you learn that here may be seen the managing proprietors, with sleeves rolled up busy turning the press, or carrying or folding papers; in short, from the coming-in to the going-out there is not a particle of proneness to be lazy.—This fact does not detract from our willingness to do good, nor does it pierce our patience. With this faint picture, I dismiss the subject for this sitting, hoping this digression may afford you at least a small insight of the work being accomplished here. Could tell you much more, but our paper is too small, and as editors should learn to be ensamples to others, we must learn to boil down our editorials a little.

E.

THE PLENTEOUS HARVEST.

BY D. B. MENTZER.

Matthew ix: 27.

PROSPECTS REALIZED.

OUR people all over this land are now made glad in having gathered the bountiful crops. A few months ago a large yield was a matter of widespread doubt, but now it is a reality. Almost every body wished for it, and doubtless from various motives—some for sustenance, some for worldy gain, and some for the general advancement of the business interests of this country. Whatever may have been the motives of men in looking for a good crop, the prospects are realized. It now remains for all to make a proper use of it. We feel sure the Christian, the humble follower of Christ, should have only a good motive, and so use the bounty of God's earth that His name may be glorified, and the interests of His cause sustained and advanced. If such be your motive, my dear Christian reader, that your business income from whatever honest source it may be, shall be spent to a good purpose, and that the church and the poor shall not be forgotten, then I say, your expectation is not only fulfilled in receiving the gift, but you have the promise of God's blessing besides. "The liberal soul shall be made fat, and he that watereth shall be watered also himself"—"He that withholdeth corn, the people shall curse him, but blessing shall be upon the head of him that selleth it." Read Prov. 11: 25, 31.

THANKS DUE TO GOD.

Who can so well offer praise and thanksgivings to God as His children? Every true child of His can't help giving thanks to Him. "O give thanks to the Lord" is David's exhortation. He is worthy of lasting honors and everlasting love for His bounties. These temporal things we ought to receive from Him as gifts from a Father. How do we receive gifts from donors? When your father or mother, brother or sister, friend or neighbor, presents you with some gift, or some desired privilege, you offer, a "thank you," or express your obligation. Surely we should have as much respect for the Lord. We should.

"Praise God from whom all blessings flow,"

for He is the giver of every perfect gift, and He alone is worthy of deepest devotion and tenderest love. It is certainly a good work to hold what our old brethren call "Harvest Meetings," or thanksgiving services just after the harvest crops are gathered. We have two this season in our congregation, and we trust the brethren every where feel to make a special occasion of thanksgiving to God for this fruitful year. The exercises of such occasions do not differ, in their form or order, from our usual manner, only that the hymns, and prayers, and sermons are suited, and such as would belong to a special service of thank-offerings for a bounteous crop; and then an application to greater faithfulness and more gratitude to God for all other blessings He bestows. So shall these meetings prove in themselves a benefit and a blessing to all who love the Lord.

THE LORD'S HARVEST.

Here we remember the words of Jesus when He said to His disciples: "The harvest truly is plenteous, but the laborers are few. Pray ye therefore, the Lord of the harvest that he will send forth laborers into His harvest" Matt. 9: 36, 38. This is one of the short sermons of Jesus of Nazareth, and has a world of meaning to every true disciple. I shall not in this communication endeavor to treat it in a special manner, but merely wish to recommend it to your consideration as a fit counterpart of the reflections offered upon the recent plenteous harvest. O let us ever remember that our God and Father has laid a spiritual blessing under every one of His temporal favors. But we so oft use the first, and never seek the last, the best of all. What is this life but the preparation-time for the life to come? Sin has rendered every one unfit for the Eden of God, but there will be "a new heaven and a new earth wherein dwelleth righteousness." Jesus has opened the way to get there, and is preparing a "Peculiar People, a Royal Priesthood, a Holy Nation" to go over and occupy that beautiful home, this work or preparation He compares to a harvest—a harvest of souls. No wonder He said the harvest truly is plenteous, for there are many, many souls unsaved, "without hope, and without God in the world." It is a plenteous harvest, brethren. Labor on. Gather them in, but bring them in as well-made, well-bound, ready sheaves for the threshing-floor of our Father. Matt. 3: 12. "The laborers are few." The true, faithful, uncompromising laborers of Christ always were few, and always will be. "Pray ye therefore the Lord of the harvest that He will send forth laborers into His harvest." He could send them without your prayers, but He chooses to have us interested, and this shows His wisdom. When there is to be an election by the Bride of Christ for a minister, do you, dear brother, sister, go in secret communion with God, and pray with fervency and tears, that He shall "send forth laborers," and thus *guide you* in voting accordingly? Paul charged Timothy on this point to commit the ministry to "faithful men." 2 Tim. 2: 2. So may the Lord of the harvest help us to love the church, and pray and labor for its welfare and glory.

A DISCOURSE ON THE TRINITY AND CHRISTIAN BAPTISM.

NUMBER III.

NOW right here we want to observe the fact, that every word, when properly translated, always, and in all cases, conveys the same idea, brings out the same sense, the word does from which it was translated. Let us notice this idea by way of a practical illustration. In Leviticus, 14: 15, 16 we have the following: "And the priest shall take some of the log of oil, and *pour* (Greek *xes*) into the palm of his own left hand. And the priest shall *dip* (Greek *bapto*) his right finger in the oil that is in his left hand, and shall *sprinkle* (Greek *rhantizo*) of the oil with his finger seven times before the Lord." Now here we have the words *pour, dip, sprinkle* applied to a literal element, and each of these words has a separate meaning. Let us suppose, for instance, that the word *pour* means baptism, which word, we say, means *immersion*. Now, then, let us use the word *dip* when the word *pour* is used, and see what sense it makes: "And the priest shall take some of the log of oil, and *dip* (here, remember, the word pour is used) it into the palm of his own left hand." Now is it reasonable that *dip* and *pour*, in this case, and in all other cases, could mean one and the same thing? We answer emphatically, NO. But note a little further: "And the priest," it says, "shall *dip* his finger in the oil:" "And the priest shall *pour* his finger in the oil." Can the finger be *poured?* I leave it to your own better judgment. Can *dip* and *pour* mean *one* and *the same thing*, when applied to a literal element? Absurd! Absurd!!

But let us suppose that *sprinkling* and *dip* mean one and the same thing: "And the priest shall take some of the log of oil, and *pour* it into the palm of his own left hand. And the priest shall *sprinkel* his finger in the oil." Can one's finger be *sprinkled* into something? What would you suppose an intelligent community would think of me were I to say, "On next Sabbath I'll *sprinkle* six persons into the river?" Why every one of you would laugh at the ridiculous and apparently unmeaning expression. But suppose I were to say that "on next Sabbath I'll *dip*, or, I'll *immerse* six persons into the river," then none would say aught about it. But the idea of *pouring* a person, or *sprinkling* a person into something, is, to say the least, ridiculous. A person could not be poured into something until he would first be dissolved into some kind of a liquid, neither could he be sprinkled into something until he would first be reduced to ashes or liquid. But let us suppose now that baptism means to *dip*, using the former word when the latter is used in the passage of Scripture referred to: "And the priest shall take some of the log of oil, and pour into the palm of his own left hand. And the priest shall *baptize* (*dip*) his finger in the oil, and sprinkle of the oil with his finger seven times before the Lord." Is there any contradiction of terms now? But let us still argue the case a little further. St. Paul says in Rom. 6: 3, 4 verses: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death. Therefore we are buried with him by baptism into death." Now whatever is meant by this passage of Scripture, our learned men are not agreed as to its meaning, the fact is nevertheless clear that, whether we understand this text in a figurative or literal sense, the words "buried with him by baptism," convey an idea which cannot reasonably be inferred from the word *sprinkle* or *pour*. When the word baptism is applied to a literal element, which is my opinion of the text just referred to, we are to understand it in its literal sense; when applied to the Spirit, in a figurative sense. Thus, when the apostle said: "For your life is *hid* with Christ in God," we are not to infer then that our natural life is hid, but only in a figurative sense, spiritually. When, therefore, John the Baptist said: "I indeed baptize you with water," he had reference to literal water; when he said: "He shall baptize you with the Holy Ghost," he used the word *baptize* in a figurative sense.

J. T. Meyers.

THE ONE BODY.

BY DR. J. STURGIS.

> "From whom the whole body, fitly joined and compacted by that which every joint supplieth according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love"—Eph. 4: 16.

THE whole of the fourth chapter of Ephesians teaches unity and piety of the Christian body. But this verse seems to draw the whole matter together and convey the import in but few words. With me it is a matter of doubt, whether more matter can be expressed in so few words. The only description suitable for it, is contained in the Latin proverb: *Multum in parvo.* In attempting to write upon the subject, I will not endeavor to make a display of Biblical knowledge, neither shall I attempt to bring out all that may be contained therein.

By way of an apology for writing on the thoughts, contained in the words composing my subject, I would say, that it so lays bare and portrays the beauties of the anatomy of the true church of Jesus Christ, and its close comparison with the anatomy of the physical body of man, that it becomes to me a favorite theme for contemplation.

While in the dissecting room of the Long Island Medical College, engaged in the study of human anatomy, in the year 1865, I saw every part contained in the formation of the human body, not only in one subject but in many. I was there impressed forcibly with the language of one of the early anatomists who, in contemplating the human body, said, that the greatest study for man is man. In like manner, while writing upon this subject, I feel like giving vent to the thought that the greatest study for a Christian is Christianity.

The human body is composed of parts, all brought together, composing one body, a unity; but each part performing its office in unison and harmony with the other, which makes it a fit comparison for the body of Christ. Then, what is the deduction? Why, that if one of these parts become diseased, that those in near relationship to it become contaminated, and as the whole is so compacted, must spread, endangering the whole body, which is so often seen in our land, from the dreaded disease consumption, producing a withering decay and finally death. "When one member suffers, the whole body suffers," holds good of both the Christian and physical body. Then will not the church suffer greatly through disaffected members? If so, then how speedily should the proper remedies be applied! Desperate cases do sometimes require desperate remedies. But where union prevails there is health and beauty; and this is no less true of the physical body, than it is of the body of Christ (the church).

The physical body has fixed channels, through which the life current flows. So has the Christian body. It requires close fitting of all the anatomical relations of bone and muscle and fluids, in order to receive their due share of the life-giving, life-sustaining supply.

The frame work of the physical body is closely joined and bound together by strong tendons and broad bands of ligament. The church is bound together by brotherly love and affection.

The center of the life current is the heart, from which flows the stream of life, ramifying every particle of the human body. The center of the life current of Christianity is Jesus Christ, who will fill the whole Christian body with its fostering influence. And as the nerves, emanating from the brain and spinal column give to the physical body motion and sensation, by which the body is blessed, so does also prayer, emanating from the Christian body, give motion to all the Christian graces and brings upon it the rich blessings of high heaven.

Hence, how necessary to be engrafted and abide in the true Vine, Christ Jesus, the Son of God. "I am the vine, and ye are the branches," saith Christ, "and my Father is the Husbandman." God will surely dress His vineyard and thoroughly purge it in order that it may bring-forth a fruitful harvest, ready for the ingathering. Therefore every joint not fitly framed and compacted in the body, will be cropped off and rejected, cast away with the heap of wild vines and their branches, and prepared for the burning which shall try every man's work. Without a perfect union, the blood of Christ can avail nothing, and where the blood of Christ does not reach there will, of course, be no increase.—This will of a necessity cut off the moral man, who depends upon his moral character for salvation, outside of the church of Christ.

We will in this connection examine a few instances of isolation in natural things.

1. An oak may stand alone on the plains, isolated from the rest of its kind, but it can never attain the symmetry of the stately oak of the forest, neither has it any market value, being unfit for the mechanical arts; at best it furnishes only an inferior article of fuel. Despite all its efforts, the storms and cold have twisted its branches, rent its body until unsoundness prevails from center to circumference. All this is a result incident to its situation; while the oak of the forest, having the fostering care of the rest of its kind, and lending its friendly aid in return, resists these opposing influences and becomes a thing of worth; demands a high market value. The mechanic dresses and molds it, and points to it with pride, saying: "Behold my workmanship!"

2. A grain of corn cast in a garden, will germinate and grow up, a strong healthy looking stalk amidst fruits and flowers, but when the harvest comes, all that it will yield, as the result of its existence, is a nearly grainless cob, covered with a lot of husks too worthless for the garner. How different from the field of corn, where each stalk is directly under the influence of its fellows, lending friendly aid thereby, producing a rich harvest, a blessing to the husbandman and his household.

The foregoing is a mirror for the man or woman to behold themselves in, after having spent a life-time in the vain endeavor to fulfill the offices of Christianity alone. Christianity, like electricity, cannot work outside of an unbroken circle. The unbroken law of God can save, and that alone. "Paul may plant and Apollos water, but God giveth the increase." "Neither is there salvation in any other, for there is no other name under heaven given among men whereby we must be saved."

That we may be fitly joined together and compacted in such a manner, as to be received by the great Architect, and to be gathered safely in our Father's house, is the prayer of your unworthy brother!

SINGLE IMMERSION.

BY J. S. MOHLER.

Concluded from last week.

Exegesis of passages of Scripture used to sustain single immersion. Rom. 6 · 3, 6, *inclusive. Eph.* 4: 5. 1 *Cor.* 15: 29.

ONE Lord, one faith, *one baptism*, (Eph. 4: 5). A few words are all that is necessary to show that the apostle here has no allusion to the mode, or number of actions in baptism. The word *baptism* is a noun, a general term, the name of a *rite completed*, and has no reference to the number of actions necessary to constitute such a *rite*. The Greek is (*baptisma*). The German ("*eine taufe*") both words are nouns, hence do not express action. But some will say that the proper word is immersion. This however does not help the matter in the least, from the fact that the word "*immersion*" is also a noun. The truth the apostle designed to convey was this, that there was but one *kind* of baptism for all ranks and conditions of people.

Now if the apostles, or Christ, had commanded that the Jews should be baptized by trine immersion, and the Greeks by a two-fold immersion, and Romans by single immersion, then there would have been three baptisms, or three different kinds of baptisms, and not one. First, the apostle refers to the unity of the Godhead, secondly, to the unity of the Christian faith; and, lastly, to the unity or oneness of Christian baptism. Hence, if they had trine immersion (which they undoubtedly had) all over Christendom, and no other kind of baptism, then the apostle could truly say "one baptism," i. e., one kind of baptism; and this is just what he meant in the above language, hence no argument can be drawn from this Scripture in favor of single immersion.

"Else what shall they do, which are baptized for the dead. If the dead rise not at all, why are they then baptized for the dead?" (1. Cor. 15: 29). This language is similar to that of Romans 6. The truth, the apostle wants to convey, is evidently this: that, in the very act of baptism, they, like the Romans, symbolized the death of the old man of sin, and the resurrection of the new or inner man in Christ Jesus; and here as in Romans the coming forth out of the water, symbolizes also the final resurrection of the body.

From the apostle's language we infer that this was a matter understood among the Corinthian believers, and the apostle takes occasion to bring this matter vividly before their minds; when they began to doubt the resurrection of the body by asking: "why were ye then baptized for the dead, if the dead rise not?" But no mode of baptism can be deduced from this language, as it is altogether symbolical.

We have now examined all the Scriptures used by our single immersionist in support of single immersion, and find no authority, sufficiently strong to justify any one in its observance. Some hold that because the apostles baptized in the name of the Lord Jesus, therefore it was by single immersion. But this inference is not well founded. To baptize in the name of the Lord Jesus, means, by authority of the Lord Jesus, hence the apostles could have baptized in the name of the Lord Jesus, and still have used the commission, (which they undoubtedly did, and have baptized by trine immersion.

We now say to the single immersionists, and all lovers of truth, that the only Scriptural authority for the mode or actions of baptism, is found in the commission of our Savior to His disciples, recorded in Matthew 28: 19 It reads thus: "baptizing them in the name of the Father, and of the Son and of the Holy Ghost."

This language plainly means an action in each name, hence three actions, and not one action divided among three names. No grammarian can analyze the commission correctly, and make but one sentence, one verb and one action, but three simple sentences, three verbs, supplying the ellipsis, hence three actions, *i. e.*, trine immersion. Besides this, it does not look very reasonable that Christ would give the formula of baptism and wait for the apostle Paul to give the mode in Rom. 6: 4. We think that the formula and mode (or action) in baptism stand together in the commission, and nowhere else in the Gospel.

In addition to all this, we can bring in a vast cloud of witnesses of the most eminent church historians of the Greek, as well as of the Latin churches, beginning from the days of the apostles, in a regular chain of connection, for about 400 years, every one of them testifying in favor of the trine action in baptism, and all of them referring to the commission as authority, and not one of them referring to Rom. 6: 4, as do our single immersionists of to-day. It must be admitted, that the nearer we get to the apostolic age of the church, the nearer right do we find the doctrine of baptism. But some of our single immersion friends ignore history, when brought forward in support of any doctrine with which they are at variance. But it is very clear, that, had our single immersionists the historic proof on their side, from the apostles down in an unbroken line, they would not be slow to bring it forward.

Hence, having no Scriptural authority for their baptism, and also failing to have the ancient practice of the church in their favor, the inference is clear and strong, that their baptism is not of God, but of men. To disbelieve history, simply because it is history, without trying to ascertain its truthfulness, betrays a great want of intelligence and fair-mindedness. A historic truth is just as much truth, as if that truth were recorded in the Bible. For religious truth we go to the Gospel. The church has had its history ever since the Gospel was written, hence could not be inserted in the Gospel. The only question is: Have we the true history of the church? If so, then we need not doubt as to the manner in which the first Christians observed baptism. Of course we do not need to depend on history alone, but only refer to it, to show that the commission given by Christ, and understood by trine immersionists of to-day, harmonizes entirely with the ancient practice of the church, before this doctrine became adulterated.

CREEDS.

BY C. F. DETWEILER.

NUMBER II.

"Prove all things."—1 Thess 5. 21.

"IT seems to me it is not quite fair for a religious denomination to claim that it has no creed; that the New Testament is its creed; when in fact it has an unwritten creed to which it holds as firmly as if it was all written out.

In England they have, what they call a 'common law.' It is a body of laws that do not owe their origin or authority to parliamentary enactment at all, but are merely a collection of customs, rules and maxims, which have acquired the force of law by immemorial usage!

So in religion, a denomination may have an unwritten body of rules, regulations, order of discipline, mode of interpretation as to certain matter of faith, which taken altogether, amount practically to a creed."

So says a friend, and though it is an extract from private correspondence, it is a subject to which I am moved to give a little public expression, in some measure to a defense of the claims of the Brethren, which I will undertake without a sign of personality and in the utmost of fairness, by the help of Him who is strength in our weakness.

My understanding is, that we have nothing unwritten, that, by a fair view may be considered as parallel with anything that in the accepted sense is called a creed, and that we have, in reality, no unwritten creed. It is true that we have an unwritten system of forms in our religious exercises, and church discipline, in such details in which the Scriptures do not give the minute directions in the mode of procedure, which every body of Christians has, and which no body of Christians considers as a part of their creed.

If a man, being unacquainted with the principles of the Amish Mennonite church would call at the house of our friend and ask him what the creed of the Amish church consisted in, he could not answer the inquiry in any better way than by reaching up on the shelf and getting down the thing itself. He would not add any of the peculiarities in minute details of forms in public worship, discipline, modes of dress, etc., or else his allusion to the creed of the different branches of the Mennonite church being the same, would not be correct. If the same rule be applied to those details of usages in the church of the Brethren, for which they do not claim Gospel authority, the defence of which constitutes no part of its labors in advocating the principles of our faith in the world, I think I am safe to say that there are none left, that we can justly call, an unwritten creed, in the true sense of the word, and that further our creed proper, if so called, does not depend in any point on any peculiar mode of interpretation, nor on immemorial usage.

It is a fact, worthy of note that a large portion of the church of the Brethren consists in members that were brought up and educated to "quite different modes of interpretation," and different immemorial usages. But if in our weak efforts to disseminate in this unfriendly world and backsliding Christendom, "those things which are most surely believed among us," we were unable to gain any but those who were brought up in our own care and discipline, that would not invalidate the principles of our faith, for there is no principle more prominent in the history of the human race of every age and in every stage of civilization and learning, than a continual disposition to heedless backsliding from true religion. From our knowledge of human nature, we would expect about the same of our own children, if left entirely in the care and influences of the more popular religious discipline of the present day, as we see in others who are in the same circumstances.

This being the nature of humanity in general, nothing in the exercises of our reason is of more vital importance than a prayerful individual heart-searching; a careful and faithful examination into every nook of the ground-works of our own faith, with a willingness to become a fool in the eyes of men, if need be, in order that we may be wise; and a desire to build our "house," according to the teachings of the Gospel in its true application and most obvious sense.

Without saying anything against a written summary of the details of the faith and practice of a religious body, and assuming that the creed of the Mennonite church. is the most reasonable interpretation of the New Testament as far as it goes, (which we do not think, it lacks much of being) then if it were not written out at all, and the church would adhere strictly to the principles which it teaches in the absence of a written creed, these being strictly Gospel principles, they would be right in claiming the New Testament as their only creed.

Now I will ask the friend of the Amish Mennonite faith and any other reader, who thinks the brethren claim too much, in maintaining that they have no creed but the New Testament, to take up each subject in the summary of our faith, get all the reliable information concerning it that he can; seek the truth from a true motive, and see whether there is anything in our faith and religious practice, that is not a correct application of divine truth; of the one creed of all true believers.

WHAT THINK YE OF CHRIST?

BY C. H. BALSBAUGH.

To a worthy Saint in Central Pennsylvania.

YOUR life is a process of painful smelting. The Refiner's crucible sometimes reaches white heat. But the flames envelop not your physical organization as they do mine. Your sufferings find expression in the words that came from the bleeding heart of Jesus: "*My soul is exceeding sorrowful, even unto death.*" But Jesus was happy for all that, and so may you. "*For the* JOY THAT WAS SET BEFORE HIM, *He endured the cross, despising the shame.*" Here was bliss in the deepest agony, and under the most overwhelming ignominy. "LOOKING UNTO JESUS *the Author and Finisher of our faith.*" This is the never-failing condition of Heaven's foretaste in the darkest, bitterest hour of life. You struggle heavily with manifold trials and burdens and sorrows, and the heaviest of all is the feeling of uncertainty as to your salvation. This need not be with any real Christian. In rare cases it is the result of constitutional despondency. Occasionally it is owing to misapprehension of the liberty wherewith Christ makes us free. But generally the failure of our vintage is to be attributed to the little foxes which we allow to nibble the buds and suck the grapes Cant. 2: 15. "*If our heart condemn us not*" 1 John 3 · 21. "*He that* DOETH *righteousness is righteous,* EVEN AS HE IS RIGHTEOUS" 1 John 3: 7. Here, and here only, is strong, immutable evidence of the security of our souls. Be *determined* to know nothing but Christ Jesus and Him crucified, and you will have an open Heaven and a clear assurance of Divine sympathy even when you drain your bitterest cup, and bear your heaviest cross. The love and pity and sympathy of God and all His hosts were never so powerfully and sweetly drawn around the Person of Jesus as in Gethsemane and Golgotha. It is the vacilation and feebleness of our commitment to the Cross that keeps our faith low. The inflexible law of God's Kingdom, is "*according to thy faith be it unto thee.*" The love of God shed abroad in the heart "*beareth all things,* BELIEVETH *all things, hopeth all things, endureth all things.*"

But we do not believe half that God hath enjoined and promised. An open, God-sealed brow, a pure heart, an unspotted, self-aproving, Christ-approved conscience mean faith, and faith means righteousness. When Christ returned to the Father, His farewell legacy was this: "PEACE *I leave with you,* MY *peace I give unto you; not as the world giveth, give I unto you;* LET NOT YOUR HEART BE TROUBLED, NEITHER LET IT BE AFRAID." John 14: 27. And yet our hearts are troubled, and how hurtful to the heart and how reproachful to the name of Jesus is often our fear. Jesus may well turn upon us with the rebuke, "*why are ye so* FEARFUL? *how is it that ye* HAVE NO FAITH?" Mark 4: 40. The peace which He offers "passeth all understanding," and is to be the guardian of our hearts and minds, a sacred talisman against the charms of the Arch-seducer Philp. 4. 7. And yet our hearts are not kept in the serenity and security and beatitude of God, because we want to keep them ourselves. "KEPT BY THE POWER OF GOD, *through* FAITH, *unto salvation.*" This Divine reigning and guidance preservation is in conjunction with self-keeping. *He that is begotten of God* KEEPETH HIMSELF, *and that wicked one toucheth him not*" (1. John 5: 18). Here is the naked source of all our trouble. The devil takes hold of us because we let him; and after we are in his infernal clutches, we find it a fearful struggle to escape from his tormenting grasp.

Righteousness is possible to us all, and over the line of integrity the devil never set a foot, and never will. If we do and be according to our capability, the wicked one cannot touch us without becoming good as God, or making God foul and base and wicked as himself. Keep yourself in the right, and all the power and love and faithfulness of God are pledged for your everlasting weal. Hell is full of suicides. Souls go there by moral gravitation. The "everlasting chains" that bind the damned, are the laws of our imperishable moral being. The essential law of Spirit that holds God forever on His Throne, also eternally imprisons the lost in the dungeons of despair. Hell is one of the many mansions in God's universal realm where He finally locks up all moral maniacs—self-corrupted, self-maddened, self-doomed immortalities. Direful mistakes are made by many in the church in their *misconceptions* of the Christian life. We may safely go a step further and say that not a few "turn the grace of God into *lasciviousness;*" "they hold the truth" in a merely intellectual way, but "hold it in *unrighteousness.*"

There are possibilities open to us that we in no wise believe. There are heights of holiness, Pisgahs of sanctified wisdom which are hidden from our view by the vail of unbelief. We shut the kingdom of heaven against ourselves, so that it cannot "come with power," and thus exclude ourselves from the peace and confidence and high fellowship which is the offered heritage of every follower of the Crucified. "*O fools, and slow of heart to believe.*" Our folly and punishment go in company. How little it takes to irritate us. In how few hearts has Matt. 5: 44, and 1. Cor. 13: 4, 5, gained the supremacy. How few rejoice in persecution. How few return good for evil, to find in it the deepest, sweetest element of their being. How seldom is there an augmented manifestation of love to those who hate, revile and abuse us. How we close our hearts and hands and purses when God calls for missionary contributions, and for the promotion of His designs in other forms. Many would sooner carry a quid of tobacco in each cheek all the year round, than send a dollar to Denmark, or help circulate our books, tracts, and papers, or sustain home-missions. A sparing scattering of seed, a meagre harvest. This is God's infallible decree.

Our blessed Jesus gets unkind treatment "in the house of His friends." Too many carry the bag and appropriate its contents. The necessary result is, the soul becomes barren and cold and earthly and selfish, there is little if any true faith, and genuine Christian joy is a thing only in name. "Righteousness and peace and joy in the Holy Ghost" are the elements of "the Kingdom of God," and their unbroken continuity will make us strong and safe and happy as God Himself. To have no object but the glory of God, and no motive but His love, will make us so Christlike in character, that we cannot help being Christlike in experience. The life of Jesus will beget His joys as certainly as a vine yields grapes. If we would be "eye-witnesses of His majesty" we must be with Him in the Holy Mount. If we would share His heaven on earth, or His presence in Heaven, He must be the leaven of our entire being at all times, and under all circumstances. WHAT THINK YE OF CHRIST?

DANISH MISSION FUND.

A brother....	$ .10
Mary A. Miller..............	1.00
Michael Forney............. ..	.70
A brother and sister in Polo	3.00
Lamotte Prairie church........	5.60
A sister.......................	.25
Joseph Heckler...............	2.00
Silver Creek church...........	30.00
J. Y. Heckler................	1.00
Ephrata church............ ..	20.00
Total	$ 63,65

C. P. ROWLAND, Treasurer.

Lanark, Ill., August 3rd, 1877.

A good man and a wise man may at times be angry with the world; at times grieved for it; but be sure no man was discontented with the world who did his duty.

HARVEST HYMN.

BY GEORGE D. ZOLLARS.

ANOTHER harvest time has come,
And we, beneath a summer's sun,
Are gathering in the grain,
How copiously the earth does yield!
Her increase in each farmer's field,
Our bodies to sustain

Supplied still with this precious food,
By God, the Giver of all good,
Who well deserves our praise.
In sunshine and 'mid gentle showers,
It grew through all the summer hours,
Until the harvest days.

But not these natural gifts alone,
Does God design that we should own,
Upon this earthly clod:
But living bread to feed the soul,
And all the vital powers console,
Of every child of God.

O may this food our spirits cheer!
And nourish us, while laboring here,
And make us free and strong.
And though we sow our seed in tears,
With joy, when harvest time appears,
We'll bring our sheaves along

Methinks, I see the angel stand,
With drawn sickle in his hand,
The golden grain to reap.
Then in the garner of the Lord,
The wheat shall be forever stored,
No more to toil and weep.

The ransomed shall return with joy,
And songs of praise their tongues employ,
To their eternal King.
The echo shall the mountains thrill,
And all the trees with gladness fill,
And heaven with music ring

And vengeance with her dreadful power,
Shall cut the tares in anger down,
And cast them in the fire!
O sinner can you view their frown,
And hear that deep and thrilling gloom,
Amid Jehovah's ire?

WHAT I LIKE.

BY J. D. LYON.

I LIKE to go to the post-office at mail time, and find the BRETHREN AT WORK already arrived. I like to see each department full to overflowing with good and wholesome matter, that will make one the better for the reading. I like to see occasionally an editorial that has been written with the blood of the Lamb. I like to see editors, contributors and readers all agree to patronize the mill that will not grind out controversy.

I like above all things, when I get the paper, first to look up the church news. Well we cannot afford to wait until we read all in the order that it comes to us. So we turn over leaf after leaf, here it is: "Notes of Travel." Now we begin to read in earnest, and the first thing we know, the brother is telling us, how he called at Bro. A.'s house, how they administered to his wants, etc., and then took me in his conveyance to brother B's, etc. By this time I am over anxious to get the church news, while the brother has yet to pass Bro. C.'s and has yet to eat several times. But I am digressing, I was telling you what I liked.

I like short articles, written to the point, and that will give room for more in each number, and a greater variety.

And last, but not least, I like to see union in the church, and to this end let the whole church unite in one universal response and say, Amen!

CORRESPONDENCE.

REPORT OF PROCEEDINGS OF A SCHOOL MEETING.

MEETING was held at Beech Grove, July 27, 1877. After organizing the following business was transacted:

Letters from abroad were read, and a statement made by solicitor E. C. Packer as to the progress of the movement up to the present time. The encouragement thus obtained was deemed amply sufficient to insure the success of the enterprise.

The question of location was decided favorable to Ashland, O., as that place offered the best inducements, and was considered as possessing superior advantages for such an institution.

Five brethren were then appointed to act as temporary trustees to solicit additional funds, with power to appoint agents for this purpose, etc., and whenever they considered a sufficient fund subscribed for building purposes, to warrant the erection of buildings, to give notice for another meeting of the stockholders to elect permanent trustees, building committee, etc.

All those desiring further information relative to this proposed school, will please address H. R. Meyers, Ashland, Ohio.

J. E. PARKER, } Clerks.
L. D. YODER, }

FROM NEBRASKA.

Dear Brethren: —

GREETINGS to you and all the brethren and sisters. This leaves us all well, here on the plains of Nebraska.

I have now visited all the scattered members of Saunders, Cass and Otoe Cos. Found them all reasonably well, and generally contending faithfully for the faith once delivered to the saints. I find either the BRETHREN AT WORK or the *Primitive Christian* in every family, and serve them for preaching. Not unfrequently they are handed around among three, four or five of their neighbors. The country fully meets my expectations in fertility, and in grandeur of appearance far exceeds my highest imaginations.

Fruit raising is not yet developed, but the prospects for apples, peaches, plums, etc., are very fair. If my family is minded as I am when I get home again, we will immediately prepare the arrangements to move as soon as we can conveniently do so.

The grace of our Lord Jesus Christ be with you, and all that love Jesus Christ.

Yours Fraternally,
JESSE Y. HECKLER.

FROM WISCONSIN.

I WILL again take the opportunity to give you some church news from this part of the Lord's vineyard, for I know there are many of the Brethren anxious to hear from here.

The brethren are all living in harmony. Brother Daniel Fry, brother Enoch Eby were out from Illinois and held a series of meetings here. There was one added by baptism; three later, and more are counting the cost. I feel greatly encouraged that there is such a good prospect of building up a good church here. I went from here to Rockbridge about fifteen miles from here on Lord's day, after the brethren left Wisconsin and held one meeting. The house was filled to overflowing, the attention good. Three made application for baptism, which will be attended to, when the Brethren come again.

I also held one meeting three miles south from my place on last Lord's day There was also one applicant that did not want to be put off, so after meeting we repaired to the water and administered baptism according to the Gospel. May they ever prove faithful, is my prayer. So you see the cause is still gaining ground here.

Our wheat harvest is past here and it was tolerably good. May it be the will of God that we receive a harvest of souls, that may be brought in the fold of Christ.

Fraternally Yours,
CALEB FOGLE.

FROM INDIANA.

DEAR BROTHER J. H. MOORE: As an item of church news I will say that brother Martin Neher and myself went to Martin Co., Ind., on the 18th of July, and remained there five days. — Preached at four different points, held a Communion meeting with the brethren and sisters and baptized four. Among that number was sister Norcross, Bro. D. A. Norcross' wife. He was baptized last spring, and is the county recorder there. Also, an old Methodist brother 83 years old, making six in all in that field of labor so far. Will the brethren please respond to the request of the District Meeting and assist in preaching the gospel to those dear ones by sending the necessary contributions to our treasurer, or go themselves and preach? May the Lord bless those dear ones far away, and awaken the church, or at least those having charge of congregations, to at least make some effort to assist in the work of the Lord in that field of labor.

Those received, are about all from other denominations. Some were prominent members of the Campbellite church, and since their change there has been a powerful effort made to get them back again, but thank God, they are like the Bereans, — they search the Scriptures.

While I was away from home, brethren Jesse Calvert, and Bro. Metzger from Cerro Gordo, Illinois, paid our congregation a flying visit, held a few meetings and baptized nine. May the Lord bless them for their labor of love.

Yours Fraternally,
GEO. W. CRIPE.

FROM IOWA.

FOR the further encouragement of the enlisted soldiers of the cross, I wish to say through the columns of your paper that we had a passing call from S. H. Bashor on the 18th of July, and preached ten sermons, mostly at night and the multitudes came out to hear and increased in number daily and from unmistakable evidence, were moved by the powerful presentations of truth, so that many came out on the side of the Lord, and took passage in the ship of Zion. Thirty-eight were baptized, one left for the near future on account of delicate health. One was reclaimed, and many more are just outside the door and counting the cost. Many of those for whom we have prayed for in the past, are now with us, and there is great rejoicing in the camp of Israel. — Fathers, mothers, brothers, sisters, weep together for joy. May the good work go on, until the last sinner is redeemed.

Brethren, pray for us; our responsibilities are increased, lambs to be cared for, and fed with the sincere milk of the Word.

JOSEPH ZOOK.

Unionville, Iowa, August 4, 1877.

GLEANINGS, &C.

Matter for this department should be brief, and to the point written on but one side of the paper, and separate from all other business.

From S. H. Bashor. — I am now at my old home, having a pleasant time with my people and preaching some. I have preached a few times, and to-morrow will have the pleasure of leading some of my old associates down to the stream to see their souls dedicated to the Lord. — *Whitesville, Mo., July* 31, 1877.

From John Barnhart. — Our council meeting will be the first Saturday in August. We will then know when our Love-feast will be. I will let you know immediately. We are anxious to see the church prosper at Urbana. I preach for them the first Sunday in every month at the church in the morning, at St. Joseph in the evening.

Things look more favorable than they did. The congregations are much larger at the meeting house, than they formerly were. I have baptized two this summer, and several more applicants. We have regular meetings here at home every two weeks. We think some of organizing this fall on this side of the river. It will depend on the move of the Brethren. Some very prominent brethren think of moving here as soon as convenient. May the Lord still give you grace and courage to go on in the great work you have begun. The time has come that we must stand for the truth as it is in Jesus. — *Mahomet, Ill., July* 18, 1877.

From A. B. Woodard. — I will enclose one dollar to pay for the paper, and the remainder for the Danish Missionary fund. Good news, Rufus Hillery and wife with one other were baptized two weeks ago last Saturday. A friend of the brethren takes the paper you sent to me at Gowrie. His wife told me that they intended to subscribe for it when it run out. — *Beaman Io., July* 24, 1877.

From A. H. Hamm. — The health in this country is very good, and there are prospects for a heavy emigration. — Grasshoppers have done no damage; wheat, oats and rye are very good, and a fine prospect for corn. So now all who expect to come here, can come and have plenty of the necessaries of this life. — We feel to be thankful to our heavenly Father for these blessings. There is a prospering, little church started here. — I will give such information as may be desired. — *Beatrice, Nebraska, July* 29, 1877.

From C. H. Balsbaugh. — Ascend the Holy Hill of Propitiation, clasp the blood-dripping feet of the sin-atoning Godman, dip your pen into His love-streaming nail-prints, and write with the unction and emphasis of a Divine mandate (Rev. 14: 13). Urge the Brotherhood as with a God-inspired appeal to get into the Heaven-full of power and joy found in Luke 18: 19, 20. O the sad and ruinous depreciation of the Cross! How it is chipped and cushioned to suit our carnal, earth-coveting, heaven-forgetting nature! How few step into the bloody footprint of 2. Cor. 8: 9. O what equanimity, firmness and sublimity in the realization of 2. Cor. 12: 10.

Just as certainly as we wake up, as a body to the grandeur of a Christ-hidden life, and the greatness and solemnity of our mission will the "lo" of Matt. 28: 20, become the wonder of the world. — Let it be the supreme aim and effort of our lives to get out of the Gospel what is in it, first for ourselves, and then for a perishing world. Let us be in awful earnest to know the glorious, ecstatic secret of Eph. 3: 17, 18, 19, and 1. John 1: 3, 7.

From S. J. M. — I have the pleasure of sending you an interesting article by C. H. B., which is to appear as early as possible, hoping it may stir up the pure minds of many to aid in the noblest of all causes, the cause of Jesus. — We know that if we work from pure motives, having an eye single to the glory of God, our work is not in vain in the Lord.

With this hope I herewith send you one dollar for the Danish Mission, hoping that when we have done our part in obedience to the great command: "go ye," He will also verify His promise "lo I am with you unto the end," and from what we have heard from brother Hope, we have reason to thank God, and take courage. My heart's best wishes go with you, my brethren, in this noble work!

To F. M. Winder, Washington T'y. — I see in the BRETHREN AT WORK some pieces from your country, and as I have some notion of emigrating to the same, you will oblige by giving your address, climate and health of the territory, and what part you live in. My address is North Bend, Dodge Co., Neb., and you will oblige your weak brother in Christ.

LOUIS C. MAYS.

July 23.

From F. H. Horton. — I have read with pleasure your tract entitled "Sabbatism," and think I may glorify God a little by the use of some of them. Adventism, I fear, is doing much mischief in this part of the Master's vineyard. — *Pacheco, Cal., July* 24, 1877.

From S. H. Swigart. — Enclosed find twenty cents for which please send me Bro. Stein's "Why I left the Baptist church." I received your bundle of papers, and take pleasure in distributing them, wherever I think they will do the most good. Will solicit subscribers wherever I can. The P. C. made a mistake in saying there were ten of us here. There are only two, myself and companion. The tracts you spoke of sending, will be gladly received. — *Appleton, Wis., July* 28, 1877.

From E. Troxel. — I expect to send you some more encouraging church news soon. Prospects bid fair for quite an ingathering of souls. All that is wanted, is the proper effort to be made. Until then, farewell! — *Vinton, Iowa, July* 29.

From Mary A. Bupert. — I am much pleased with the weekly visits of your paper, its contents are always instructive and cheering, and when carefully perused, afford good and wholesome diet for the human mind. I am much pleased with its free and independent tone, and that its editors and contributors are not afraid to maintain their integrity, as to publishing and sending out just such a paper, as they promised in the first number. A paper that attempts to please everybody, would in the end please nobody, and from what I know of your paper, I perceive you are determined to adhere to what you know is right. This is the proper basis upon which to stand; keep on it, and abundant success will follow you. As far as I know, your paper is giving general satisfaction in this locality, and also others that I have visited, and I think it is certainly worthy of a large and liberal patronage, and I shall by another year make a greater effort to have its circulation increased.

ANNOUNCEMENTS.

Notices of Love-feasts, District Meetings, etc., should be brief, and written on paper separate from other business

LOVE-FEASTS.

The Sugar Creek church, Sangamon Co., Ill., will hold their Love-feast, God willing, on the 23rd and 24th of Sept. 1877 An invitation is extended to all. JOHN BRECHLY.

The brethren at Milledgeville, Ill., will hold their Love-feast the 20th and 21 of September.

Communion meeting in the Fairview congregation, two and a half miles south of Unionville, Appanoose Co., Iowa., September 21 at 4 P. M., meetings to continue over Sunday. The usual invitation extended.

JOSEPH ZOOK

Communion meeting in Hamilton congregation, Caldwell Co., Mo., commencing Saturday, September 15, at 2 o'clock P. M., and to continue over Sabbath at the house of Bro. John Stubbs, five miles south of Hamilton. A general invitation is extended.

GEORGE WITWER.

The brethren in the Solomon Valley arm of the church intend holding two Love-feasts; one to be held with the brethren near Bunker Hill, Russel Co., Kansas, the 15 and 16 of September, the other to be held near Bethany, Osborne Co., the 22 and 23 of September.

In the Burr Oak arm of the church also two Love-feasts. First at Bro. Wagoner's, Webster Co., Neb., the 29 and 30 of September, the other with the brethren near Ionia, Jewell Co., Kansas, the 6 and 7 of October.

The usual invitation is extended, especially to the ministering brethren.

HENRY P. BRINKWORTH.

We expect to hold a Love-feast on the 13 and 14 of October, if the Lord will, at the house of Bro. Abraham Baer, 9 miles north of Abilene, Kansas. All the brethren are cordially invited to attend.

B. HORNER.

(*Primitive Christian, please copy.*)

There will be a Love-feast near Florid, Putnam, Co., Ill., the last Saturday and Sunday of September 1877.

LEMUEL HILLERY.

W. U. R. R. Time Table.

Day passenger train going east leaves Lanark at 12:25 P. M., and arrives in Racine at 6 35 P. M.

Day passenger train going west leaves Lanark at 2.10 P. M., and arrives at Rock Island at 5-55 P. M.

Night passenger trains, going east and west, meet and leave Lanark at 2-21 A. M., arriving in Racine at 9:00 A. M., and at Rock Island at 6:00 A. M

Freight and Accommodation Trains will run west at 12:40 A. M., and 10 30 A. M., and east at 4:50 P. M., and 11.35 P. M.

Tickets are sold for above trains only.

G. A. SMITH, Agent.

THE BRETHREN AT WORK.

"Behold I bring you good Tidings of great Joy, which shall be unto all People."—Luke 2: 10.

Vol. II. Lanark, Ill., August 20, 1877. No. 34.

The Brethren at Work.

EDITED AND PUBLISHED WEEKLY,
BY
J. H. MOORE,
J. T. MEYERS, M. M. ESHELMAN.

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"The Brethren at Work," will be sent post-paid, to any address in the United States or Canada, for $1.65 per annum. Those sending eight names and $10.80, will receive an extra copy free of charge. For all over this number the agent will be allowed 15 cents for each additional name, which amount can be deducted from the money, before sending it to us.

Money Orders, Drafts, and Registered Letters may be sent at our risk. They should be made payable to J. H. Moore.

Subscriptions, communications, etc., should be addressed: J. H. MOORE,
Lanark, Carroll Co., Ill.

LANARK, ILL., AUGUST 20, 1877.

It is pleasant, along the pathway of life, to meet congenial friends, who stand as guide-posts in the great drama of life.

We have on hand a new supply of Brethren's Envelopes and will now fill all orders. Price per pack, 15 cents, or 40 cents per hundred. Do good by using them.

The Certificates of Membership in book-form seem to be giving pretty good satisfaction. Every congregation ought to have one. See further notice of them on fourth page.

We are informed, by a private letter from brother J. J. Lichty of Kan., that he was taken sick soon after arriving at home, and was quite ill for three weeks. He is now able to be on duty.

Brother Daniel Hayadre, of Newtonia, Mo., has moved to Altoid, Douglas Co., Kan. He is still working for our paper. May the blessing of the Lord attend him in his new field of labor.

Under the head of correspondence Bro. Noah [illegible] inquires for Susan [illegible]'s work in answer to the question "If a man die, shall he live again?" Likely some of our readers can inform us where the book can be had.

Before the brethren start to Denmark, they are to hold a Love-feast in the congregations where they hold their membership. The time of the one in Waddam's Grove is not yet appointed; notice of it will be given in due time.

Brother Joshua Shultz, of Maquoketa Church, Iowa, called at our office last week. His heart is in the missionary work and before leaving the office laid down an X, donated by his congregation to the Danish mission fund. Hope many others will do likewise.

It is hoped that all those who desire to see the Danish Mission succeed will send in their contributions at once, as the brethren desire to start on their trip as soon as possible. They are making preparations to go just as soon as sufficient means are in the treasury. About two thousand dollars will be needed, and this amount can be raised inside of a few weeks if all the churches are prompt in putting the work through. The elders of Northern Illinois were especially urged to lay the matter before their congregations as soon as possible, and it is hoped that none of them will fail to attend to this duty at once. All contributions should be addressed C. P. Rowland, Lanark, Carroll Co., Ill.

Brother C. Long, and companion, who were on a trip East, have returned to their home near Adel, Iowa. Being on the road during the strike they were exposed to considerable danger and saw some gloomy times. He further says: "you may consider me a subscriber to your paper."

The famine in India is becoming alarming. Over 500,000 persons have died already, and there are now 1,500,000 depending on public charity for support. It is supposed that the famines will rage with increased intensity at least six months longer.

Under the head of Correspondence last week our compositor made a mistake and set up L. D. Yoder instead of E. L. Yoder as it ought to have been. As we were pushing our work through very rapidly, in order to attend the District meeting, we did not read the revise very carefully, hence the mistake was not discovered till too late for correction. Hope Bro. Yoder will pardon this error.

Fearful depredations are being committed in Bulgaria. Men women and children, are being slaughtered by the thousands, cities burned and the country rendered desolate. This is the result of war even at the best, only more severe than has characterized some other wars of modern times. The true followers of Christ should long for the time when wars will be known no more.

The time has come that people should not be treated to a mere loose kind of rhetoric, just to tickle the ear, and gain the fancies. It is sound logical talking that we stand so much in need of—talking that is filled with logic and facts. The orator wants to select his words with care and frame his propositions skillfully. He should be able to defend every assertion that he puts forth, and should never tell a thing till he knows it to be true.

The quietness for which our city is so much noted, was seriously disturbed on the morning of the 11th inst. Our night watchman, Mr. W. W. Peart, while arresting an unruly tramp was shot and severely wounded. The affair took place between twelve and one o'clock in the morning; the fire-bell was rung to circulate the alarm, thus causing considerable excitement. The tramp made his escape, but being closely pursued was captured on Sunday morning and lodged in jail. Mr. Peart is doing well and it is thought he will recover.

TRINE IMMERSION.

BRO. MOORE: I had a little controversy yesterday with a Baptist minister, and he said that trine immersion was introduced by Arius. He cited Buck's Work as proof. How is it? Is it true? Not having Buck's Theological Dictionary, I cannot tell, hence thought I would write you. Please answer through the Brethren at Work.

W. F. H. Bauman.

Answer. Having examined Buck's Theological Dictionary we find nothing under the heading of either, Arian, Baptism or Trinity, showing that trine immersion was introduced by Arius, nor is it likely that an author of Buck's learning and reputation would make such an erroneous statement. Historians of extensive reading are a little cautious what they write, especially on subjects of that kind. If Buck ever had made such an assertion, it would not have been believed by the learned, from the fact Arius did not flourish till the year A. D. 315, while on the other hand we have Monulus standing up in a Council at Carthage, more than fifty years before that time, and saying that trine immersion had always been with them. More than fifty years before Arius was born we find Clement teaching trine immersion in the very city where the former lived, preached and propagated his doctrine. Then in addition to this, we find Tertullian teaching trine immersion more than one hundred years before Arius flourished.

However the Arians, those who sprung from Arius, also practiced trine immersion. Single immersion was not introduced till about thirty-nine years after the death of Arius, so that trine immersion was the only method of baptizing in use during the first three centuries of the Christian era, and this method was used by Arius as the common or general practice, and so handed down and practiced by not only his followers, but his enemies also. More than likely the minister who made the assertion was not as well read as he might be, and perhaps had not given the antiquity of trine immersion much thought. Tertullian's testimony alone, showing that the three-fold immersion was practiced in his day, more than one hundred years before Arius' time, is sufficient to prove the statement utterly false and groundless.

There are some men in the country who attempt to deceive the innocent by just such assertions, and in some instances they have been successful, but if called upon for the proof they would find themselves nailed to the wall at once. Some years ago a man down in Virginia, if my memory serves me correctly, published a little book against the Brethren, and in that book made the glaring assertion that the trine immersion of the Greeks was introduced by Basil, when it is a well known fact that Basil did not flourish till the latter part of the fourth century. Our Brethren need not be alarmed at men who make such blunders; they won't do much harm, especially if met and vigorously withstood.

FOWLER ON DRESS.

WE are not in the habit of selecting articles for our paper, especially when we have so much original on hand, but when we read Fowler's essay on dress, which may be found on another page, we concluded that it was too good to let pass unnoticed. Had the American people a few more such writers, men who are not afraid to speak out on such subjects, our country would certainly be much better off. The evil arising from improper dressing, and keeping up the ever changing fashions of the age are truly alarming and at once calls for the loudest objections. A continuation of the present extravagant and unhealthy custom of dressing ere long will prove the ruination of the American people. Upon the cruel shrine of fashion is sacrificed health, wealth and honor, and into the final ranks the professing Christians are rapidly stepping and being hurled down to ruination as fast as the wheels of time can move them on.

It is evident that the people of our nation are growing constantly weaker, but on the subject of health and reform by no means wiser. The laws of health and economy are being disregarded on every hand, but the inevitable consequences are sure to follow, for no one can persist in trampling God's laws under foot without paying dearly for the mistaken step. Even the churches are becoming the exhibitions of this crime; and women, who are ruining their health by improper dressing, are permitted to sit year after year listening to the eloquence and learning of ministers, who never once raise a warning voice against the appalling sin. In our large cities, and smaller ones too, the streets are at times lined with ladies, of good standing and education, who are ruining their health by serving the goddess of fashion.

In some cities may be seen large crowds of ladies, rigged in the height of fashion, marching from place to place closing up saloons. It is simply one evil opposing another. Reform should begin at home. Women want to learn to dress plainly, and exercise becoming economy and then they will be prepared to reform men who are being carried away by the intoxicating cup. Were the ever changing fashions of the age shoved to the back grounds, people could live much easier, enjoy life much better saying nothing about economy and good health, resulting from such a wise course. And what is still more alarming is that people of extensive learning and high mental culture are in the front of this crime and folly. We recommend a careful reading of Mr. Fowler's essay.

THE SPECIAL DISTRICT MEETING.

THROUGH the kindness of C. P. Rowland—treasurer of the Danish Mission Fund—we, Bro. E. and self, were favored with a seat in his carriage, and immediately after dinner, Saturday, August 11, started to Waddam's Grove—where the special District Meeting was appointed for August 13—some twenty-five miles north of Lanark. The effects of the dry weather were plainly visible all along the route. The corn was, in places, suffering considerably, and a few fields were past recovery.

We reached brother Allen Boyer's, one of the ministers of the Waddam's Grove congregation, in the evening. Several others were there also. Attended services at the meeting-house in the evening, and addressed an attentive congregation, on the watchfulness that the laity should exercise over and towards her ministers. Preaching next day at ten in both the German and English languages, by brethren Martin Meyer and Edmond Forney. The congregation was quite large. At three in the afternoon we again addressed the congregation on the "Mission of the Holy Spirit." There was also meeting at Chelsea at 7 30 in the evening. Bro. Forney preached.

During the night some rain fell, laying the dust, cooling off the air and refreshing up things generally. At an early hour on

MONDAY MORNING

the congregation began to assemble, and it was soon apparent that the different congregations were going to be pretty well represented, and an interesting feeling seemed to prevail generally. The meeting was opened according to the order of the Brethren, and after prayer the first part of Acts thirteenth was read in both English and German. By ballot the following officers were chosen: David E. Price, moderator; J. J. Emmert and M. M. Eshelman, clerks. It was then stated that the

OBJECT OF THE MEETING

was to take into consideration the propriety of sending brethren to Denmark to aid Bro. Hope and organize a church in that country. It having been previously decided at former District Meetings, that the brethren should go as soon as a proper opening for organizing a church presented itself, this meeting was convened at Waddam's Grove, where brethren Eby and Wetzel live, by request of that congregation. Bro. Eshelman then reported the success and present condition of the mission, and also read a letter from Bro. Hope urging the meeting to send the brethren over at once, that their wants might be attended to. It was maintained that there was a sufficient number (there being ten in all) to organize, and besides this, Bro. Hope wants the brethren to come and see for themselves and report to the churches in America, that the general brotherhood may know for a certainty just what their condition is. They are also anxious to practice the ordinances as laid down in the Scriptures, and hence the propriety of an organization.

THE DELEGATES

were then called upon to report relative to having instructions from the congregations sending them. All the congregations, excepting one, was represented, and a general unanimity seemed to prevail regarding the instructions they had received. They were first called upon to state whether they had instructions, and later in the day they told what the instructions were.

Then the meeting took into consideration a paper signed by a number of members in this congregation, protesting against that part of the former special District Meeting which takes away two of their main ministers. They were willing to spare one but not two. Not being able to dispose of this paper satisfactorily it was, by common consent, deferred till the afternoon session. The propriety of sending Bro. Hope ministerial aid soon was taken up and discussed. Pending the discussion, the meeting adjourned for dinner. The first business that came before the

AFTERNOON

session was the following resolution, which was adopted:

Resolved. That we send Bro. Hope ministerial aid as soon as possible. The protest of the Waddam's Grove church was next taken up and called forth the following:

Resolved: That the protest of the Waddam's Grove church be accepted, and that the delegates proceed to vote which of the two shall go. An investigation of this sprung the question as to whether both of the brethren visiting Denmark should be ordained elders (brother Wetzel not being ordained). At this stage of the proceedings Bro. Wetzel respectfully asked to be relieved of the duty of going to Denmark. It being decided that both of the brethren should be ordained elders he was relieved, thus giving no further occasion for considering the protest, which by common consent was dismissed. It was next decided to send

TWO ORDAINED ELDERS

authorized to organize a church in full, if thought prudent. This decision together with the withdrawal of Bro. Wetzel necessitated the selection of a brother to accompany Bro. Eby. The delegates and elders therefore proceeded to choose a brother for that purpose; the lot fell on Bro. Daniel Fry.

These brethren are to start on their mission as soon as possible, and on arriving in Denmark will use their judgment as to the best course to be pursued in organizing a church there. A committee of three brethren was then chosen to prepare an address to the general brotherhood. In due time the committee returned with the following

ADDRESS

which was unanimously adopted:

To the brethren and sisters greeting: —Having, after mature deliberation, decided to send brethren ENOCH EBY and DANIEL FRY to Denmark to attend to such duties as may devolve upon them there, we do hereby earnestly appeal to all lovers of this movement, to aid in the good work, by sending in their contributions at once, that the brethren may start on their journey as soon as possible before too late in the season. It is also earnestly desired that each house-keeper lay this matter before his congregation and solicit them to liberally contribute to this noble work.

As the sisters (their wives) will accompany them, about two thousand dollars will be needed to defray expenses there and return. Brethren the movement is an important one and should be immediately carried into effect. It is important that the members in Denmark be organized into a church at once, then they will be prepared to obey all the ordinances in the house of the Lord, and make farther progress in adding to the church such as may be saved. We therefore solicit the aid of the general brotherhood, believing the work entitled to the general support of all those who desire to see the standard of primitive Christianity planted in Denmark. Signed by the committee.

After attending to some other business pertaining to the home missions, the meeting closed with devotional exercises, all feeling that an important step had been taken, and each seemed resolved to do his best to make the mission a success.

A WITNESS FOR JESUS.

BY D. B. MENTZER.

HEBREWS 13 · 13.

THE WORLD'S WITNESSES.

TWO Kingdoms are set forth prominently in the teachings of our dear Savior—the Kingdom of the world and the Kingdom of Christ. These never were one, and never shall be. They are not only distinct and separate, but there is essentially a warfare kept up between them. The Savior taught that the "world will love its own," and surely Christ loves His own elect, and that with an everlasting love. He laid down His life for His own, and in this is the proof of His love. But how different is the love of the world! While Christ dies for His followers, they live. But while the world lives to gratify and please its devotees, they die. Death is separation. The sinner is separated from God, and hence, dead in trespasses. The saint, the true Christian, is separated from the world, not nominally, but by faith and practice, and therefore dead to the world and alive unto God. But the world owns every sinner, even those who have crept unawares into the church of Christ. The world's witness will bear evidence for the world, and it were a very strange thing to be otherwise. "Where your heart is there will your treasure be," said the Great Teacher. The men of the world are more faithful to their profession than legions of those that name the Name of Christ. The world is full of witnesses for one thing or another. No labor is too severe, no expense too great, and no sacrifice too much, for the sake of worldly interests and fleshly minds. In every circle of society, in every mart of business, and in every department of popular education, we find zealous, willing witnesses for the world, and very few for "Jesus and Him crucified." But show us

A WITNESS FOR JESUS,

and we will show you one who is "unspotted from the world." The world will hate him, and lie about him, and try to break him down, but "like a tree planted by the rivers of water, he bringeth forth his fruit in his season, and his leaf shall not wither, and whatsoever he doeth shall prosper" Ps. 1:3. The promises of God are all in his favor, and if God is for him, no one can be against him. He will come out from the world and be separate, and on this condition only has God pledged to receive him. In the passage from which we draw the substance of this communication, the apostle teaches the converted that Jesus bore His cross, and went forth and suffered outside the gates of Jerusalem. So the Christian takes up the cross of self-denial to glorify Christ, and honor the church. In this he becomes a witness for Jesus, and leaves the camp of sin and the world's religion, not for the reason that he wants to be singular, but because *Jesus did so.* Jesus "suffered without the gate; let us go forth therefore, unto Him without the camp, bearing His reproach, for here have we no continuing city, but seek one to come." The disciple must follow his Master. Jesus was "not of the world," and His testimony and life were a constant protest against conformity with the world. Never was such overflowing love for man as we find in Jesus, but still, let us remember He was "separate from sinners." In this manner must we go forth unto Him. We must take our position "without (outside) the camp" as witnesses for Christ, and defenders of the Truth. Our minds must be made up to tread the strait and narrow path although it be rough, rugged, and thorny. The few travelers on the "highway of holiness" are

NOT POPULAR.

Jesus was not popular. We read in the apostolic writings that "He made Himself of no reputation." Dont forget that ye aspiring Christians. He went about doing good, (not evil, not mischief, not sowing discord among His brethren). And we are to follow Him. He was entirely guided in all He did by what the Father taught Him. They were one, but yet He did the Father's will. No one will find fault with what Jesus taught and did, but in these "perilous times" when the church of His own organizing, contends for His teachings and strives to follow His holy examples, many of His professed disciples rise up and deny, by word or by action, that some things are not necessary. "O foolish Galatian brother and sister, who has bewitched you that *you* should not *obey* the truth?" Shall I answer, *It is unpopular!* Yea, truly, the way to heaven is not popular, and unless we realize this in our religious experience, our religion had better be thrown away, and "one teach you again which be the *first principles* of the oracles of God." Read Heb. 5. 12–14. We must not only be satisfied that the old way is unpopular, but we must be willing *from* the heart to walk therein, and glorify God in our bodies and in our spirits. So the Word teaches. Brother, do you want to be a brother of Jesus and a joint heir with Him to the Kingdom of God? Then let your profession of religion show that you mean *that.* My dear sister, do you want to be a sister of Jesus, the Prince of Peace and King of kings? Then live out what that requires. Better be admonished and warned *now* than to be turned away from Heaven's shining gates. O brother and sister in Christ, let us be witnesses for Jesus. The cross separates us from the world, but it unites to Christ. Praise God!

SHORT ARTICLES.

BY CYRUS BUCHER.

TO make your paper interesting contributors should all lend a helping hand; and when a subject is to be treated, do it as briefly as possible. Long articles are seldom read in this busy age, especially if they are of a religious character; the paper is taken up, with a rapid glance at the head lines, and the short articles, and then laid aside for leisure moments, which too frequently do not come, and then the better part of the reading is lost. Let us all aim at brevity, not try to embellish the paper with long words and articles, write so that a "little child, yea a fool" can understand it. The object of the paper is to do good, and in accomplishing this it must be made attractive; and in order to do this the tastes of the different classes of readers must be taken into consideration, and as far as right is justified try and please them when this can be done. Many a crumb will fall for the hungry, and frequently for the full who will halt and consider, as did the sinner at a baptism. The preacher could not awaken him to a sense of his duty; when he passed him in going to the water, he asked him "Do you want to go to heaven?" He answered "yes." "Then" said he, "you must take another course." Thus few words had the desired effect. He afterwards had the pleasure of baptizing him. Where long discourses failed a few words did the work.

A BEAUTIFUL SIMILE.

BY MATTIE A. LEAR.

"I will be as the dew unto Israel"—Hosea 14. 5

THE above quotation was originally spoken to comfort the son of Jacob, but as we, the church of Christ are the true or spiritual Israel, it will apply to us equally as well. When plants are withered or parched by the heat of the sun during the day, after the sun has set and the curtain of night is drawn over the earth, the silent dew is almost imperceptibly distilled o'er the face of nature. In the morning how great the change, all nature is revived, the drooping plants lift up their heads, and all vegetation seems to smile and rejoice as the sparkling dew like myriads of diamonds decorate hill, and dale. So with the Christian, in our intercourse with the world, during our seasons of scathing temptation, we sometimes feel parched and withered, then drooping and faint we flee to the mercy-seat, there we unbosom our hearts to Jesus, we tell Him all our woes, we lay all our burdens at His dear feet, and oh! how like the silent dew is the grace which He distills upon our souls, how we are refreshed and invigorated, again we go forth to our labors, to confront our trials, temptations strong in the strength of Emmanuel. Here is the secret of a Christian's strength, of a Christian's success. The dew of heaven that descends upon him from above keeps him green and fresh. Toiling sister, brother, when thou feelest thy strength failing, when thou art scorched and withered by temptations and worldly care flee, oh flee to Jesus, seek for shelter beneath the cloud of His grace, let thy soul be thoroughly saturated with the dews of His love.

THE STIMULUS OF THE DIVINE PROMISE.

BY C. H. BALSBAUGH.

To Brother Lemuel Hillery and Family.

YOUR precious letter of the 5th of July was duly received. It is a genuine Gospel letter. It reads like a Postscript of Emmanuel to His New Testament Love-letter. I am grateful for the many kind things you say about me, not because I merit them, but because it quickens me with new energy to attain to the high standard exhibited by Incarnate Deity. My Ideal is higher than I am, but not higher than my aims and efforts. "*Not as though I had already attained, either were already perfect: but I follow after, if I* MAY APPREHEND *that* FOR WHICH *also I am apprehended of Christ Jesus*" Philip. 3: 12. To know ourselves better than we know Jesus, is to be "of all men most miserable." To know ourselves *in* Jesus, is to be filled with God's own joy, and rest in His own peace. John 14: 27, and 16: 24, and 17: 13. May you be "*filled with all the fullness of God,*" so that you may be an *able* "*minister of the New Testament,*" and "*preach in demonstration of the Spirit and of power.*" 2 Cor. 3: 6. and 1 Cor. 2: 4. God was never guilty of a breach of promise. Blood on the door-posts and lintels means emancipation Ex. 12: 13. The scarlet thread in the window means deliverance Josh. 2: 18. To lap water with the tongue like a dog means victory Judges. 7: 5, 6, 7. A blue fringe on the borders of the garments means security and life Num. 15: 38, 39. Baptism, Feetwashing, Lord's Supper, the Holy Kiss, mean salvation. Obedience means Heaven. Disobedience means Hell. For God to repeal or invalidate one jot or tittle of His Word, would be like falling on His own Sword Eph. 6: 17. The hope of salvation without compliance with the Divine requisitions, rests on a principle which makes God a suicide, and the Universe an absolute blank. For when the Fountain-head is dried up, the oceans and rivers and rills must. The "*go,*" *the* "*teach,*" and the "*observe*" of the Redeemer's last charge, if faithfully attended to, will draw down upon us all the unimagined power, peace, and glory of His farewell promise: "*Lo I am with you alway even unto the end of the world.*" Let this assurance be legs and wings, and arms and hands for all the work to which you are anointed, and bring your head in holy repose on the bosom of Jesus, and your heart within His heart. Such an ambassador, so resting on the Divine promises, and so embodying the Divine statutes, can no more fail than Jesus can be defeated. We are roomy enough to hold God and if we are hid with Christ in the Omnipotent, and He is hid in us, "*the gates of Hell shall not prevail against us.*"

You have many warm friends in the East, who daily offer incense for you and your work. Only be faithful. "Shun not to declare the whole counsel of God." "Speak the truth in love"—the bitter truth that wounds as well as heals. Study the methods of Christ in charming souls into the embrace of Eternal love, and let the awful weight of invisible realities press the most overpowering utterance of love and wrath out of your soul. Strip sin of all its fascinating delusions, and hold it in the hellish nudity before the gaze of your assemblies, let them know what God thinks of it, and how gloriously He will forgive it if forsaken. Let the very tones of your voice be musical with the love of Jesus. And when you roll the anathemas of almighty God over an adulterous and sinful generation, do it with the tears and lamentations of the Godman. Luke 13 34, and 19: 34. To melt sinners we must be melted ourselves When we are melted of God He will melt others through us. Be much in prayer. Hearken to the faintest whisper of the Spirit in every call to self-crucifixion. Never let the flesh triumph over the Divine life. You have a mighty devil to cope with, mighty evils to grapple with, a mighty self to throttle, but fidelity to the *All*-mighty will "*make you mighty through God to the pulling down of strongholds*" Pull, pull, and keep pulling, with Jesus and for Jesus, till the Hell-built, adamant-walled Jerico of sin is a mass of ruins

Although your dear wife is incapacitated to accompany you in person, she can send volumes of incense into the Great High Priest's Censer, and fill God's bottle with her tears, and unlock the Treasury of Grace with her pleadings, and thus be an efficient co-laborer even in her far-off closet. At the Throne of Grace you are still together, and hand in hand, heart in heart, with tears and supplications, and "groanings that cannot be uttered," you can work your way into the heart of God, and into the hearts of sinners, "turn many unto righteousness." Look forward to the great coronation day when LEMUEL and MARY HILLERY shall stand before the flaming crystal Throne, the blood-washed souls of their cross-bearing ministry around them, the glorious hire of their blissful Eternity. 1 Thess. 2 · 19, 20. Immortal treasures will be required at your hand, for undone immortalities are committed to your trust Through your words, through your acts, through your very looks, are to proceed the influences of the cross, so that in forgetfulness of your subordinate mediatorship, you may easily misrepresent Jesus, switch deathless souls Hellward, and carry the blood of condemnation to the Tribunal of Judgment. "Look unto Jesus," and be a fresh incarnation of His purity, power, and beauty.

DANISH MISSION FUND.

Daniel Neher	$4.35
Macoupin Creek Church	5.60
Maple Grove Church, Ashland Co., Ohio	10.00
Crawford Church, Ohio	5.00
Wyandot Church, Ohio	5.00
M. A. Brillhart	.50
Hatfield church, Pa	24.00
Maquoketa Church, Ia	10.00
Previously reported	63.00
Total,	$127.45

C. P. ROWLAND, Treasurer.

Lanark, Ill., August 11, 1877.

MARY HAS GONE HOME.

NOW the family chain is broken,
One link from that happy band,
She, we dearly loved, has left us,
Left us for a happier land.

Like the rose, her beauty faded,
Short her pilgrimage below;
Sickness has prevailed upon her;
Jesus called her, she must go.

Vain were all their kind endeavors,
To restore her health again;
Friends, physicians, none could help her.
Why were all their labors vain?

Her earthly years were few in number,
O how soon they passed away!
With her brother and her sisters,
She could not prolong her stay.

Death so soon has overtaken her,
She bid you all her last farewell;
O, the bitter pangs of parting!
No pen can trace, no tongue can tell!

They have borne her to the church-yard,
There her lovely form is laid;
There, among the fading relics,
There her friends may find her grave.

There I heard the birds a-singing,—
'Twas to me a sacred spot;
Will they cheer her lonely hour?
No; she sleeps, she heeds them not

Weep not father, weep not mother,
Trust in God to meet again,
Yes, dear Mary's crossed the river,
Free from sorrow, sickness, pain.

Brothers, sisters, try to meet her,
In a better world than this;
This is no abiding city,
There is a land of perfect bliss.

Run your race with faith and patience,
While your lamp holds out to burn,
When the message comes to call you,
Then you'll rest with Mary at home.

Selected by IDA P. MARTIN

Lanark, Ill.

A FEW THOUGHTS.

BY S. GILBERT.

IN John 15: 20, we find the following language: "Remember the words that I said unto you, the servant is not greater than his Lord." This language of Jesus is suggestive of many beneficial thoughts for the Christian and all those that want to become such. The Savior told His disciples that it was enough for the disciple to be as his Master and the servant as his Lord. One of the soul-cheering thoughts the servant of Christ has, is, that he will attain to the position of his Master, but when we take a glimpse, we can see that the position is so immensely high, that it should raise the spirit of man high off the weak and beggarly elements of the world and say "not my will, but Thine be done."

There are so many ways that men want to get above their Master, that the man or woman that wants to become a servant of God, must be very careful not to underestimate Jesus and step above Him, on some (claimed to be) through-fare road, but should look at the perfect Law, and there will be no good reason for man to get on a mistaken road.

O dear reader, let us look at the great Master's way of giving His Way, (for He says, He is the way, and no man cometh to the Father but by Him) look at the first step; believe (for he that cometh to God must believe that He is, and that He is a rewarder of those that diligently seek Him). See, what faith He manifested in God: "Wist ye not that I must be about my Father's business?" And, O, with what great confidence does He pray to His Father, a perfect pattern of faith, as He said: "My Father worketh hitherto and I work."

When it comes to the second step, repentance, we have a glorious guide how He hated all that was in opposition to God. What a pattern of submission: "Not my will, but thine be done."

In the holy Volume it is written: "I come to do Thy Will, O God." Let the man or woman come with the will and zeal to follow Christ, hate sin as Christ did, willing to do the Father's Will as He was, that person is ready for the next step, baptism. This is another beautiful pattern, and Christ gave us the example when He demanded baptism of His servant John, but was forbidden. "I have need to be baptized of thee, and comest thou to me?" But Jesus answers: "Thus it becometh us to fulfill all righteousness." If I am not baptized my ambassadors cannot say that in My life, in My Word is revealed the righteousness of God from faith to faith, unless I give them a perfect pattern. And he suffered Him and they went down into the river, and John baptized Him, and they came up out of the river.

The next example is the great fortitude with which He withstood the tempter. "Get thee behind me, Satan," should be the motto of every person that has taken the first three steps. Let us follow our Master in this.

The next command is: "Let your light so shine, that men can see your works and thereby glorify your Father which is in heaven." Let us, in this, keep Jesus right before us, He is the Way; walk as He walked, walk in the light as He was in the light, and the blood of Jesus Christ will cleanse us from all sin.

My article will get too lengthy to notice all the commands. Do unto others as you want them to do to you.— Love your enemies, pray for them that persecute you. Render to no man evil for evil; pray for all men. Love the brotherhood, pray to thy Father in secret, don't do your alms to be seen of men.

In these and all other duties we have Jesus for a glorious pattern, even to the last night, before He said: "It is finished," He gave us a pattern in Feet-washing, Supper and Communion. Now will we poor, dying mortals get above our Lord by not having Him to rule over us? Let the words of Jesus be put in full view, for He asks: "Why call ye me Lord and Master, and do not the things I say." "Not all that say, Lord, Lord, but he that doeth the Will of my Father which is in heaven."

WHAT IS DEATH?

BY C. T. BOND.

SURELY it is not unbecoming in us to ask what lies beyond the hidden mystery of death, when every day brings us nearer and nearer that dreaded monster. What will be our condition when we have passed from time into eternity! We have every-day proof that man was born to die

Many, very many who started on the journey of life with us, have passed away, and we are constantly being warned of our own departure by weariness, pain and suffering, and should not all of these teach us, not to fix our hopes upon earthly treasures that may, at any time be snatched from our grasp by the relentless hand of death. When the call comes, we must leave all and go. — Although the summons come upon us unexpectedly, yet we must leave all and go.

It should be borne in mind that we are strangers and sojourners in this lowly vale of tears, and every day brings us nearer our eternal home. Should not these thoughts create within us a longing and a preparation for that great event which of all others is most certain to come? Should we not arouse ourselves to search and find what preparation is necessary if we were expecting to make a visit or take a journey? Would we not equip and prepare ourselves according to the importance of the occasion? Then, why not prepare to pass from this world to the next? — There is nothing that requires such strict attention as holding ourselves ready for death. Life is but a vapor and soon passes away.

Our life was not given to be spent in useless care, or selfishly hoarding up that which must so soon pass into other hands. This is why we are so often warned, that we too must soon die. But what is death to the righteous? It may bring a shade upon the brow to think seriously of God and eternity, but there is joy in the solemnity, a feeling that they will soon have rest, a joyful hope of soon seeing their Father's face and dwelling in the house with many mansions.

What is death to the true, fervent Christian who takes the Word of God as the man of his counsel, who lives a pure and holy life; who makes it the whole aim of his life, to do his Master's Will; whose faith is so strongly fixed upon his Creator, that he fears no evil, who constantly feels an indwelling spirit, directing and guiding him into all truth: on such, death has lost his power. There is a serenity in every impulse, a charm and beauty in the face of nature, every flower, tree, herb, plant, fills him with thoughts of the divine Creator. He knows they are the works of his Father's hand; he knows he placed them here to charm and while away the tedious hours of his pilgrimage; he loves and sympathizes with the whole human race, and is ever ready to soothe their sorrows, lift up the downfallen, forgive the erring, and if possible by kind and loving words draw them back to the path of virtue. The true child of God is never worried with worldly affairs, having food and raiment, he is therewith content. He carries a treasure within the heart, that the world can not buy—a pure and contrite spirit amid all the troubles and conflicts of life; it giveth a peace that passeth all understanding. Under the deepest sorrow there is an inward joy, a feeling that God is directing all for good.

O ye doubting souls who are alarmed and troubled at the thought of death, seek the Lord while He may be found, prepare for that dreadful hour; consider the dreadful precipice on which you are standing, behold the yawning gulf beneath. What is death compared with eternity, never ending ages upon ages?

What are the pleasures of this life? Flee from them, they are dangerous. — Come to Jesus; he invites you to come; promises you eternal life beyond the grave, the divine Comforter to soothe and guide you through this life, and finally says, He will be with you in the last trying hour of death and conduct you safely home.

There is a craving for enjoyment and happiness in every heart. Some pass through a long life laboring that they may become happy, and when old age and death comes, they feel that life has been a failure. This is for no other reason than their building on the wrong foundation. They have built upon the sand and the whole structure is swept away by the relentless hand of death.— Come to Christ, build upon Him, He will give you true happiness, He will fill you with love divine; if you are despondent, He will give you hope. If afflicted, He will comfort you, He will remove all distrust and fear, and own you as His child if you will accept the offered overtures of mercy and love. Can you not forsake the few, fleeting pleasures of earth for joys divine, and be a child of your Father, who has so much to give and gives so freely to all, to the just and to the unjust? I know you must say: Happy are the children of such a Father. Do you not want to enjoy the happiness as an heir with His beloved Son?

As the Holy Scriptures tell us we are to be heirs and joint heirs with Christ, why delay? Up, and be doing while it is called to-day. The longer the matter is deferred, the greater hold will the enemy of souls have upon you. Draw near to God, and He will draw near to you.

Perhaps you have wandered far away from your Father's house, and wasted the best part of your life, and now you feel that death must come and your distrustful heart fears to come. If you will come humble and be obedient to His commands, you need have no fears, He has promised to receive all that come to Him through Jesus Christ and His promises are sure and steadfast.

Make therefore, this preparation, and death will lose all its terrors and you will pass sweetly and quietly into the presence of God and the Lamb, into the Holy City, the New Jerusalem.

* * *

BOYS that have been properly reared are men, in point of usefulness, at sixteen; while those that have been brought up in idle habits are nuisances at twenty-one.

DRESS AND RELIGION.

THEY do not *reason*; they simply theorize; they give a therefore without a *wherefore;* they reason through colored glasses; diversity in their religious and other organs warp intellect and render their reasoning unreasonable.

My conscience constrains me here to censure what I wish I could let pass in silence. I refer to the gay, dressy religion of the age. If dress had no moral character, or was harmless in its effects, most gladly would I say nothing about it. But it is not so. It is most pernicious. Scarcely any thing is more so. To a few points illustrative of its evils allow me to advert:

1. To the amount of money uselessly spent for costly and extra material.

2. To the amount of extra sewing required thereby, and to the deleterious influence of so much sewing on the female constitution, and thereby on the race. I do feel that a vast number of our blooming daughters first lose their health and are rendered miserable for life by sitting and sewing so steadily. I call attention to this point. Ye who regard suicide or self-murder as sinful, open your eyes, I beseech you, to this lamentable subject. If our wearing apparel and household clothing were made plain, strong, and comfortable, and a uniform fashion prevailed in this and all other necessary furnishing for life, I venture to affirm that, at the lowest estimation, nine-tenths of the labor, sewing, and money spent worse than uselessly might be avoided, and men, women, and children be just as comfortable as now, and infinitely more happy than following these fashions can possibly render them.

3. Look, and weep, in view of the vast sacrifice of life and virtue caused by tight-lacing and other damaging habits of fashionable life. I will not enlarge. Nearly half of the deaths of women and children are caused by these accursed fashions, besides an amount of aggravation and misery which no tongue can tell, no finite mind conceive.

"And what has religion to do with this or this to do with religion?" says one: A story: in making a recent phrenological examination of a woman, it was told her that she had almost ruined both body and mind by tight-lacing and following the vanities of fashion. She answered that she scarcely ever did these things but one day in the week. — Reader, what day of the week do you suppose that one was? In what day of the week is committed more suicidal and infanticidal corseting than in all the other six, and that by hundreds to one? And yet ministers administer the sacrament to women by thousands while in the very act of committing both suicide and infanticide. I pity clergymen — an excellent class of men, taken by and large. They would fain do their duty, and speak out. But the daughter of the rich church member mentioned above, exercises her pious approbativeness by attending church richly dressed and tightly corseted, in order to be the ton, or gayest lady of the meeting. — Let the clergyman open his mouth, (unless he does it in a joke) against this life-destroying sin, if he dare, and he will get his walking papers pretty soon. Sometimes ministers defy consequences; but alas! what can they do? A living they must have, and they yield to stern necessity. They put on the shackles and bow their knees.

But, ye ministers of God and of truth, I submit whether it is right thus to let this crying sin pass unrebuked! Starve, if you must, but tell the truth, "whether they will hear, or whether they will forbear." Be no longer "dead dogs," who can not bark at this enemy of mankind who will be the cause of destroying many, both soul and body, in hell. Your silence gives consent. Band yourselves together, and you can rid the land, our world by God's grace of a far greater sin than intemperance is or ever was. If you do not know both its evils and their extent, it is high time for you to learn them. If you do know them, but dare not, or do not sound the alarm, abandon your calling, yield your posts to those who will not let a sin as glaring as this go unrebuked. Do your duty, imploring millions yet unborn; say, do your duty. But I have not yet lashed this lacing and these fashions on where they belong. They go along with, they are propagated by, religious meetings, particularly on the Sabbath. Where do those who wish to learn the fashions as soon as they come out, go? To church, of course. Nor need they go anywhere else. Neither the ball-room, nor the theatre, nor the social party, get the fashions as soon, or propagate them a hundredth part as effectually, as do our religious meetings on the Sabbath. I am plain to declare, what every mind of common intelligence will admit, that if I wished to amass a fortune by the popularity of some fashion, even though it might be pernicious or ungodly in its tendency, I would not attempt to introduce it into the ball-room or theater, but if I could introduce it among the ton or ladies and gentleman of some D. D's church in some populous city, my end would be attained, for then all the other dressingly-religious maids and matrons must also have it both in that church and all the churches of the land, save a few branches of the Dunkard Church; and if so many have it, surely those who do not profess relgion must also have it. Besides, who does not know that unless a woman dresses well at church she loses caste.

And I submit to any candid observer of the fact of the case, whether nine-tenths of those women who labor for wages do not spend nine-tenths of these scanty earnings for something called "decent;" that is, fashionable, with which to appear in church on the Sabbath? Nearly every new coat, new hat, new form of moustache, new bonnet new dress with camel-hump, new every thing, goes to church first — goes to church mainly. And sometimes the pitiful wages paid to our laboring women do not allow them to get as many decent things as fashion required, with which to go to meeting on Sunday; and not having father or brothers on whom to rely for "pin-money," much as they love virtue, much as they abhor moral pollution, bedeck their persons on the Sabbath with the wages of sin! If even religion so-called did not compel them to dress, they had retained their virtue; and I verily believe more than half the prostitution of the land, private as well as public, is chargeable to the Sabbath-dressing sanctioned aye, even demanded by the religion of the day. But not by the religion of Jesus Christ. He nowhere requires his followers to wear bustles or corsets (dresses that are every way notched, indented, scalloped, and pinched up in ridges, that they would need a couple of hands more than their Maker has furnished them with to lug their superfluity along with them), or fashionable attire. He dressed in swaddling clothing. He loves you none the better, ye painted, padded, bustled ribboned, and milliner-made lady and gentleman Christian, because you go up to the sanctuary attired in the latest fashions (to hear your dead preachers), with your gilt-edged prayer-book or Bible in hand, etc., in that nipping, swinging, artificial walk and affected manners, the natural language of self-esteem and approbativeness — indeed, such He does not love *at all* (as his children).

Ye can not serve two masters. If ye will dress fashionably, ye *cannot* be the disciples of the meek and lowly Jesus. — Methodists, and all fashionable churches, I have one word to say to you. Ye did run well. What hath hindered you? Ye once interdicted church-fellowship to the sons and daughters of fashion; but "ye have fallen from grace, have glided along down that swift current of fashion which is sweeping away *all* that is pure and lovely in the religion of the Bible— of the cross. Watchmen! to your posts! Sound the alarm! not with an uncertain sound, by indulging in fashion *yourselves* and candemnig it from the pulpit by the word of the Lord.

If any reader suspects that I have chained the fashions on to the car of popular religion a little more closely than truth will warrant, I defend, I ever advance my position by calling your attention to *Saturday afternoon and evening,* and bring shop-keepers, milliners, seamstresses, etc., as my witnesses. These things speak volumes. They tell a tale which popular religion should blush to hear.

It remains to add that thus the exalted heavenly emotions of veneration are not enhanced, but grievously retarded by this parasite of approbativeness. It is that propensity, religion, all along shown to be so injurious in its effects, and so unholy in its exercise.— True, it is not quite as low as the licentious worship of Venus the revelling worship of a Bacchus, or the murderous worship of a Mars, of the ancients because veneration now combines with organs a little higher in the head and less animal in charcter than with them. Still it is *animal* religion yet. It is not the religion of either enlightened intellect or high (heavenly) moral sentiment. It is in the teeth of the nature of man and of the requirements of phrenology (if phrenology is a true science, and allows the Bible to say how and by whom we are forgiven, and how we are to be saved, etc).

I might say more. I may rue my having said so much. Be it so. But it is true—only that "the half is not told." —*Fowler.*

CORRESPONDENCE.

FROM INDIANA.

Dear Brethren: —

HAVE you Susan Ellmaker's work in answer to the question: "If a man die, shall he live again?" If so please let me know, what it will cost. — We are all as a family in the enjoyment of good health, also all other dear brethren and sisters so far as we know. We have had a five days meeting since we wrote you. The meeting was conducted by brethren Geo. W. Cripe and Martin Neher, both earnest workers for the salvation of souls. Four were added to the little band of believers by faith, repentance, confession and baptism and are such we hope, as shall be saved. It was a time of rejoicing for me. I had the happy privilege of seeing my dear companion come out on the side of truth, and hearing her make the good confession, which often causes the angels to rejoice. I also had the privilege of enjoying the Love-feast and obeying the ordinances as delivered unto us by our blessed Lord and Master.

When we look at the passing events, they impress upon my mind that the time is not far distant, when Christ shall come and gather in His saints. — This is a world of persecutions, temptations and imperfections, but, glorious thought, that world which is to come, is one, with which is associated perfection and glory, crowns and thrones, eternal life and fullness of joy. May God help us to let our light shine before the world and ever keep our lives hid with Christ in God, that, when Christ, who is our life, shall appear, we may appear with Him in glory. O I love to think of that great resurrection morn, for then it will be at the close of the thousand years, that we will enter into the full enjoyment of heaven and all the glory thereof. Jesus says: "Behold I come quickly and my reward is with me, to reward every man according as his work shall be."

DAVID A. NORCROSS.

SISTERS AT WORK.

Dear Brethren: —

I OFTEN feel impressed with the duty of adding my mite to your interesting columns, but through weakness have been delayed. After several weeks of cloudy, rainy and cool weather, this morn the beautiful sun with its brilliant rays is shining upon us, and I, with the sweet warble of the birds on the verdant bower, feel to praise Him from whom such rich blessings flow.

This morn gives new life and vigor.— Whilst arranging my household duties on every side, I see the little messenger that makes its weekly visit, called the **BRETHREN AT WORK.** And now, while writing, there is before me a package of envelopes, all calling out brethren at work, but do not see a great deal about the sisters. I do not doubt, but they are very busy too, yes, on every side is a call for mamma, or a waiting for some willing hand to administer necessities to advance the temporal affairs, but who is now praising God from whence all earthly blessings flow, even if afflicted as myself; who of us, are always ready to receive such as sweet afflictions, knowing they draw us nearer to Him, who doeth all things well.

I feel so deeply impressed with those perishing souls in foreign lands, and the anxiety of our sacrificing missionary. I have denied myself of assistance in my temporal affairs, to try and save a little mite to advance to their assistance. I here enclose one dollar, please give sister Annie Beahm credit for half of it. If only five cents, come along sisters, let us be SISTERS AT WORK for God's children. Should we be the means of calling one soul on His side, we have the promise of adding a star to our crown. Now is there not a crown of glory waiting for all the faithful? Let us strive to make it a bright one.

I have just finished reading Mattie A. Lear's article in No. 23. I received some good instructions about the "Tried Stone," hope we may all prove a necessity in the great building.

Your weak, but well-wishing sister,

SALLIE J. MEADOR.

Lowry Crossing, Va.

GLEANINGS, &C.

Matter for this department should be brief and to the point, written on but one side of the paper, and separate from all other business.

From K. Heckman. — Please correct the heading of my article in No. 32, present volume, reads as follows. "From the Tuscola church, Illinois," should read. "From the Tuscola brethren." Also my signature reads "K H Heckman," should read: "K. Heckman." — *Tuscola, Ill., August* 9.

From E. L. Fahnestock. — There are very few brethren here in this part of God's heritage. Bro. J. S. Mohler holds meeting here once a month; hold our meetings on fourth Lord's day of each month. Had one accession here this summer; prospects are very good for a few more ere long.

Our prospects for crops are good, for which we ought to be very thankful to our heavenly Father, in whom we live, move and have our being. — *La Due, Henry Co., Mo., August* 7.

From Leonard L. Wagoner — Health is good here. We do not get our paper regularly and can't hardly do without it. We hope to get it every week. As we have no minister here, we are quite lonely, having nothing for pastime but good reading. Should any of our ministering brethren travel through this part of the country, we will be pleased to have them stop and preach for us. — *Red Balls, Wyoming Pa Aug* 3.

[DEAR BRO. — Your paper is sent from this office regularly, and we do all in our power to have it reach you. Hope it will go regularly after this.—ED.]

From George Witwer. — I wish to say that we have calls and openings for our papers, tracts, etc., in a settlement twenty five miles distant from our place, where there are no members nor ministers. I have two appointments there, which were well attended. I sound our doctrine now, in that neighborhood which is chiefly settled by Christians (Campbellites) and Methodists. If you have anything in the line of books for free distribution, please send to address Henry Ward, Pattonsburg, Daviess Co., Mo. — *Hamilton, Mo.*, [illegible]

[When the Tract Association gets [illegible] prepared for the work, we hope to be able to supply such calls as the above.—ED.]

From K. Leonard. — Nearly all the grasshoppers have left us, so you can see that the great Provider of all things has not forgotten us for which we have much to be thankful, for He is very merciful to us unworthy creatures. We [illegible] [illegible] ours here, and a [illegible] [illegible] ministers to labor in. We would like to have the brethren come and preach for us, and see how we are getting along in regard to the duties we owe to God. In conclusion, we request an interest in your prayers. May God bless us all with such wisdom as may be good for us.

From D. B. Gibson. — Bro. S. H. Bashor was with us a few days, holding meetings. Thirteen were added to our little flock by baptism. The church was much refreshed, and we feel to thank God and take fresh courage. We give Him all the praise! — *Perrin, Mo., Aug.* 14., 1877.

From C. H. Balsbaugh. — I am glad your work is prospering; and the more you fill your paper with the majesties of the cross, and the magnitude of its aims, as related to the individual and the race, the more will be accomplished for Jesus!

ANNOUNCEMENTS.

Notices of Love-feasts, District Meetings, etc., should be brief, and written on paper separate from other business.

LOVE-FEASTS.

The Sugar Creek church, Sangamon Co., Ill., will hold their Love-feast, God willing, on the 23rd and 24th of Sept 1877. An invitation is extended to all. JOHN BRUBAKER.

The brethren at Milledgeville Ill., will hold their Love-feast the 20th and 21 of September.

The brethren and sisters of the Mill Creek church, Adams Co., Ill., have agreed to hold their Love-feasts, beginning September 15, at the church in Liberty. There will be two others in this district the next week. We hope the brethren will appreciate our needs and cheerfully respond to our call, which we extend to all the brotherhood.

DAVID WOLFE.

The Brethren of the Coventry church, Chester Co., Pa., will hold their Communion meeting, the Lord willing, Oct 20, commencing at 2 o'clock P. M. — Railroad station, Pottstown, Pa.

By order of the church,

J. Y. EISENBERG.

The Lord willing, the Brethren intend holding their Love-feast on Soldier Creek, Jackson Co., Kansas, September 15, 1877, commencing at 2 o'clock, P. M. A general invitation is given.

J. W. HAWN.

Communion meeting in the Stone church, Ind., September 22, commencing at 10 o'clock and closing at noon on Sunday the 23

JOHN MURRAY.

The brethren of the Rock River church, Lee Co., Ill., design holding their Love-feast September 21 and 22 commencing, first day at 4 P. M. Brethren and sisters cordially invited to be with us.

D. DIERDORFF.

The brethren of the Silver Creek church, Ogle Co., Ill., will hold their Love-feast October 23 and 24. A general invitation to brethren and sisters.

D E PRICE.

The Champaign Co., Ill., Love-feast will be held in the Brethren's meeting-house, East of Urbana, commencing September the 20. If ministers remain the meeting will be continued several days.

J. BARNHART.

DIED.

Obituaries should be brief, written on but one side of the paper, and separate from all other business.

HOFFMAN.—In the Indian Creek congregation, Westmoreland Co., Pa., August 5, 1877, Isaac K. Hoffman, infant son of friend P. W. and S. Hoffman, aged 1 year, 1 months and 7 days. Disease diphtheria. Funeral discourse from 1. Thessalonians, 4: 13, 14, to an attentive congregation. May this sad bereavement be the means of leading the parents, brothers and sisters to Jesus.

D. D. HORNER.

HARDELROAD. — On August 5th, 1877, John, son of Christian and Rebecca Hardelroad, aged 21 years.

A. MOORHEAD.

BOWERS.—In Eagle Creek church, Hancock Co. O., July 29, 1877, Wallie Harlin, son of F. M. and Nora Bowers, aged 5 months and 23 days. Funeral discourse in the Brethren's meeting-house, delivered by the writer, assisted by Bro. E. Bosserman, from "We all do fade as a leaf" (Isaiah 64 : 6).

S. T. BOSSERMAN.

STRICKLER.—In the Arnold's Grove congregation, Carroll Co., Ill., July 28, 1877, after a lingering illness, sister Susanna Strickler, widow of the late Samuel Strickler, at the age of 76 years, 8 months and 18 days.

The deceased was a faithful member of the church for many years. Her life of piety and devotion to God, was well worthy of imitation by all around her, but her labors all are ended and we hope she has gone to reap her full reward.

Funeral services at the house, by the Brethren, from Job 14 : 14.

JOHN J. EMMERT.

LIST OF MONEY, RECEIVED

—FOR—

Subscriptions, Books, Pamphlets, etc.

A Miller	.40	E P Armstrong	1.55
E Sheets	.25	T S Kurtz	1.45
J H., W. Va.	2.00	E Watson	.30
J B Creighton	1.50	J Gerhart	.20
J E Ellenberg'r	3 95	Wm Noffsinger	50
S C Stump	2 00	J Rarick	1.50
L M Kob	.75	N C Workman	.25
J H Whitmer	1.00	D Correll	1.50
C Fogle	1 00	J Faw	.50
D J Spicher	3 00	A Chamberlin	2.70
P O'Neil	1.65	G Detrick	.75
J Shultz	.50	Wm G Lint	2.25
E Horst	.10	S M Stutzman	1.00
J Wise	2 25	S Musselman	2 25
J Garber	1.00	H Bollinger	.10
M Newcomer	1.60	S H Dickey	.60
T Berry	2 75	W C Teeter	.25
D A Norcross	1.65	J Katherman	.65
A B Snider	2 07	A Swihart	1.30
A Chamberlin	1 00	W Clark	.30
C Brenizer	1 50	J H Garman	1.00
R E Reed	2 25	T D Lyon	50
E Berkly	2 00	L Hillery	.65
C Fitz	1 00	K Leonard	30
E Santrock	30	E Ness	1 50
Wm K Bowers	65	J Garber	1 00
M C Hardman	1 30	H P Lehman	50
J W Kline	1.60	P Struble	1 50
A B Woodard	1.00	J W Eller	.75
J Hoover	.20	M Hunt	50
H H Sprankel	2 50	J W Southwood	25
M A Ruppert	.26	G W Shaksp'r	1 35
F H Horton	.25	R O Shively	1 00
G G Grady	25	J W Metzger	1 00
S H Swigart	.20	J Shumaker	2 00
E Troxel	1 00	F Sutphin	1.00
J A Baker	.25	J K Byerly	.75
Ikenberry	.70	J S Mohler	75
J W Hawn	65	S Little	.65
P E Whitmer	15 00	S C Hamm	.25
S J Miller	1.00	D M Mohler	1 25
B B Workman	.50	P Heil	9 75
M Dickey	.65	J W Metzger	10 87
E Stoner	25	J Hoff	1.00
G Witwer	1.25	S J Meador	2 00
D B Henry	1.55	W B Woodland	1.00
E L Fahnest'k	10 00	L L Wagoner	1 75
I Steel	2 00	A W Graybill	6 60
S J Fike	.50	S Arnold	1.00

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The Brethren at Work.

EDITED AND PUBLISHED WEEKLY,
BY
J. H. MOORE,
J. T. MEYERS, M. M. ESHELMAN.

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LANARK, ILL., AUGUST 27, 1877.

THE time appointed for the Love-feast at Shannon has been changed from the 25th and 26th of Sept. to the 24th and 25th.

BY REQUEST of Elder MARTIN MEYER, we announce that Bro. S. H. BASHOR will commence a series of meetings at Milledgeville, Carroll Co., Ill., Sept. 1 and continue eight days.

ELDER D. V. BENTLY is said to be the pioneer Methodist of East Connecticut. He is ninety-two years old, and attends church regular, but objects to the use of the organs, as he does not fancy the idea of "pumping praises to the Lord."

ON MONDAY morning the 20th inst., by invitation, a goodly number of brethren assembled at our office, and assisted in removing the presses to the basement. Their very presence enlivened and cheered us, for the associations of our brethren are very dear to us.

BROTHER D. B. GIBSON, of Perrin, Mo., intends to travel and preach considerable this fall and winter, and will visit Fulton Co. the last of this month. He is also booked for Lanark sometime in September. He reports one more baptized in his congregation.

ON SATURDAY, the 18th, the brethren and sisters convened at the Cherry Grove meeting-house to give thanks to God for His bountiful harvest, and His watchful care over us thus far. At the close of the meeting, arrangements were made to have four brethren to visit all the members in this district and solicit contributions for the Danish Mission. This is a step in the right direction, affording each member an opportunity to give as the Lord has prospered him.

SOME of the churches in the West, standing in need of an able preacher and a good house-keeper should not fail to give attention to the proposition about *Going West* found on another page of this issue. We cheerfully recommend the brother and hope he may succeed in finding a home where his labors are needed. All letters sent us relating to this matter will be forwarded to the brother in the East. He is an elder of good standing and well known in the brotherhood.

A FEW THOUGHTS FOR INVESTIGATION.

MR. J. H. MOORE:—

DEAR SIR:—Through the kindness of our mutual friend, J. T. Meyers, I have been receiving copies of your newspaper, the BRETHREN AT WORK. While I find much in it that I can heartily commend, I also occasionally find articles, that I conceive, are not written in the spirit which should prompt all who claim to be followers of the meek and lowly Jesus. One of these is entitled a "Reply to Elder Rowe," and is, I believe, from your own pen. — Will you, my dear sir, permit me to refer to a few things in it, which, in my opinion, are not in harmony with the principles by which the "Brethren," profess to be guided.

1. I have no acquaintance whatever with Elder Rowe, but I think he could properly take exception to the nickname which you use in referring to him and the people with whom he is religiously identified. You speak of him and his brethren as "Campbellites," and so far as I have noticed, you and your correspondents seldom or ever mention the latter by any other name. Now it is hardly in keeping, it seems to me, with that courtesy which is enjoined in the New Testament, to apply to individuals or societies any epithets which they regard as opprobious or against which they invariably protest. The people who are stigmatized in your paper as "Campbellites," choose to be known as "Christians," or "Disciples of Christ." It is a part of their religious teaching that the followers of Jesus should reject all human appellations, and use those names only, which the Holy Spirit has employed to designate the children of God. In this I presume the "Brethren," and "Disciples" agree. Why then should the former nickname the latter, and thus violate the golden rule of Him, whom they both profess to serve? If, as you imagine, the disciples have not the whole truth, certainly their feelings should be respected in regard to that part of it which they do hold, and which they try conscientiously to practice.

2. Another thing to which you must allow me to file my objections, is the dogmatic style in which you and your co-laborers decide certain matters of opinion, and "unchurch" all persons who fail to agree with you in any of your decisions. Among these matters I would class your views of trine immersion, feet-washing, and the Lord's Supper. The article to which I have just referred, is mainly a defense of the first of these. Elder Rowe, I suppose, will make a rejoinder to your strictures, and the controversy will leave both parties as before.

3. Permit me to observe in reference to this controversy, that, as appears to me, you neglect to discriminate between faith and opinion. Faith is the belief of that, which is plainly revealed in the Scriptures. In this we can have unity. Opinion, on the contrary, is at best a mere inference from obscure passages.— In this there will always be diversity.— That Jesus is the Christ, the Son of God, is a matter of faith, because it is revealed in so many words in the Bible. Hence all Christians from the beginning have believed it. But that "Jesus is very God," is a matter of opinion, and over it Christians have quarreled, not without bloodshed, for nearly sixteen hundred years. Now, that trine immersion as Christian baptism, to say nothing of certain other things, which the Brethren regard as essential, is not also a matter of opinion—a mere conjecture of uninspired men—you will find it very difficult to maintain. This is evident from the fact that in your "Reply to Elder Rowe," you refer not to the Scriptures giving chapter and verse where trine immersion is clearly taught, but you appeal to the "fathers," of whom the earliest that you quote, wrote on baptism about the beginning of the third century. Now, Tertullian, and other authors of his class may be good witnesses as to what was called baptism in their days, but we cannot rely upon them when they tell us what the apostles practiced. Some of them indeed, assert that the latter baptized by trine immersion, but they also assert with equal assurance, that the same inspired men baptized infants. If they are good authority in the one case, why not in the other? Your quotations, it seems to me, are entirely irrelevant to the real issue between yourself and elder Rowe.

4. I would remark in the fourth place, that it would be better for the Brethren and all others who propose to revere the Word of the Lord, to drop all these matters of opinion, these questions that engender strife, and to hold to those things and to those only which are plainly set forth in the Word. It is not enough to say, we take the Bible as our guide. We must be content with its obvious decisions. The opinions of the "fathers," or the inferences of modern theologians, are not to be bound upon the consciences of God's children. Had the Lord desired his followers to practice trine immersion, infant baptism, or to be divided into sects on the basis of mere opinions, He would have told them so in plain unmistakable language. We should therefore guard against that uncharitable spirit which stigmatizes as heretical everything which does not accord with our fallible interpretations of Holy Writ, and which consigns to outer darkness, every person who refuses to practice that, for which we cannot produce a positive, "Thus saith the Lord."

Yours for truth and holiness,
L. F. BITTLE.

Somerset, Pa.

REPLY.

THE above article has been in the office some weeks, and its publication has been delayed in consequence of our want of time to reply to it. We give the entire article that our readers may see what Mr. Bittle has to say in his own way. It may be thought that we are writing rather much on this subject, but we are constantly adding new names to our list, and it is well that they be kept posted on the new forms in which the question is constantly coming up; besides this our friend offers a few objections that are not general, and may break out in other places and if we intend to be prepared to meet them successfully it is needful that we "be as wise as serpents."

1. The first point to which Mr. Bittle takes exception is the term "Campbellite," and thinks our calling them by that term is "hardly in keeping with the courtesy, enjoined in the New Testament." We fail to see the violation of the rules of courtesy that is in the eyes of the writer. When using the term we mean nothing bad by it. We simply mean that class of people who believe and practice what Campbell believed and practiced. We believe that as a body they hold to the teachings of Campbell very closely. He is the founder of that body and for that reason his name has been applied to them, and comes as near being a correct definition of the faith and practice of that people as any word in the English language. We cannot conscientiously call them *Christians* from the fact we conceive a considerable difference between them and those called *Christians* in the early centuries. Be it distinctly understood that we do not unchurch them, nor neither do we say that they are *not true* Christians, for this is not for us to settle. The fact of the matter is, they have selected the *Bible* name for themselves—to this we do not object so far as it concerns them, but to us it is clear that they have the *name* and do not the things which the Lord commands. We seriously object to calling a class of people Christians who in their practice leave out a number of the Lord's plain commands, and practice a method of baptizing that no man on earth can prove to be over four hundred years old. We will not at this time materially object to them calling themselves Christians, but do not like to be censured because we do not do it. The term "Campbellite" is so common and of such general use that we see little use in protesting against it, and is so well understood that it would be difficult to get along without it. It is true they got along without it in the apostolic age, but if we are not sadly mistaken respecting the teachings of the New Testament, that class of people did not exist at that time. As we have given several articles, in former Nos. on this part of the subject it is not necessary for us to reproduce the arguments here.

Only suffice it to say that the name Christian is a Bible appellation belonging exclusively to the followers of Christ, and we believe it to be the duty of all the true disciples of Christ to take that name upon themselves, but further remark, that the name does not make people Christians. We therefore refuse to *call* them Christians, not because the Bible does not sanction the term, but because *they* do not walk in all the commandments of the Lord blameless; nor do we think they ought to insist on being called that for which they do not produce a very clear title. We do not act thus out of any disrespect towards that body of people, but on the ground of principle. Neither do we think it a violation of the "golden rule," for our people as a body do not insist on being called by a name that others do not think them entitled to. We aim to "obey from the heart that form of doctrine delivered to us," calling oneselves "Brethren," it being an endearing appellation, endeavoring to walk in all the commandments of the Lord blameless," letting people call us what they choose, and abuse none for refusing to honor us with a Scriptural appellation.

2. There is little in the second part of his article meriting a reply, save wherein we are accused of "unchurching" those who fail to agree with us in our decisions. This is a charge of which we are not guilty. We do not "unchurch" them one particle more than they "unchurch" the Methodists because they use sprinkling and pouring. The Campbellite church refuses to fellowship a "pious unimmersed" person, and therefore they ought not to censure us for refusing to recognize a method of baptizing which we conceive to be still younger than either sprinkling or pouring, and unauthorized by either the New Testament or primitive practice of Christendom.

3. Mr. Bittle is certainly incorrect when he says we "neglect to discriminate between faith and opinion." He further observes that "faith is the belief of that which is plainly revealed in the Scriptures. In this we can have unity. Opinion on the contrary is, at best a mere inference from obscure passages. In this there will always be diversity." Before we are through it will be plainly seen whether we "discriminate between faith and opinion." "*Faith is the belief of that which is plainly revealed in the Scriptures.*" "*In this we can have unity.*" Very well, it is "plainly revealed in the Scriptures" that "ye ought to wash one another's feet," and "in this we can have unity" provided we are willing to do as the Master has said, but the "opinions, mere conjectures of uninspired men" have destroyed the "unity" that would otherwise have resulted from a "belief of that which is plainly revealed in the Scripture." It is plainly revealed in the Scripture "that the Lord Jesus, the same *night* in which He was betrayed took bread," but through the "opinions of uninspired men" who scruple not to "change times and laws" the" way of the Lord "has been perverted till those who want others to salute them with "The Disciples of Christ" venture to take the "bread and wine" at noon and then call it the "Lord's Supper." This is where the "opinions of uninspired men" lead to.

If "faith is the belief of that which is plainly revealed in the Scripture," and in it "we can have unity" it follows that single immersion is not Scriptural baptism for the simple reason that it is "mere inference from obscure passages," unsustained by any authority whatever, and has been the source of "diversity" from its first introduction. It is a subject on which the Christian world has for centuries been divided, and was not very extensively practiced till after the reformation. To say "that trine immersion, as Christian baptism, is also a "matter of opinion—a mere conjecture of uninspired men" is, we are thinking a good deal more than the gentleman feels like proving, and then to yet imply that it is "mere inference from *obscure* passages" is virtually to say that Matt. 28: 19 is "*obscure.*" When men of talent have to do this kind of "turning and twisting" to carry a point we may depend upon it "there is a screw loose somewhere."

The validity of trine immersion has always been a matter of *faith* and not of *opinion*. It is the only method holding any just claim to a respectable antiquity, and is the only one whose validity has not been called in question by the Christian world. It was the universal practice during the first three centuries of the Christian era. It being "plainly revealed in the Scriptures" was then a matter of *faith*. the belief was general. But when single immersion was introduced then commenced the "opinions of uninspired men." It was their *opinion* that it would do—with them it was "a matter of opinion—a mere conjecture," an "inference from obscure passages" that have no bearing on this part of the subject.

That trine immersion was the apostolic method "is a self-evident truth" derived from the consideration that all other methods are too young to reach that far back. Single immersion, for instance, is a stranger to Mt. Zion, was for a thousand years unknown near the birthplace of Christianity, and the highest sanction it ever received was from one of the Popes in the second quarter of the seventh century. When we come to give single immersion a thorough canvassing we find the whole thing to be predicated upon *opinion* and not *faith*. That it was practiced before the middle of the fourth century is a "mere conjecture" if possible even worse than an opinion. That it was practiced within a thousand miles of Jerusalem before one thousand years after Christ is a "mere opinion;" nobody *believes* it; it is simply a conjecture. But not so with trine immersion. The whole line of proof is made up of facts and axioms. But supposing it be admitted that the meaning of the commission is a "matter of opinion" and hence we should keep quiet about it, then the Pedo-Baptist can walk up and demand silence on the part of immersionists, claiming the meaning of *baptizo* is "a matter of opinion—a mere conjecture of uninspired men," and therefore "there will always be diversity" about it.

We next pass on to notice his remarks wherein we are accused of not referring "to the Scriptures, giving chapter and verse where trine immersion is clearly taught."

Our single immersionist friends evidently go too far, when they accuse us of not relying on the Scriptures for proof in defense of our method of baptizing: with them it is an unfair way of handling the case. A course of that kind upon the part of one unacquainted with our line of arguments might be passed by unnoticed, but when it comes to men who have given the subject thought, and read much of our literature, saying that we do not attempt to prove our position by reference to the Scripture, it seems to us as an attempt to strive against better light and knowledge. For evidently it is known to all those who have read much of our writings that we invariably refer to Matthew 28: 19, in defense of trine immersion, and to turn right around in the face of this, and accuse us of not referring to the Scriptures, is a glaring misrepresentation, which, we hope, men do not want to be found guilty of.

It is sometimes asserted that Matt. 28: 19 is the only proof in defense of trine immersion claimed by our people. Were this even true, it would not make our position any the weaker, for Christ taught but one method of baptizing, and that is plainly indicated in the commission, and is the only method of baptizing ever taught by Him. About the meaning of the commission, our people and the Campbellites do not fully agree —we maintaining that it teaches trine immersion, while they hold that it teaches single immersion. We as firmly believe that it teaches trine immersion as they think it teaches immersion itself, and it is therefore not logical for them to say that we do not refer to the Scriptures in proof of our three-fold immersion.

It may be proper to observe that Matt. 28: 19 is the only place in the New Testament where the formula of baptism is fully given, and it is upon this passage that all leading denominations of the present age depend for the authority of using that formula at their baptism. The trine immersionists in common with other religious bodies use the same words, only they have three instead of one action. With unwavering confidence they refer to the language of Christ in defense of their baptism. Telling the public that we do not rely upon the Scriptures, is only another way of evading arguments. We hope our opponents will not attempt to treat us in that kind of a way. When we adduce arguments, showing that the commission teaches trine immersion, they ought to be fairly met and not treated as unbecoming of notice. We single out the commission as containing the only method of baptizing ever authorized by Christ, and then go to work, proving that that method is trine immersion. We take hold of the matter squarely and produce our arguments fairly. In the article alluded to by our friend, we appealed to Matthew 28: 19, and then gave good authority for stating that it referred to the three-fold immersion and then for one to come along and say we do not appeal to the Scriptures in defense of our position, is treating a man's arguments rather coolly. It is not enough to say that the meaning which we believed attached to the commission is a matter of "mere *opinion*," and not of faith."

The gentleman further remarks that we "appeal to the fathers, of whom the earliest you quote wrote on baptism about the beginning of the third century." Well this is about 200 years earlier than any thing he con quote in defense of single immersion, and if he rejects my testimony on the ground that it was not written till A. D. 204 what in the name of reason is going to become of his testimony, which was not written till hundreds of years afterwards? Tertullian tells what practice was in use in his day, and as there had been no change in the method of baptizing up to his time it follows as a self-evident truth that what he mentioned was the apostolic mode.

He also endeavors to set the testimony of the "fathers" aside on the ground that some of them mention infant baptism. This instead of being against trine immersion is a strong movement against the single immersion. Let it be borne in mind that adult baptism was the rule, while infant baptism was the exception, and was called into question by the first writers who mention it. It was treated just like they regarded single immersion—as unauthorized by the Scripture. Infant baptism and single immersion stand on a level so far as divine authority and antiquity are concerned, and neither one was regarded with much respect till it was sanctioned by some "uninspired" council. Not so with adult baptism and trine immersion; their validity has never been called in question by any church, holding any just claim to antiquity, nor neither did it require the sanction of a set of "uninspired men" to get them introduced.

4. In his last paragraph he further says: "It would be better for the Brethren and all others who propose to revere the Word of the Lord, to drop all these matters of opinion—these questions that engender strife—and to hold to those things, and to those only which are plainly set forth in the Word."

It may be asked, what are "these matters of opinion" that we are asked to "drop?" Evidently one of them is the only method of baptizing whose origin cannot be found this side of the apostolic age. We are asked to "drop" the "general practice of all antiquity." We are asked to "drop" the only method of baptizing ever practiced within a thousand miles of Jerusalem before one thousand years after the beginning of the Christian era. In fact we are asked to "drop" the method that constitutes the only ground of union in baptism known to modern students. Then we are asked to take in its stead a method whose validity has been called in question by good and learned men of every age since its introduction. It has also been rejected by some of the most influential bodies of either ancient or modern times; in fact we are asked to "drop" a method that Mr. Bittle's own church by its actions acknowledges to be valid.

He further adds: "Had the Lord desired His followers to practice trine immersion, infant baptism, or be divided into sects on the basis of mere opinions, He would have told them so in plain and unmistakable language." We neither contend for "infant baptism" nor "sects," but for trine immersion we do strongly contend, not "on the basis of mere opinions," but on a "thus saith the Lord" as recorded in Matt. 28: 19. Here He has told us "in plain and unmistakable language" just how we are to baptize—it is so unmistakably plain that not even a "novice" ever mistook its meaning till more than five hundred and fifty years after the death of Christ. If this is not proof of "plain, unmistakable language" setting forth the required action in baptism then we confess we do not know what proof is.

We further remark that it is neither our practice nor prerogative to "consign to outer darkness every person who refuses to practice that for which we cannot produce a 'Thus saith the Lord.'" We have no knowledge of ever "consigning" any one to "outer darkness" for any cause. That is the Lord's business, and we feel confident that He will carry out His intentions promptly. Our business is to "preach the Word," "earnestly contend for the faith once delivered to the saints" and "hold fast the form of sound words." This we shall do fearlessly and willingly, being prompted in the good work by the love we have for the Master's cause, and our earnest desire for the salvation of others, and the purity of the church on earth. Our object is to point out amid the conflicting theories and discords of modern Christendom ground that all must concede to be infallibly safe. For this we are laboring and striving and by the grace of God hope to "hold the fort" till the Master comes.

With the kindest feelings towards Mr. BITTLE and those who believe with him, we close these remarks, hoping they may prove instrumental in bringing out the truth as it is in Christ Jesus.

OUR ONLY SAFEGUARD.

BY MATTIE A. LEAR.

"Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth."—Rev. 3: 10.

THE above extract contains an eulogium and a promise, and is part of the address to the church at Philadelphia. This church is said to have a little strength, from this we would infer that this church was not what would be called a flourishing church, she was no doubt numerically weak, financially weak, and influentially weak. She was no doubt called upon to endure a great fight of afflictions, persecutions, poverty, much tribulation or outward pressure, seems to have been her lot. But in spite of all these discouragements, this church was faithful to her sacred trust. She had kept the word of Christ's patience. She was in possession of the truth, the untarnished truth, to this she clung with a deathless tenacity, through persecution, through poverty, through diminution of numbers. Aye, she might be forced to part with this precious treasure, but if such a crisis came she would gladly forsake the former, yea give up all rather than to swerve from her path of duty, rather than to lower her high standard of Christianity.

But what is it to keep the word of Christ's patience, or the patience which His Word inculcates? Patience is that grace which enables us to bear afflictions and calamities with constancy and calmness of mind, and with a ready submission to the will of God. This patience Christ taught both by precept and example, and the church at Philadelphia is commended for keeping this patience, showing that she had largely imbibed the Spirit of her Master, and had drank deeply of His teachings. This grace of patience is taught, and enforced by Christ in His sermons on the mount with the utmost perspicuity and power. These teachings, and the perfect example which He set before us in His holy life is to be our guide, our model. The church at Thessalonica was in possession of this grace for thus speaketh the apostle to them. "So that we ourselves glory in you in the churches of God, for your patience and faith in all your persecutions and tribulations that ye endure." But the promise to this church in consequence of her faith, fulness, of her obedience to the law of Christ was that she should be kept from the hour of temptation which shall come upon all the world to try them that dwell upon the earth. It is impossible for us to overestimate the greatness of this promise. TEMPTATION, oh what a volume of meaning in that word. No matter what our circumstances may be, we are equally exposed to its power. The rich have their temptations, the poor have their's. The learned and the unlearned, the high and low, are all vulnerable. Did we know the peculiar temptations to which many of the fallen have been exposed, our contempt would perhaps be turned to pity, and instead of driving them deeper, and deeper into sin by our cold and rigid treatment, we would Christ like say to them, "Neither do I condemn thee, go and sin no more." The many shocking crimes that are daily perpetrated are the result of temptation, and did we perhaps know the force of those temptations that in many instances are brought to bear upon the poor criminal, our commiseration would be called forth. And to what is traceable the general perversity and wickedness of the human family, but the power of temptation? This evil has come upon the whole world: everywhere, its power, its tyranny is felt. But blessed be God there are a few enfranchised ones. Who are these? they are those who like the Philadelphian saints have kept, or do keep, Christ's Law. These are His freedmen, to them He extends the privilege to walk with Him in white. White used to be worn by the ancient patricians or noblemen of Rome. Those who keep Christ's Word are by Him recognized as noblemen, upon such are peculiar privileges and honors conferred.

To keep the Law of Christ is our only safeguard, and if there ever was a time when the true disciples of Jesus need to plant their feet firmly on the Rock of eternal ages, which Rock is Christ, (1 Cor. 10: 4) when they need to stand erect as pillars to hold forth the Words of Christ, lest His Word be wholly trampled in the dust, when they need to set their faces as flint against the surrounding evils and errors, that time is now. Error and perversity are rife in the land, they hold high the carnival in the Church. But my dear brother, my dear sister, while others are guided by their feelings let us be guided by the Word of God. Our feelings are a very unsafe criterion, these feelings or strong emotions may be produced by many causes, they may be largely owing to peculiar constitutions and temperament which causes some persons to be much more easily affected than others would be under similar circumstances. These feelings or emotions may be, and often are produced by contagion, one or more persons become excited, their imaginations are wrought upon, the influence spreads from individual to individual until it becomes all-pervading, and they think because they enjoy so much happiness that therefore they are the favorites of heaven. They tell us with much assurance that they know that their names are written in the Lamb's Book of Life. They know they have a right to the tree of life. But oh could these persons be induced to examine themselves closely by God's Word, they would see wherein they lack. Oh what a pity that so many precious souls are being deluded, oh that they would heed the admonition of the apostle. "Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience." In conversing with people on the all-important subject of religion: we are often met with the remark all persons cannot see alike, and if people are only honest, and do the best they know, they will not be condemned, we would here say as we often said in our conversations: There is no salvation in error. Christ has told us the truth shall make us free, not error, and the above quotation from Paul tells us that because of errors the wrath of God shall be visited upon the children of disobedience. My dear, dying friends whoever you may be, and wherever you may be, I would say to you in the language of Paul, "Be not deceived, God is not mocked; for whatsoever a man soweth, that shall he also reap." If you sow the seeds of disobedience, you will have to reap in eternity the bitter, BITTER fruit. You cannot plead ignorance. If you have God's Law within your reach, and violate it, you will have to suffer the dire consequences. My dear friends, it may emphatically be said now, the time is short, what we do we must do quickly. Soon, it may be very soon, the angel will stand on land and sea, and lift his hand to heaven and swear by Him that liveth forever. Time was, time is, but time shall be no more. Oh then let me entreat as one who loves you, as one who desires that you may meet the Lord in the air, be warned in time. Take the Word of God and judge yourselves by that. That Word must judge you either in time or in eternity, let it judge you now, condemn what it condemns, approve what it approves. Open your hearts to its penetrating power, though it divide asunder soul and spirit, joint and marrow, though it discerns the thoughts and intents of the heart, though it makes many sickening disclosures let it have its way, let it penetrate and disclose. These disclosures must be made; this sword will cut away every error and leave you entirely exposed, better that it be done now than when you stand before the bar of Jehovah.

In conclusion we would say to those who are trying to keep the word of Christ's patience, let us be faithful. The path of obedience is not a path of ease and carnal pleasure, but we must determine to follow Christ and obey His Law whatever consequences may follow, we must crucify the flesh, and not walk according to the flesh, but according to the Spirit. We must be willing to sacrifice everything, and give up everything rather than compromise one iota of the truth. We must hold this fast if everything must go. But oh how comforting to know, that if we are faithful, we shall be kept from the hour of temptation, from that dreadful time of trial that shall sweep like a deadly simoon over the whole world, that time seems to be here now, when we contemplate the state of the world, and the state of the churches it does seem that that awful time spoken by Paul in 2 Tim. 3: 2, 5 is at our doors.

If we keep the word of Christ's patience we shall be kept safely, no matter what may come. Let us be firm in our allegiance to our great and glorious King, let us cause our light to shine more and more brightly as the outer darkness becomes more and more dense. Soon perhaps the summons will come to us. "Behold the Bridegroom cometh, go ye out to meet Him."

SOUL-SAVING.

BY C. H. BALSBAUGH.

To Bro. Samuel Reed, Minister in the Big Swatara Church, Penna.

TO preach well is to live well. Words get their power out of character. An eloquent sermon is neutralized by a lax or vicious life. One unchristian habit, is like a dead fly in the ointment of the apothecary, which sends forth a stinking savor. Eccl. 10: 1. A joking minister is a white-washed sepulchre. One that giggles, and thus connives at the jokes of others, is like a finger-board lying on the ground, pointing no one knows whither. A plenipotentiary who is charged with the interests of the Court of Heaven, should abhor the very thought of degrading the dignity of his mission by personal improprieties. A frivolous, tittering, gossiping preacher is as great a scandal as a drunken president of the Republic. His business is to save souls, and this is no work of the flesh. To launch out into the deep and let down the net at the right place, and drag it to the shore full of great fishes, is not a picnic exhibition. Tears many and briny with sorrow; wrestlings and prayers that tincture the perspiration with blood; yearnings that express the deep, mysterious, awful groanings of the Holy Trinity for the triumph of the Cross; this constitutes the ground element of an evangelical ministry. Such brethren "preach in demonstration of the Spirit and of power." Their very faces plead for holiness. Their very intonations are mellowed with the agony of Gethsemane and Golgotha, and the joys and confidence of the resurrection. It is a glorious thing to be a Christian; and the most glorious of all to be a true ambassador of Christ. God has no greater work to enjoin, and no higher honor to confer, than soul-saving. This is no less than an imitation of Jesus Christ. He walked circumspectly. Human applause never stimulated Him to the utterance of a single word, or the performance of a single act. To please God: this was His motive. To save souls: this was His mission. For Him it meant humiliation, derision, contempt, abuse, spitting and buffeting, tears, agonies, blood and death. "*I am the way,*" not only as a sacrifice, but as an example. Looking unto Jesus, following His self-oblation, reproducing His underided consecration, laying bare afresh God's great, throbbing heart of love to sinners:—this is the Gospel method of saving souls. This is Jesus living over again in His saints. This is translating into life the prayer, "THY KINGDOM COME."

EPISTOLARY.

BY NOAH LONGANECKER.

SOME time ago I was asked the question by one of a Sabbath school class, "*are infants of ungodly parents, who die, lost, or saved.?* I answered, *they are saved.*" The scholar then asked for my reasons for so believing, a few of which I gave; but the school closing before the question was satisfactorily disposed of, I agreed to write an epistle on the question proposed, which I will now briefly do. It must be admitted that had not the Lamb of God appeared and given Himself as a propitiation for the sins of the whole world, to take away the sin thereof, that no one, dead or living, would ever be saved; but thanks to God, "we see Jesus, who was made a little lower than the angles for the suffering of death, crowned with glory and honor; that He by the grace of God should taste death for every man." Paul writes "He died for all." Like Paul, we also conclude that "if one died for all, then were all dead." "Therefore, as by the offense of one, judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life." But when a child grows up to the age of accountability, and knows to do good, and does it not, he forfeits his right to the free gift of life. "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." Well might the Lord ask, "what mean ye, that ye use this proverb concerning the land of Israel, saying, the Fathers have eaten sour grapes, and the children's teeth are set on edge? As I live, saith the Lord God, ye shall not have occasion any more to use this proverb in Israel." Justice does not declare that the innocent child shall be destroyed, because a wicked parent sinned, but "*the soul that sinneth, it shall die.*" Christ, who is our King of kings, and Lord of lord's; in speaking of little children says, "*of such is the kingdom of heaven.*"

Dr. Adam Clark says, "this passage utterly ruins the whole inhuman, diabolic system of what is called non-elect infant's damnation; a doctrine which must have sprung from Moloch, and can only be defended by a heart in which he dwells. A great part of God's kingdom is composed of such, *literally*; and those only who resemble little children shall be received into it." "OF SUCH IS THE KINGDOM OF HEAVEN." "These were redeemed from among men." The kingdom of heaven is not a temporal kingdom; "it is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost." The righteous are its subjects. It is composed of little children: therefore little children are of the righteous. When such an innocent little child died and we inquire, "is it well with the child," not only can its earthly parent answer, "it is well," but the servant of God is to say, "it shall be well with him."

I often have to think of the children of Israel when they were about to possess the promised Canaan; they thought that their children would be a prey to the enemy. But the Lord said to them, "your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised." As the Lord brought the little ones into the land of Canaan, so he will bring the souls of all the innocent little ones to the heavenly Canaan, although man may think that if he does not help God, they must necessarily perish eternally. But again; such as have come to the age of knowing good from evil, and through disobedience have forfeited their righteousness that the Lord bought for them, must be converted before their sins will be blotted out. To convert is to change from one thing, state, or condition, to another. Could the Lord hold before us a thing and its state or condition as an ensamples, if it were not as He would have us to be? Never. Christ says, that His kingdom is composed of little children. He wants us there too; but He says, "verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." According to these words, if I am in a lost state, and become converted, and become as little children, I enter into a safe state. I come out of the kingdom of the world, and enter into the kingdom of God. I will conclude by saying that Christ blessed little children, yea, and they shall be blessed. Dear reader, "repent and be converted, that your sins may be blotted out," and the Lord will also send a blessing upon you.

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THE BLOOD OF CHRIST.

BY C. HOPE.

BLOOD! BLOOD! It is strange that the Bible says so much about *blood!* Strange that God looked, and yet looks upon blood and through blood, not regarding the best saint, the most faithful keeper of His commands without respecting the blood of His only Begotten. Job, smitten and folded in pain, *knew* that his Redeemer lived. Think not, kind reader, that in calling your attention to the blood of the Lamb I shall overlook the importance of Christ's commands; not at all; I wish to ever look at holy commands through the "precious blood." But my subject is *blood*, and I want to stick to it closely.

The whole plan of salvation, redemption, justification, sanctification began and ends with blood. It is the corner-stone and key-stone of God's means of preparing a spiritual house. With it He cements stone to stone, yea more, it is the very thing that melts and makes the dry bones into living stones. It runs through every vein of God's spiritual children. The Bible is rich in the significance of blood. The "*precious blood*" is the leading feature of the New Testament. From Abel to the Crucified, God's children were required to offer blood as His choice—On the other hand, those of Cain's disposition want to offer something else. You may also see that God had such delight in blood, that not only were lepers, sinners and defiled persons put in contact with blood, but blood sometimes flowed from thousands of victims as in the case of the dedication of the Temple. And mark you, it was all done by the Lord's appointment. No one was forgiven, none cleansed without blood Blood is needful for all penitent believers; they need to drink it daily.

Christ's blood was shed for the *remission* of sins. Paul to the Romans speaks of *propitiation* and *justification* through blood: to the Ephesians of *redemption* through blood, and being made *nigh* by blood, and whereas the Hebrew epistle is completely crimsoned with this doctrine, it still urges justification and sanctification by blood. Peter speaks of *sprinkling* of blood, and John of *cleansing* by blood, while Revelations also speaks out on this subject.

Since the blood of the Old Covenant was typical of the blood of the New, let us glance at a few facts.

1. Death is the wages of sin.

2. The blood upon Israel's lintel and door-posts kept out death.

3. This alone was God's plan, and by it saved alike all for whom it was given.

4. Being saved from death, He led out of bondage and baptized them in the Red Sea.

5. When they rebelled, He gave them laws to preserve the already obtained life given as a free gift.

6. But if they neglected those laws or transgressed against them, the shedding of blood or the giving of life for life was required by the Lord.

7. Bloodshed was the beginning and the end, laws being only secondary since none could strictly keep them and had, as their only hope, to look to the cleansing by blood.

But now *the* blood, the precious blood of Jesus.

1. Death is the penalty for sin.

2. Christ died for sinners, and took their wages freely on Himself; and when God saw the blood was applied to poor man, He was satisfied, and His Son in agony could well exclaim, "It is finished!

3. This was alone God's plan, and His means of saving all for whom it was given.

4. Saved from death, He leads, from day to day, souls to obedience.

5. Because of our rebellious nature He gave us laws to obey, so that we may retain the life or "free gift."

6. But if we transgress those laws, in the *same bloodshed* provision has been made for the penitent the very moment he confesses his sins.

7. Hence the blood of Christ is the beginning and the end. Through blood salvation was given to us in the first instance; and when received it is God's means of cleansing from future guilt if any. Glory to God, that all the way from the base to the pinnacle of the Lord's temple the virtue of the "*precious blood*" may be seen and felt.

(*To be continued.*)

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THE CHURCH OF CHRIST—HIS BODY.

BY J. I. COVER.

The organization of the church began by the preaching of John the Baptist. There had been other Covenants prior to John's ministry. Until John were the Law and the prophets, since then the kingdom of heaven is preached and all men press into it.

The law and the prophets are two separate organisms of God to man.—particular items of historic facts. Two plans of assistance from God, to make men better as they were growing worse. The patriarchal state is not mentioned in Luke, but included in the statement, because the giving of the Law was a result of moral evil. It becomes the sequel.

The prophets, also a term in Divine History, are included, because there were prophets before the Sinaitic event. Adam, Abel, Noah and Abraham may well be counted the administrators of the office of prophecy. In Holy Writ Abraham is called the "prophet of God." Moses was so by way of eminence among the Jews. And now let the Holy Ghost say of the matter,—"The law came by Moses, but grace and truth by Jesus Christ."

So far then, as the ministry of John is touched, we are destitute of the proper Jewish service. But did John's labors bring about the order of the church of Christ? Who will say yes or no?

The ministry of the Baptist was a testimony of the fulfillment of the Law and the Prophets, respecting, not the birth of Christ, but the birth or beginning of the church of Christ.

In evidence of this see the fortieth chapter of Isaiah, verse 2, 3 and 4, also Mal. 4: 5, 6. Now see Luke 1: 13, 15, then let the Holy Ghost interpret Mal. 4: 5, and we have: "And many of the children of Israel shall He, (John) turn to the Lord their God, and he shall go before Him in the Spirit and power of Elias, to turn the hearts of the Fathers to the children and the disobedient to the wisdom of the just, to make ready a people for the Lord" (Luke 1: 17)

Thus there being as yet, no new Gospel church, there must necessarily be a beginner for the beginning of it. So much we have learned, that is, by prophecy, we found the state of want that sinners once were in. This was the text of the Baptist: "All flesh is as grass" Isaiah 40: 6. "Surely the people is grass" verse 7. "All flesh shall see the salvation of God" (Luke 3 · 6). His crying in the wilderness: "Prepare ye the way of the Lord, make His paths straight," did "turn fathers to their children, did turn the disobedient to the wisdom, did make ready a people for the Lord."

Here we will have a word before passing on. It is claimed by not a few that John did not belong to the Christian church. It is also claimed that his preaching was Jewish or something else, because he was not baptized at all unto the death of Christ. They say he was no fulfiller; only a forerunner.

If that be the case, then Holy Ghost Gabriel and Jesus Christ are in the sharp practice of falsehood. If so be that his office appointment be not preparing of the people of the Lord, this dodge blindfolds the sinner who does not divide the Word of Truth in the proper way, and don't care what church he joins, so that his wife, his pleasures are set up in it. It is plain to be seen that God intended John the Baptist to be a model man morally, a model prophet, to be initiated into the kingdom on the model faith, model repentance, model baptism. He preached:

all things as the Law must allow
" " " " Prophets foretold,
" " " " Gabriel said,
" " " " Jesus did,
" " " " " must fulfill,
" " " " " died for,
" " " " " arose for,
" " " " " was glorified for,

therefore did accept John's entire work, (doctrine) baptism and the manner he taught himself not the Christ, but this denying did declare Him the Lamb of God, that taketh away the sins of the world.

This John testified, that the Baptist was not the true light, but came as a witness, to be a witness of the light, that all men through Him might believe.—Now then, if a man deny the testimony of John, he does deny the baptism of John as showing neither form or parts,—dead, and the purpose and mission of the Baptist as a wreck, and the God who sent him, a fallible being.

John was out of God from heaven.—He gave light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.—This is evident from the words, recorded in Luke: "John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence."

When John first commenced preaching he said: "Whom think ye that I am? I am not he, but behold, there cometh one after me whose shoes I am unworthy to loose." "John verily baptized with the baptism of repentance, saying, that they should believe on Him which should come after him, that is Christ Jesus." All the different witnesses in the Testament agree in pronouncing that John is the dual helper in the work of establishing the authenticity of the Holy Scriptures.

All things are possible with God, and my dear reader, if you are slow of heart to believe the movements of the purpose of God in John the Baptist, you cannot believe the record God gave of his Son Jesus Christ. If you doubt the Word of God, you are standing in the presence of God and His holy angels without the least hope; therefore reflect, before you choose your eternal doom!

(*To be continued.*)

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PREJUDICE.

BY W. J. H BAUMAN.

PREJUDICE, to a large degree, seems inherent to man, and is a quality in the human character calculated to foster ignorance and superstition. It will blindly adhere to preconceived opinions, and fears investigation; hence is a strong barrier against advancement in knowledge, etc. It being afraid of investigation, is antagonistic to love, which, John tells us, casteth out fear.

Certainly truth and right have nothing to fear from investigation. Men in all the professions and callings of life, are more or less prejudiced, whether in worldly or spiritual things. Scientific improvements in the art of farming are hooted at by many, simply because it differs somewhat from their former way of doing. Among medical men we find many who are so prejudiced in favor of their particular system, that, rather than use other remedies, they will risk the life of their patients.

In the political arena we find a great deal of prejudice developed. Generally the motto of politicians virtually is, stick to your party, and the eyes and ears of reason are closed. They are afraid of investigation, fearing the exposure of corruption, and hence the down-fall of their party.

But perhaps nowhere else are the demoralizing effects of prejudice so much noticed as in the religious world. Stick to your sect or creed, is virtually the motto of the majority of religious men. Whether Jews, Mohammedans, Pagans or Christian denominations,—all to a large degree shut the eyes and ears of reason and consistency. Men are ready to accept as true, anything their creed or preacher teaches.

I once heard of a man so prejudiced in favor of his particular creed, that he said: "I pay my preacher fifty dollars a year, and it is his business to see me safe through."

We are very much inclined to accept things as right because of their antiquity. But reason says, investigate. Because a thing is new, does not prove it right or wrong. The same rule holds good with reference to things that are old. In our religion we ought to look at the appropriateness of things, and, as the apostle says: "Follow after things that are lovely, just and of good report," in short those things which have a tendency to do good.

In moral government, the Bible should be our standard rule. It invites us to come and reason. It appeals to our moral understanding. "Let him that thinketh he standeth, take heed, lest he fall. The Bible is not designed to teach science, but is God's moral chart, and designed to govern us in our moral conduct. It teaches the moral omnipotence of God, science teaches us the natural or physical laws by which God governs nature. Both laws invite us to reason and investigate and lay aside all prejudice. In the consistent order and harmony of both, our reason and judgment are appealed to.

Then dear friends, let us lay aside all prejudice and be consistent in the observation of both the moral and physical laws of God. Don't let us be guilty of getting them arrayed against each other and thereby heap fuel on the fires of infidelity. May God help us!

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WHOM DO WE SERVE?

BY B W. NEFF.

IN Matt. 4 · 10, we find the following language · "Then said Jesus unto him: Get thee hence, Satan, for it is written: Thou shalt worship the Lord, thy God and Him only shalt thou serve."

Kind reader, did you ever think of the text before us? No matter what you be, it is of the greatest importance to see and know whom we are worshiping If we are worshiping God in Spirit and in truth, it will be well with us. If something else, darkness and perdition will be our everlasting doom.

The subject we have before us, presents to us the great inducements the devil had and made use of, to lead our blessed Master astray. He placed three of the greatest temptations before Him, he had in his kingdom, thinking by these to overcome him. But the Savior soon put him to flight, and did it too by nothing more than the Word of God. Just so we can all do when Satan assails us, which he is sure to do, for he is always trying to lead us astray. He led our first parents away, he led many of the prophets and early fathers away from God. And I feel assured in this nineteenth century, he is doing a great work. He is throwing out every inducement to get us to worship him instead of God.—O how well it pleases him when he can get some of us to serve him. It makes no difference to him whether we are members of a church or not. I sometimes think he likes to work with them the best, for if he can gain one of them, it is a great honor to his kingdom.

Brethren, let us have our eyes open, and be upon our guard, so that his allurements may not lead us astray.

Young man and young lady, what are you worshiping? Have you thought of your condition? Have you thought of heaven and all its happiness? Or are you still contented to live and spend your days in worldly pleasure?—If so, beware, lest you spend too long a time, for there is great danger in procrastination. Christ says, Now; the devil says, To-morrow will do as well.

So I would entreat you as one that loves your soul, try and obey God in your youth, before the evil days come upon you. Serve Him who has prepared a home in the heavens for you, and invites you to come, bids you to come, and be eternally and forever blest. May the Lord help you and me to worship the Lord our God, and serve Him only, is the prayer of your unworthy brother. And that we may live unspotted from the world, forsake and overcome the temptations of Satan, be of one mind, walk in the same path, and prepare to meet our God, should be our aim and desire.

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FIFTY YEARS AGO.

BY C. T. BOND.

WHEN we compare the general morality of the present generation with that of fifty years ago, it is plainly to be seen that we are fast drifting back into heathonism. In those days honesty and truth were important matters in the education of the young. Now it is so much neglected, and falsehood and intrigue so much encouraged that in common conversation we may often hear young men boasting of their stratagems of imposition and how they have managed by falsehood to impose upon those more honest and credulous than themselves.

Fifty years ago such boastings would not only have been treated with merited contempt, but the author would have been justly rebuked. Fifty years ago, man in his dealings with his fellow-men would give just weight and measure, but now, and I must say, though sorry to do so, that many professing Christians seem to think it no harm to get advantage in trades, as if, what you dishonestly kept from another, did not partake of both the sins of fraud and theft.

How can there be purity in the church, where such things exist? Sound principled honesty of heart is the thing to make a nation stand, but when we see nation or church growing weaker in these points, the result will be heathenism, cruelty, malice and all the predominating traits of character, shown in ancient times when every sort of torture was used by those in power, upon those that set up any opposition to their wishes. Some may say: "That would be impossible in this land of freedom. We would just say in answer to them, to look back fifty years and if things should change as much for one hundred and fifty years to come, what would be the result? Many boast of this enlightened day, but certainly the standard of morality is fast sinking and if there is not a reformation brought about some way, all will eventually sink to the lowest depths of degradation.

Religion, like morality, is losing all its purity. There have been found so many non-essentials (?) in the word of God, so many commands that are not necessary to keep or if we try to keep them, a little deviating from the strictness of the command will not amount to much.

The next generation will find a little more that is too strict and binding, and after a few generations, what will be the difference in the Christian religion and heathenism. These are deplorable facts notwithstanding the boast of our freedom, our fine government, our fine institutions of learning, our liberties: in matters of religion every one is allowed to worship according to the dictates of his own conscience, but the habits of the present day warp the conscience, the heart becomes hardened; the conscience seems to dictate anything that suits the selfish motives of its owner.

When our fore-fathers emigrated to this land of freedom to evade the persecutions of the servants of the wicked one, they were a pure, unpretending people, they worshiped and trusted in their God, they were hardy, truthful and honest, but alas, look at the generations of the present day! Prosperity brought great changes. One very strange thing in mankind, in adversity he humbles himself and calls on His Master, but in prosperity he becomes more wicked. — Thus we see why God chastens those He loves. He knows our nature, He knows that it is not good for us to have too much prosperity.

Thus it is the apostle says, he glories in his infirmities, he had learned his own frailty, he had learned not to despise the chastening of the Lord. If we look back into history, both ancient and modern, we find that most all of the reformers of any note, have been men, that have arisen from obscurity, men that have endured hardships, that have passed through difficulties, what the world terms "self-made men," men that God has purified in the fires of affliction.

Therefore we see that wars, scourges, famines are all necessary. God has been bringing some calamity occasionally upon the people ever since the creation to bring them back to Him. What has been, will be again, there is nothing new under the sun. Every devout and thoughtful mind can discern the signs of the times and feel that both morality and religion are greatly on the decline, that there is less purity of conduct, less purity of heart among professors of Christianity than there was twenty years ago, and those that have the age to look back fifty years can see a vast difference. The wicked one seems to be gaining ground every day. But there is a greater power on high. The vineyard will be taken from these wicked husbandmen and given to others.

Therefore, fear not little flock, there is an eye watching over you, a hand that is ever ready to provide everything needful for you, though the world may turn upside down, though the fiery billows of God's vengeance may roll and sweep those that know not God into oblivion, though they be cast into depths of blackest despair, He knows His children. He will bear them gently over the river to live in His divine presence forever.

They that have the spirit of God, shall be called the children of God. If ye have not the spirit of Christ, ye are none of His. Let us cultivate that meek and quiet spirit of love and kindness, by going about and doing good. — Let us learn of Jesus, fashioning our lives after His glorious example, letting the world go its way into sin and folly, we can look back in pity and help those that are in need, but never be drawn into their wicked ways, pressing forward with the glorious hope, that these light afflictions which are but for a moment, will work out for us a far more and exceeding weight of glory!

CORRESPONDENCE.

DANISH MISSION FUND.

Arnold's Grove church	$15.00
Rock Creek church	11.00
Sarah A. Miller	1.25
Isaac Henricks	1.00
Maria Bellner	50
Cerro Gordo church	15.35
A brother	1.00
Bushnell church	2.02
Millmine church	11.00
Buffalo Valley church	2 00
John P. Ebersole	10.00
Chippeway church	15 00
Rock River church	28.40
Abner Fidler	2.00
A sister, Lancaster	1.00
John Swartz	1.00
C. Swartz	.50
Silver Creek, Ill.,	100.00
Brumbaugh Bros	42.72
Ten Mile church, Pa.	20.00
Covington church, O.	26.18
Newton church, O.	10.76
Panther Creek church, Ill.	5.35
Previously reported	127.45
Total	$450.38

C. P. ROWLAND, Treasurer.
Lanark, Ill., August 11, 1877.

The following amounts for the same purpose have been received at this office:

Sarah J. Wilson	$ .25
J. B. Neff	2.00
L. M. Ebersole	1.00
J. H.	2.00
S. M. Stutzman	.25
R. E. Reed	2.00
A B Woodard	.35
K Leonard	.20
Conrad Fitz	.25
S. M. Mummert	.20
A. B. Snider	1.32
Daniel Baer	.30
H. H. Sprankel	.35
S. J. Meador	1.00
A. Brubaker	1.00
S. Elanzer	.10
Muquoketa church, Ia	10.00
L Wagner	.40
E. L. Fahnestock	5.00
Previously reported	128 20
Total	$156.17

A SISTER AT WORK.

THE harvest is great but the laborers are few; pray ye therefore the Lord of the harvest to send forth laborers into the many fields now open, and souls starving for the bread of life.

I have been working in behalf of my friends and acquaintances in Coshocton and Holmes counties, Ohio, for the last three years, and last Spring the result of my laboring there began to show itself. I sent a number of the Brethren's tracts to several persons there, also the *Primitive Christian, Pilgrim, Companion, Gospel Visitor*, each one year, and now the BRETHREN AT WORK is making its weekly visit, and its contents are perused with much care and satisfaction.

A very prejudiced C. in that locality, did confess his error by forsaking his former belief and practice, boldly and humbly united himself with the Brethren on April 22, 1877. Bro. Warden Edminster from Knox Co., assisted by Bro. Muntis from the same place, did the preaching, showing the true and false foundation. The entire congregation, which was large, assembled to witness the performance of the holy ordinance of Christian baptism. It was truly an occasion of deep solemnity. A C. elder was seen to shed tears as he observed his brother in the flesh walk the way that Jesus trod. The hymn 285, "Hinder me not," was sung at the water. There were no brethren present except Samuel Mitler, a deacon from Coshocton Co., two ministers and myself. There were two C. ministers present at this meeting, and also on Saturday and Sunday evening. One of the ministers took notes on Sunday A. M. as Bro. Edminster said to the assembly, that it was a question now, whether this applicant was building on the Rock (Christ Jesus) or on the sand, and then went on to show how we practice religion and why we do as we do, and the necessity of doing it according to God's way. I never saw such interest manifested in all my life, and all that I consulted about, how they liked the sermon, confess, that it certainly was the truth. One old lady said to me: "That is the way we had better be doing."

The meetings were held in the Disciple church, but the Evangelical and Methodist churches have also opened the doors for us. Bro. Edminster remarked that he did not know of ever seeing a better opening for the Brethren to work in, than the one here mentioned. We think there is also a good prospect of more taking up the cross in that vicinity, and follow Jesus wherever He leads, even if into the depths of humility; but as yet the doctrine of Jesus is somewhat complicated to most of the people there, and some have expressed their desire to wait a little, and see how it works, before they join with us

I was in the above named counties six weeks, visiting my friends and others who called on me to assist them. In the meanwhile I tried to evangelize all I could; read, talked and explained constantly, until I had to take the parting hand, and bid weeping ones farewell, perhaps forever.

J. Nicholsen has been there to give them several sermons, since I was with them last. The brother there, seems to be full of zeal and energy, and, I think, will make every effort to advance the cause of Christ. He wishes to have a church built up there. He makes good use of Miller's "Doctrine of the Brethren Defended," also all the pamphlets that I sent him, one of which is "Campbellism Weighed in the Balance and Found wanting," also "Trine Immersion Traced to the Apostles," and "True vital Piety," all of which he read with much care, diligently comparing them with the Scriptures, and finding them to be truth, he has humbly accepted them, by entering into the practice of what he had learned to be right in accordance with divine inspiration. Would to God more would follow his example. And oh, how I wish, that my beloved brethren and sisters would exert their influence a little more, by giving to the Lord as He has prospered them, and then we could hope that much good would be accomplished in the name of the Holy Child Jesus. Oh my brethren, how can you pass your time in decorating your bodies with fashionable array, extravagant and costly too, purchasing with the money of our heavenly Father embroideries, dress bonnets, and many other gew-gaws of fashion, when the Bible emphatically says, we should adorn ourselves with a meek and quiet spirit, clothe our bodies in modest apparel, with shame-facedness and sobriety? Did Jesus say, we should gratify the lust of the eye, and of the flesh? — Verily not. He had no place, where to lay His head, (no time for unnecessary labor) and I cannot conceive that we have any time or right to engage in any unholy action.

In conclusion I would urge you with myself, that we do away with so much luxury as is now the custom, such as sweet meats, un-essential clothing, etc., and give to Christ's mission our surplus, and ere long, if we weary not in well-doing, we shall reap the rich reward of our labor.

OBITUARIES crowded out this week.

WADDAM'S GROVE FEAST.

WITH the hope that sufficient means will be donated in due time, we have appointed Sept. 25 and 26 as the time of our Communion meeting, to be held near Lena, on the Illinois Central R. R., commencing at 1 P. M. General invitation extended.

At this meeting we hope to meet many of our dear brethren and sisters in sweet fellowship and breaking of bread before our painful separation from so many that we dearly love. Intend starting immediately after meeting for Lewistown Pa., there remain over Sunday. Oct. 1, go to Juniata and Perry counties, where we hope to spend one week among wife's relatives, thence to Philadelphia via Washington and Baltimore, and arrange to go aboard the vessel about the 9 or 10 of October, the Lord willing.

ENOCH EBY.

WANTS TO GO WEST.

WE see in our papers a great many calls for ministering brethren to labor in the West.

In reply we will say, there is an ordained elder in the East, well known to the Editors of the BRETHREN AT WORK who through sickness and other reverses, is in straightened pecuniary circumstances. He will move West, if any congregation will furnish 160 acres of improved land, with sufficient farming privileges, for four or five years rent free. Or if the congregation will give him a home of forty acres, he obligating himself to remain and preach for the congregation for a term of ten years, if he lives. And in case of his death before the ten years expire, the property to fall to his family.

Any congregation willing to accept of the above, will address J. H. Moore, Lanark Ill.

FROM IOWA.

Dear Brethren: —

WE have been made to rejoice. I say *we*, for when one member rejoices, all rejoice. Oh what a glorious thought, all rejoice together, and all sympathize with an erring brother or sister. Is not this the same church that Christ set up? All say: Yes, it is. —

We love to read the glorious news from all parts of Zion. The Lord is doing wonderful things for His people. — Keep the truth before the people, for we are satisfied by the truth. Thy Word, oh Lord, is truth. Certainly, truth will finally prevail. It is a mighty weapon when God uses it to expose error, and to reveal unto fallen man his lost state, and show him home, to gain, through Christ, that happy state in this life, and to fully expect to receive what God has promised, through His Word.

Two weeks ago, our old mother, sixty-seven years of age, who had been a member of the Baptist church from her youth, yes, we say our old mother, our dear mother, our kind mother came forward, and we baptized her with our own hands. Oh glorious thought, and what a beautiful sight, to follow our Lord in all His appointed ways! Yesterday three more were led down into the liquid grave and buried with Christ in baptism. Take fresh courage, Brethren, be strong, quit you like men.

The brethren of Monroe Co., Iowa, will, the Lord willing, hold their Love-feast at the residence of brother David Kingery's, one and one half miles south of Avery station. Brethren who come, should stop off at Avery. Meeting to commence at three o'clock, Saturday, September 8, 1877. All are invited to be here, that feel like coming.

HIRAM BERKMAN.

OH, WHAT SHALL THE HARVEST BE?

I WILL try and write a short sketch from this arm of the church. The brethren held their Communion meeting in June; had a very good meeting and good attendance, but am sorry to say, there were no applicants for baptism. — Yet, seeing so many young gather in, we are made to exclaim with the poet, "O, what shall the harvest be?"

We have a spiritual harvest to reap as well as a temporal one. We see how anxious the people are, about gathering in the temporal harvest, and yet, how unconcerned about the spiritual harvest! Oh, what shall the harvest be! Brethren and sisters let us be careful, that we may be as the wheat and not as the chaff.

When we look around and see the follies of this world, we are made to think that the last times are drawing near to hand. Think of the days when Noah, warned the people of the destruction that was coming upon the human family; they laughed and called him foolish, but when Noah and his family entered the ark, and the door was shut, and the thunders rolled, and the lightning flashed, and the rain began to fall, they that were in the fields, began to flee to their houses for shelter. But alas, the shelter did no good. Soon their bodies were seen floating upon the water! Oh how glad would they have been to enter the ark, but the door was closed. Oh what shall the harvest be?

SARAH RITTENHOUSE.

ANNOUNCEMENTS.

Notices of Love-feasts, District Meetings, etc., should be brief, and written on paper separate from other business

Communion meeting in the Nettle Creek congregation, near Hagerstown, Wayne Co., Ind., on Friday, Sept. 28, to begin at 10 o'clock. The usual invitation is given.

L. W. TEETER.

Communion meeting at Yellow Creek Ill., Sept. 15 and 16, commencing at one o'clock, P. M. A general invitation is given.

LOVE-FEASTS.

The Sugar Creek church, Sangamon Co., Ill., will hold their Love-feast, God willing, on the 23rd and 24th of Sept. 1877. An invitation is extended to all. JOHN BEECHLY.

The brethren at Milledgeville, Ill., will hold their Love-feast the 20th and 21 of September. A general invitation extended.

Universal Restoration
REFUTED.

Universal restoration of the wicked from hell being contrary to the teachings of the Bible and not taught by ancient Christians in the first or second century A pamphlet of 88 pages. Price, post-paid, single copy, 25 cents; 6 copies, $1.25; 12 copies, $2.40; 25 copies, $4.50; 50 copies, $8 00, 100 copies, $15 00.

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O. F. YOUNT,
TIPPECANOE CITY, Miami Co., O.

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Prepared especially for the use of our people. They contain, neatly printed on the back, a complete summary of our position as a religious body. Price 15 cts. per package—25 in a package—or 50 cts per hundred.

BRETHREN'S HYMN BOOKS.

1 copy, Turkey Morocco, post paid	$1.00
Per dozen " " " "	11.00
" " " " by express	10.00
1 copy, Arabesque or sheep, post paid	.75
Per dozen " " " " "	8.25
" " " " " by express	7.25

W. U. R. R. Time Table.

Day passenger train going east leaves Lanark at 12 25 P. M., and arrives in Racine at 6 35 P. M.

Day passenger train going west leaves Lanark at 2:16 P. M., and arrives at Rock Island at 5 55 P. M.

Night passenger trains, going east and west, meet and leave Lanark at 2 21 A. M., arriving in Racine at 9:00 A. M., and at Rock Island at 6:00 A. M.

Freight and Accommodation Trains will run west at 12:40 A. M., and 10 30 A. M., and east at 4:50 P. M., and 11 55 P. M.

Tickets are sold for above trains only.

G. A. SMITH, Agent.

THE BRETHREN AT WORK.

"Behold I bring you good Tidings of great Joy, which shall be unto all People."—LUKE 2: 10.

Vol. II. Lanark, Ill., September 3, 1877. No. 36.

The Brethren at Work.

EDITED AND PUBLISHED WEEKLY,
BY
J. H. MOORE,
J. T. MEYERS, M. M. ESHELMAN.

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ASSOCIATE EDITRESS.

Mattie A. Lear, ... *Urbana, Ill.*

"The Brethren at Work," will be sent post-paid, to any address in the United States or Canada, for $1 35 per annum. Those sending eight names and $10 80, will receive an extra copy free of charge. For all over this number the agent will be allowed 15 cents for each additional name, which amount can be deducted from the money, before sending it to us.

Money Orders, Drafts, and Registered Letters may be sent at our risk. They should be made payable to J. H. Moore.

Subscriptions, communications, etc., should be addressed: **J. H. MOORE,**
Lanark, Carroll Co., Ill.

LANARK, ILL., . SEPTEMBER 3, 1877.

TWO young persons were baptized at West Branch last Sunday.

THE church near Carthage, Mo., has received eight persons by baptism within the past three months.

BRO. BASHOR has been holding meeting at Dallas Centre, Iowa. Twenty were added to the church and there are several otherapplicants.

THE number of Roman Catholics that have arrived at the port of New York during the past thirty years is estimated at 2,800,000.

BRO. STEIN has in contemplation a series of discourses, of some twenty doctrinal sermons to be delivered in Newtonia, Mo., sometime in September.

THE Brethren of the Potato Creek congregation, Montgomery Co., Indiana, have their new meeting-house nearly completed. When finished they will have two houses of worship

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WE now have on hand a fine lot of Maps of the Holy Land. Any one desiring one or more of them can have them at $2 00 each. Give name of express office, as they cannot be sent by mail.

IN answer to the inquiry, whether there are any brethren in Texas, we will say that Bro. HENRY TROXEL lives at Gordonsville, Grayson Co., Texas, and Bro. JOSEPH HOWE, at Kassee, Limestone Co., same State.

NEWS from the war department this morning (Aug. 31) show nothing particular decisive on either side. The Russians have gained considerable victory in Asia, but the contest in the Balkans is still raging furiously resulting in little else save thousands killed and wounded.

BRO. CALEB FOGLE writes that he baptized three persons at Rockbridge, Wis., Sunday the 12th ult. The good cause is moving along finely in that part of the State, and there is a great interest manifested for the truth by the people. Good earnest work will prosper under the hand of the Lord.

ORDERS for *Tertullian's Works* are still coming in and will be filled promptly. Many of our brethren have been desiring this work and now have an opportunity of getting it. Those wanting the work will send in their orders immediately. Price, $12 00.

THE readers (children) of the *Young Disciple* have raised $ 18.27 as a Christmas present for Bro. HOPE and his family. This is pretty good for little folks. It is hoped as they grow older in years they will increase in good works, and be true *Disciples* in word and deed.

IT is said that a minister's text is like a gate opening into a garden of beautiful fruits and flowers. If this be so, those who open this gate should give room for their hearers to pass in and pluck the fruit and flowers instead of standing on the gate and swinging it to and fro.

IN answer to an inquiry whether we have any German tracts and pamphlets, we will say, that we have none. We did design publishing some, but finding that our German brethren were not inclined to maintain a German paper, we concluded not to begin the publication of any at present.

IN the city of New York, there are 489 churches, chapels and missions; 418 Sunday schools, and 500 day schools. To oppose these, there are 8,403 liquor saloons, besides a vast number of evil accessories seeking to degrade, debase and impoverish the souls and bodies of men and women.

BROTHER J. T. MEYERS has changed his place of labor from Germantown, Pa., to Green Tree congregation, Montgomery Co., Pa. He will likely make the latter place his home for a time at least. His address is Phœnixville. At one of his meetings $ 21.00 were raised for the Danish Mission.

BROTHER HOPE has baptized one more sister since last report. At the time of writing his family was not well; exposure from traveling has affected the health of his wife very much. Bro. N. C. NEILSON is making considerable progress reading English. He hopes to soon be able to read the BRETHREN AT WORK understandingly.

THE Brethren in South-west Mo. have accepted a challenge from the Baptists to hold a public discussion, wherein the differences between the two bodies are to be discussed. It is not yet known who will be employed to represent the Baptists—Mr. RAY of the *Flag* is mentioned, so we are informed. Our readers will be kept posted on the movements.

THE mailing clerk, while handling one of the galleys this week accidently let it fall on the floor, and thus pied about sixty names of subscribers living in Mo., Kan., Neb., Ia., and Tenn. They were principally from the following post offices: Holden, Norborne, Dixon, Fairview and St Martin's, Mo; Galesburg, Alfred, Garnett and Salina Kan; Purple Cane, Neb; Friendsville, Tenn., and State Center, Ia. As we had just given all the galleys an overhauling we had at that time no proof of them, it will therefore be a little difficult to get all the names set up just as we had them, hence if any one at either of the above named places fails to get his paper he or some one else will please inform us of the fact. We are sorry the accident occurred, but such things will sometimes happen.

IN a private letter from Perrin, Mo., we learn that eight more have been added to the church at that place since last report. Their Feast was well attended and the order excellent. Several ministers were in attendance from other congregations. Bro. JOSEPH E. ELLENBERGER was advanced to the second degree of the ministry, and D. B. GIBSON was ordained to the eldership by the laying on of the hands of the presbytery.

A RAILROAD accident took place at the east branch of Four Mile creek, seven miles from the city of Desmoines, Iowa. Aug. 29, on the Chicago, Rock Island and Pacific Railroad, resulting in the precipitation of nearly an entire passenger train into a river, killing and wounding not less than fifty persons. All the train excepting the sleeping car went down. The engine was completely out of sight under the water.

A NUMBER of our readers are asking for tracts for free distribution, and wish to be informed whether we at this time have any on hand. In reply we must say that we have none for *free* distribution at present, but will likely have before the close of the year. We are doing all we can to work things up to that point and hope to be successful. We have to advance by degrees.

OBEDIENCE, or *Salvation by Grace*, is the title of a neatly and well printed pamphlet of thirty-eight octavo pages by Bro. D. L. WILLIAMS, of Brownsville, Mo. We have not yet had time to closely examine the work, but from a few hasty glances over its pages would suppose that it contains some good and readable matter. It can be had by addressing SAMUEL KINSEY, Dayton, Ohio. Price, 10 cents.

OUR correspondents seem to have broken loose on us of late. Letters are coming in by the piles so that many of them must, for a time at least, go unanswered. They bring much good news and many encouraging words which are always welcomed at this office. New subscribers are also coming in quite lively and if the good work be kept going, our list will be increased considerably, and we be enabled to purchase an engine and thus have a complete outfit for good and rapid work.

IN India the sum of $ 32,500,000 has been expended to keep the people from starving. Each person is allowed from two to three cents per day—that is, this sum has been expended to keep 3,000,000 of people one year. The price of a glass of beer, or a very common cigar would be opulence to a poor, starving citizen of India. Surely we should be grateful that blessings are so richly bestowed upon us. We do not mean that beer and cigars are blessings, but food, health and liberties are truly grand and great blessings.

"WE could learn a good many lessons if you had a place in your paper for queries. I sent you one long ago, but have heard nothing of it since. I come to the conclusion that you have no place for them." So says one of our readers. We have on hand a number of queries, but cannot get time to answer them. They are all laid away and we will get to them after awhile. Before long we will make some change in the office, which will confine our labors to the editorial department alone, then we will be prepared to give some attention to most any thing that may come along. If it is good we can commend it, if evil expose and oppose it.

FROM all directions, come joyful news of souls flocking home to God, and grand, good efforts on the part of the ministry to sow the good seed. No fear that too many will learn to believe and obey God. Three thousand believed and obeyed in one day in the birth place of Christianity. God, no doubt, was well pleased with that goodly number; and if thousands should now turn to Him in one day and live, He and His holy angels would rejoice. God loves to see sinners come to the Fountain of Life and drink, why should not we? God works for man's salvation; why should not we?

QUITE an error occurred last week in the article, *Sisters at Work*. We failed to put the writers name to the article and did not discover the error till the paper was printed. A few mistakes will occur along these times as we are so busy remodeling and fitting up the office that we cannot give the proper attention to the proof. The article alluded to was written by sister MARY A. RUPPERT, and deserves a careful reading, and if you have not already perused it, turn to it and give it a careful reading. Hope the sister will pardon us for this error as it was unintentional.

THERE are several Hebrew papers published in Jerusalem, and among them are the *Les Portes De Sion* and the *Habazeloth.* We have seen copies of each; of course we could not read them. The printing looks a little rude—the type is large and bold and the paper thin. It makes one think of ancient times to see and handle papers printed in the birthplace of Christianity. Should the excitement resulting from the Eastern war subside, we shall make further attempts to secure the services of a correspondent in Jerusalem that our readers may be kept posted.

SISTER W. A. CLARKE, editor of the *Young Disciple* is taking a season of recreation visiting among her friends. Her editorial chair is filled by some one who is known in print as UNCLE HENRY, and in his first editorial says there is one thing he has "learned and that is, long sermons and long pieces make big people sleepy and little ones weary." It would be a good idea if all preachers and writers would learn this much. In our younger days we used to think long articles and long sermons were a sure indication of learning, but of late have come to the conclusion that ability consists in knowing how to condense a long subject into a small space.

RECENTLY, in the city of New York, a minister of high standing, by request of the Trustees of his church, entered into a friendly litigation with them to recover his salary, the church being in arrears to a considerale extent. The "fixtures" of the church were seized by the sheriff and the following items were bid in by counsel of the plaintiff: Organ costing $ 400, for $ 80; pulpit, $ 21; baptismal font costing $ 700, for $ 50; communion plates, silver, 85 cents per ounce; gas fixtures costing $ 1800, for $ 150; suit of vestments $ 240; one hundred cushioned seats $ 170; 700 yards carpet 23 cents per yard. Total $ 2000. This is a specimen of some of the corruption going on in large cities, and to some extent in small ones too. We are in no way opposed to ministerial assistance as required by the Gospel, but when it comes to a minister of standing entering suit against his congregation it is time that the voice of the land rise up and enter its protest. Men who endeavor to make the house of the Lord a place of merchandise need to be exposed.

HANDS UP.

AN elder, whose heart is in the Danish work, called his well trained congregation together, explained to them the importance of the mission and that money would be needed to carry it forward, requested them to contribute freely, but, before taking up the collection pursued the following course.

Says he, "All who are going to give twenty dollars each will hold up their right hand." No hand went up.

"Then all who are going to give fifteen dollars each will hold up their hand." Up went four hands.

"All who are going to give ten dollors each will hold up their hand." Four more hands went up.

"Now those who are going to give five dollars each will raise their hand." Up went a number of hands.

Thus he kept on till a considerable sum was raised. This is a good step and a successful way of accomplishing good. Much can usually be accomplished if the proper course is taken and sufficient encouragement given. We do not say this to applaud the church that did this work, but to give the brotherhood the advantage of the method used.

MINISTERS DO NOT MOVE OUT OF THEIR OFFICE.

SOMETIME ago there was published in the Brethren's papers an article stating "The old brethren always considered where a ministering brother moves out of the church, which chose him, he moves out of his office—that is, before he is fully ordained; and it was at the option of the church into which he moves to receive him with his office or not." This has caused no little stir in the minds of some of our brethren, who are not aware that it was formerly the practice of our people as early as 1832. No doubt the brethren at that time thought a course of that kind well and good, and undoubtedly meant it all for the better. It could not be expected that they should be infallible or that all their actions should be strictly correct.

In the beginning of their grand reformatory movement our people adopted a *principle* that is strictly correct. They endeavored to lay aside all human creeds and confessions of faith and take the Scriptures as their only infallible rule of faith and practice, and in doing this they followed the best light and knowledge they had, and evidently were sincere in all their movements, and wherein they found themselves wrong were always willing to retract. I don't know but that if we had been in their place we would have made more mistakes than they did. Taking things up one side and down the other it is our impression they ran well.

Regarding their views in the quotation above they missed the mark a little, and hence in the year 1859 virtually repealed the former decision, which they had made in 1832, by giving the following query and answer: "If a brother in the ministry or deaconship move from one congregation to another, having a certificate of good standing in his office, has the congregation to which he moved a right to refuse to receive him with his office? Answer: We consider they have not." Minutes, p. 233. By this it will be seen that a minister when moving from one congregation to another does not "move out of his office" and hence "optional with the congregation to which he moves to receive him or not." The Annual Meeting of 1859, as quoted above, has said that he must be *received with* his office when he has a "certificate of good standing." This is now the practice of our people, and so far as my experience goes I have not heard of an exception to it. Ministers moving from one congregation to another must be received as such by those to whom they move—i. e., when they present themselves properly. When a brother has been chosen to any position in the church it is the custom of our people to receive and respect him as such wherever he may be found.

This was also the custom in the apostolic age. We never read in the Scriptures of an officer moving out of his office and then be called to it again before he could preach or officiate. In those days a minister's office was not determined by some geographical line, for his mission was to all the world, to preach the Gospel to every creature and teach all nations; and a woe was pronounced upon such if they did not preach the Gospel. A brother once chosen to the ministry is one always and everywhere until relieved of it by the church, which must take a specific action on the question before a man can be relieved of his office. We again repeat that when a minister moves into another congregation, and presents himself properly it is the bounden duty of the congregation to receive him with his office. To receive him otherwise is an impossibility according to the order of the church, and so far as we know this is the general order all over the brotherhood and has so been decided upon by the Brethren in the Annual Meeting. When installing ministers it is neither prudent nor lawful to instruct them otherwise.

These remarks ought to have been made sometime ago, but it was put off from one week till another till we were finally reminded of it, and then concluded to thus briefly let our readers know what the present order of our church is regarding this matter, and that a minister when moving from one congregation to another does not move out of his office. These remarks should not be so interpreted as to conflict with the order of the church which prohibits ministers, of another congregation from making appointments in the acknowledged territory of another without consulting him. We are of the impression that that order if properly understood and carefully regarded may do well, though in the West it is uncalled for.

"BITTER ENVYING."

THIS does not imply that there is sweet envying, nor that any envying, high, low, wide or narrow, is just and right before God and the church. James, who was a chosen, "earthly vessel" by the Lord to reveal Himself to us, says: "But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth." To glory in envy and strife is "sensual, devilish," which is not from above.

A poor, envious heart is not only miserable to itself, but spreads misery all around it. It cannot hide itself, but like a bad weed sends up its head wherever it can. It is neither good looking, nor pleasant to the taste. It is a sad sight to see a man trying to love another and at the same time have bitter envy in his heart. He will make a failure of it every time. What, then, should be done with such a heart? It should be put in order, and made fat with unfeigned love. It should seek the Lord, by forgiveness, take unto itself "meekness of wisdom," and "be holy in all manner of conversation." God lifts up and makes pure; therefore it is good, right, and profitable to be on the Lord's side. "Bitter envying" "is earthly," with no Christ in it, no power of love, no smiles, no meekness, no wisdom. Bitter envying never took any person to the Cross, never enriched any one with holiness, never gave strength, nor never brought peace. From first to last, all along the road, bitter envying seeks to upset peace, and bring "confusion and every evil work." It is the "wolf" in the heart, gnawing, tearing, pulling, pushing, and growling, stirring up misery where the Lord commands quiet and peace. It rolls in the dust and wants divine love to roll there too. It covers itself with misery and wants happiness to be covered with the same garment. In short, its tendencies are all evil, degrading, while love and good will always lead up to heaven. The Lord knows how to destroy "bitter envying," and He will. "Behold the Judge standeth at the door." Let envy stand aside, for the Judge will deal with it in shortness. E.

THE GREAT MISSION AND THE GREAT MOTIVE.

BY C. H. BALSBAUGH.

To our Dear Brother Hope and his charge, in Denmark.

"GO *ye into all the world, and preach the Gospel to every creature.*" —Mark 16:16.

This is the mission. "THE LOVE OF CHRIST CONSTRAINETH US." 2 Cor. 5: 14. This is the motive. More stupendous mission, more thrilling motive was never urged on man or angel. It is Absolute Authority, Almighty Power, and Infinite Love, offering itself to the Church as the instrumentality for the redemption of the world. "THINE *is the Kingdom, and the Power, and the Glory.*" Through *us* its energy and grace and peace and "joy unspeakable" must be dispensed. Earnest self-consecration is the indispensable condition of our own safety, and the work assigned us. When death is the great proof of Divine Love, self-seeking and self-pleasing is the bane of discipleship. If life to us is impossible save by the crucifixion of Emmanuel, nothing can be more reasonable than that a life so originated is not to be devoted to ourselves, but to Him who died for us and rose again. In the aggregation of the Names applied to Jesus, we discover the magnitude of His office, the wide and manifold disasters wrought by sin, and the arduous yet glorious task committed to the Church. The Holy Ghost has separated you and a few others for the evangelization of Denmark. Acts. 13. 2. The love that vacated the bosom of the Eternal Father, and sent the Only-begotten into this rebellious province to make reconciliation by self-sacrifice, also constrains you to offer houses and lands and friends and purse and life for the dissemination of the Word of God, and the ingatherings of worshipers for the Everlasting Jubilee. When the love that constrained the Mighty God to part with His Son rules our hearts and lives, and the solemn obligation generated by this love perpetually prompts us, we are furnished with a power sufficient to "*abound* in this work of the Lord" "without weariness in well-doing," and to surpass the limits of our natural endowments, and achieve great things by weak instrumentalities. When we are authorized by the Divine mandate, "GIVE YE THEM TO EAT," the bread and fish will constantly multiply in our hands, and after thousands are fed, the fragments exceed the original store. "HAVE FAITH IN GOD," and forget not that faith is faith only so far as it means holiness. No one can press into faith a power that is not in his life. This is the great blunder of sectarianism, and the church of God is sadly at fault in attempting to get out of Christ issues in which we are no co-operative factor. You have done well, and God has blessed you; as you advance in assimilation to Jesus, you will do still better and "the power of God unto salvation" will be manifested more and more. There are resources of Love and Grace and Might untouched in Emmanuel which, if wanted and wrestled for, could at the third hour of any day turn the whole world into a Pentecostal scene. The instrument of *His* victory must be the instrument of ours. The *Cross*, the CROSS, the dreaded Cross, is the only lever that can reverse the revolution of this sin-blasted planet, and turn it into the orbit of Light and Love. Christ came neither before nor after His time, but we are slow in "discerning the signs of the times," because we debar by self-idolatry the light in which alone the Providence of God is interpreted. So long as the professed followers of the Lamb cling more to houses and acres coffers and friends than to the Cross that suspends the impoverished God-head, the missionary cause must languish. But, to the glory of God be it said, the Brotherhood is beginning to recognize the authority of Jesus in His ecumenical claims. The West especially has caught the inspiration of the Cross. And all over the Fraternity souls are found burning with the vestal flame of Calvary. The nearer we approximate the self-consuming Zeal of Christ and His Apostles, the more energetic will we be to extend the conquests of the Holy Ghost, and the more efficiently will the power and peace and the triumph of the Cross be ours. "*Thy Kingdom come: Thy will be done in earth as it is done in Heaven.*" Nothing less than this will satisfy Jesus, and if any thing less will satisfy us, we have not "the mind of Christ." What He died for, we must labor for. To recover the world to allegiance apart from the character and influence and effort of the church would be suicidal. We are put in charge with "*the word of reconcilation,*" to beseech, persuade, and reclaim the world "*in Christ's stead,*" and woe unto us if we prove recreant to our commission. We are responsible to God for the results of Christ's death. With the Godward side of the Atonement we have nothing to do. The manward side is committed to the Holy Ghost who is the soul of the Mystical Body. On our fidelity and enthusiasm, or on our supineness and lethargy depend the issues of the Great Propitiation. Up Brethren: Up Sisters; ascend the Holy Mount, and be transfused and clothed afresh with the glory of Emmanuel, and live and pray the power of God till Denmark, and many other nations, shall know how to celebrate the Agape of Redemption, and in life and heart ante-date the blessed Bridal of the Lamb.

Beloved brother Hope: Wrap your body soul and spirit in the glorious prophecies and promises of Jehovah-Jesus, and draw all your inspiration out of His sublime self-sacrifice. In the foundation He has laid, in the glories He has prepared, in the means He has provided, in the success for which His majesty and veracity are vouchers, you have a motive which puts the thrill of Deity into your Zeal, and the perseverance of Omnipotence into your labors, which gathers strength and courage in the midst of persecution, and persists and still persists with all the ardor and unction of a first love, till "the Word of Life have free course and be glorified." BE HOLY, and spend much time before the Mercy-seat, cast yourself in an agony of entreaty between the Cherubim, and let your life powerfully endorse your doctrine, and God will make your example and ministry gloriously contagious to the evangelization of Denmark.

THE CHURCH OF CHRIST—HIS BODY.

BY J. L. COVER.

NUMBER II.

THE Baptist says, "I must decrease, but He will increase." He laid his foundation upon prophecy and history. He taught genuine repentance to Israel. The Pharisees came unto him in the wilderness, a "generation of vipers," to hear him say "who hath warned you to flee the wrath to come?" The Jews were not taught to come forward to "a mourner's bench," nor to go backward unto disbelief of the history of truth. Neither did he theorize them as half-year probationers, or try to get them through religion before meeting closed, nor did he make any attempt to pray the seeker out of his calmness to find conversion. He knew where Jerusalem was and those who came from Jerusalem. His was the "burden of the Lord," and this should move every preacher of the Lord to do the Lord's work properly.

The Baptist's success was amazingly solemn, yet not feigned for they confessed their sins in Jordan. Those who did not confess," rejected the counsel of God against themselves, not being baptized." In Matt. 18: 17 we find the word church used by Jesus in a judicial sense, having power to hear, act and declare judgment against any incorrigible person. The New Testament pointedly sets forth how to become disciples. They are believers because of their faith, brethren on account of their relation to each other; kinsmen of Jesus by purchase through blood; and holiness required because given the gift of the Holy Ghost. John in prison is no more disgraced than Jesus in the grave. His head on a charger did not invalidate water baptism. The voice from heaven, the Son in the water and the Holy Ghost in the bodily shape of the dove does not speak against true discipleship.

Our knowledge must indeed be the facts, items of Gospel history and commands found in His agency to convince people of their sins. The pious, the Holy Ghost will not leave, but a stiff-necked soul He will not enter. A man should have an acquaintance with his Father's will, his own sinful state, the complete reconciliation and the unction of the Holy Ghost, must expect to ever learn and never be able to master the truth as it is in Jesus. The doctrine, the faith, the baptism is its proper points, and then sealed by the Holy Ghost, and the man may be properly qualified to be counted a part of the church. Jesus did not bear witness of Himself: if He should have done so His witness were not true John 5: 31. To cover John by Jesus, verse 32, is not logical.

"There is another that beareth witness and I know that His witness which He witnesseth of me is true. He sent unto John and he bore witness unto the truth. He was a bright and shining light; and ye were willing for a season to rejoice in His light. But I have a greater witness than that of John, for the works which the Father hath given me *to finish* the same works that I do bear witness of me that the Father hath sent me, the Father Himself which hath sent me hath borne witness of me." Thus Jesus sanctions the work of the Baptist on the ground of being a witness of Himself, His teaching and baptism and promise respecting the baptism of fire and the Holy Ghost, thus silencing all ground of cavil so far.

"I have a baptism to be baptized with, how shall I be *straitened* until it be accomplished" (Luke 12: 50). The minds of the people were not spiritual enough to understand this saying, but they assisted in the work of demoralization to the extent that those cruel mockings and scourgings heaped up to the hill of calvary, and the reproaches of men fall on Him; curses maledictions and loud calls that His blood "be on us and our children" so much that He expressed Himself that "I am come to send fire on the earth and what shall I if it be already kindled." After His resurrection He gave His disciples the point of practice the action commanded as set forth in the commission (by Matt. 28:19), the power, person as well as the authorty. The name of the Father and of the Son and of the Holy Spirit,—each must be found to exist somewhere, God knoweth them that are His, so death passed upon all men. Even Jesus Christ He died the just for the unjust that He might bring us to God.

A GOOD LAW.

ONE day lately, on entering the business room of the First National Bank of this place, (as I go there frequently on business,) my attention was arrested by a notice printed in large, plain type, and pasted on the wall. Now, my dear boys, I am writing more especially to you. What do you think the notice said? Well, may be you think it said that boys coming in the banking-house must not "loaf" in there, but do what business they are sent for, and then leave quietly and orderly. But it was not that. Perhaps you think it was to tell men not to spit on the floor or carpet, and not talk much or loud. But it was not this. Well, I will tell you how the notice read. It was this:

LAW OF PENNSYLVANIA
against
PROFANE SWEARING.

"If any person shall willfully, premeditatedly and despitefully blaspheme or speak basely and profanely of Almighty God, Christ Jesus, the Holy Spirit, or the Scriptures of Truth, such persons, on conviction thereof shall be sentenced to pay a fine not exceeding one hundred dollars, and undergo an imprisonment not exceeding three months, or either, at the discretion of the court." Act of March 31st, 1860.

On reading this I couldn't help whispering to my uncle, the bank clerk,—

"Why, I didn't know there was such a law."

"It appears so," said he, and told me who had put up the notice—one of our country citizens who has been a school-teacher for many years until within a few years past. How I wish every school-teacher in the land would get such bills or notices printed, (the printer ought to print them at half price,) and paste them up in suitable places freely. The passage of the Act by the State Legislature certainly reflects great credit upon that body as a law-making people, and we trust they themselves live out their protest against profane swearing.—*D. B. Mentzer in the Young Disciple.*

LET HIM DENY HIMSELF.

BY S. W. HANSON.

"If any man will come after me, let him deny himself, and take up his cross daily and follow me."—Luke 9: 23.

THE religion of Jesus Christ is emphatically one of self-denial. No man can come to God acceptably, who does not deliberately resolve in his own heart that he will abstain from every known evil, whether it be in thought, word or deed. He should count the cost, like a wise man before he builds a house, or engages in any enterprise; or like the general of an army before he engages in battle. So in this great enterprise, the salvation of the immortal soul, or, in this spiritual warfare with prince Apollyon, he should with the most solemn and prayerful deliberation consider, whether he shall be able to stem the tide of worldly-mindedness and buffet its boisterous waves successfully; or whether he shall be overwhelmed beneath its strong billows.

The most fruitful cause of failure, is covetousness. Covetousness is the crying sin of the nation, the most prolific source of moral evil. Independently of the grace of God, no man can eradicate this evil from the heart. "Can the Ethiopian change his skin, or the leopard his spots? Then may ye also do good, that are accustomed to do evil" (Jer. 13: 23).

As well might a man attempt to raise the dead to life and succeed, as to change his own heart or affections by his own power and might. The effort would only be a signal failure. Hence it is that such countless multitudes seek to enter into the kingdom of heaven and shall not be able. He can change his external deportments from vice to morality; he can exhibit a moral deportment and become a good citizen; but he cannot become a good Christian. His mind will be unsubdued and inflexible; his understanding will be darkened, his heart, his mind, his affections will not be right in the sight of God. His nature will be unchanged, his inclinations will still be evil.

By his own good works, by his own efforts, by his own righteousness, he thinks to propitiate the favor of God, and enter the abodes of the blessed in heaven; but he will find to his great dismay that the gates of heaven will be closed against him, and securely locked and barred; and when he knocks for admission, he will receive this stunning answer: "Verily I say unto you: I know you not" (Matt. 25: 12).

Hence it behooves each one of us, diligently and faithfully to examine himself, to take an inspection of our own hearts, into its most hidden recesses, and discover the secret motives which impel us to action. And if these secret motives and desires of the heart are not perfectly pure and holy in the sight of God, then, and in that case, we should make instant application to our Redeemer for divine aid. The apostle tells us to do all for the glory of God.—Do we do it?

1. Cease to do evil. We are endowed with the moral ability to choose the evil and refuse the good, or to choose the good and refuse the evil; to choose Christ or the devil, heaven or hell. We may violate the statute or civil law, and if tempted to do so by any comrade or

associate, we can refuse to violate that law. But if we violate that law, we become a malefactor, and know the penalties inflicted upon perpetrators of criminal offenses. Thus we possess the intellectual, moral and physical power to become a thief; or we have power to be innocent of crime. Now, if covetousness has been permitted to vegetate in the soil of the heart, as noxious weeds in a garden, if covetousness thus becomes an inordinate passion, then we covet our neighbor's possessions, and the inclination is predominant to commit theft, robbery, and all other acts of atrocity, which are recorded in the criminal calendar. Thus the horse thief is tempted to steal horses. He has power to resist this temptation, and to be an honorable man and an honest citizen, or he has the power within him, to abstain the commission of this evil. Now, if from pure principle of rectitude; from love to God; from love to his neighbor; from respect to the law of God, he sternly and resolutely resists this temptation to evil, and is not impelled by the fear of the penitentiary or of hell,—this, in the language of the text, is to "deny himself."

So also the drunkard. He has the moral power to resist temptation to drink intoxicating liquor or strong drink. His burning thirst is raging; his limbs are trembling like the aspen leaves. His agonies are dreadful. Now when he passes a grog shop or saloon, he possesses the intellectual, physical and moral power to pass by the door and not to enter in. He possesses the intellectual, physical and moral power to turn aside his head when he passes the door, so as not to look upon the evil. "Look not thou upon the wine when it is read, when it giveth its color in the cup, when it moveth itself aright: at last it biteth like a serpent, and stingeth like an adder" (Prov. 23: 31, 32). He possesses the moral power to abstain from tasting or from drinking the deadly potion, from entering into temptation, from participating with his comrades in rioting and drunkenness and all their concomitant evils. Now, if from a pure motive, from a desire to save his soul from the wrath to come, he forsakes his darling sin; refuses all, solicitations to join his jovial companions, does not enter into temptation: does not drink intoxicating liquor; does not even touch, taste, smell, nor look at it; and if he trusts in Christ, to give him moral strength and grace to resist temptation and to help him keep his good resolutions: this abstinence, this resolute inflexibility of purpose, this successful resistance of temptations, this noble exercise of moral power, is, in the language of our text, "to deny himself."

Again, if the dissolute, the licentious, and abandoned turn from their evil ways; cease to do evil, sin no more; abstain from fleshly lusts which war against the soul; forsake their darling sin; trust in the power, willingness and goodness of Christ to save them from all sin; trusting in Christ, to help them keep their good resolutions of amendment and reformation; trusting in Christ to keep their hearts pure in thought, their lives pure in action, their lips pure in language; when the abstinence from these sins, these thoughts, these words, these acts would be as painful as to pluck out a right eye, cut off a right foot or a right hand,—this in the language of the text is to "deny himself."

2. Let him deny himself, and take up his cross. Our blessed Redeemer, though the Lord of glory, the Creator of all things, yet He humbled Himself, became the propitiation for our sins, He endured the ignominious death by crucifixion on Mount Calvary, and even submitted to the premeditated affront by his enemies, who compelled Him to take up His own cross in order to bear it to the place of execution.

As He took up His cross literally, so are we commanded to take up our cross in a spiritual sense. Do we obey this divine precept? Christ was our divine Exemplar. We are commanded to imitate His example. Many shun the cross. They go around it. It is repulsive to them. The burden is too onerous. They cannot stand it. They refuse to assume the burden. Others again are frightened at the cross. They cannot endure the pain of the cross, so they pass it by and cannot take it up. Others again are ashamed of the cross of Christ, ashamed to have it known that they want Christ to redeem them from all iniquity; to save them from their sins.—Others again are ashamed to have it known that they are seeking the Savior, that they are seeking salvation, that they want to escape from the wrath to come; ashamed to be seen reading the Bible; ashamed to enquire the way to salvation; ashamed to be known or seen to pray.

But in reference to such, what is the language of Christ? "Whosoever therefore shall be ashamed of Me and my words, of him also shall the Son of man be ashamed, when He cometh in the glory of His Father with the holy angels" (Mark 8: 38.

To be conspicuous among men, as the disciples of Christ; to come out from the world; to have it known that they are seeking after purity of heart and life; after righteousness and true holiness; to be perfect as our heavenly Father is perfect; to be holy as He is holy; practically to renounce the world, the flesh and the devil, with all his works; practically to escape from the pollutions of the world; to be a peculiar people, undefiled and separate from sinners; practically to renounce all the frivolities, all the customs, all the maxims, all the pleasures, all the vanities, all the fashions, all the transitory joys, all the fascinating allurements of this vain world; to abstain in life and practice from all these, to abandon all these, to renounce all these now and forevermore; and to live to God only a life of true holiness and righteousness all their days; to die to the world, to die to all sin; to love God with supreme affection, with all the heart, with all the soul, with all the might, with all the mind, with all their strength, and to love their neighbors as themselves, and to manifest this love in every-day life, walk and conversation: I say to all this, to forgive their enemies, and to pray for their enemies,—this is the painful cross which they cannot take up; this is the painful cross, which they do not desire to take up But this is the painful cross which they must take up, this is the painful cross which they shall take up, or they can never enter the mansions of endless bliss at God's right hand, where there are pleasures forevermore.

(*To be continued.*)

ASHLAND EDUCATIONAL ENTERPRISE.

FEELING the need of an Institution of Learning, affording sound, practical education, and at the same time free from the vanities and extravagance of fashionable boarding, and other schools, many friends of education in the German Baptist Church intend to establish such an Institution at Ashland Ohio.

1. The location is elevated and healthy, overlooking a beautiful landscape, and in one of the finest farming regions in the State.

2. Abundance of provisions and fuel, and plenty of excellent water near at hand.

3. Being on the Atlantic & Great Western R. R., it is of easy access from all parts of Ohio and surrounding States.

4. It will be removed from the vices and temptations incident to large cities, and in the midst of a quiet, moral and intelligent community, affording a liberal patronage.

5. It will be a private enterprise and not a Church Institution; yet the entire control will be in the hands of Brethren.

6. Simplicity will be one of the prominent features of the Institution.

7. Among the religious advantages afforded will be that of a community of Brethren surrounding the school and several of their Churches located in the vicinity.

8. Prof. S. Z. Sharp, A. M., an ordained Elder of eight years' Professorship in the Maryville College, Tennessee, and enjoying the confidence of the Church at large, has signified his willingness to take charge of the Institution, provided it be placed on a safe financial basis.

The citizens of Ashland have already subscribed over ten thousand dollars, and it only remains for the Brethren and friends to act promptly to make it a complete success.

Liberal donations for building purposes are earnestly solicited, on the following conditions, viz: One-third of the amount subscribed to be paid when the work of the building commences, and the balance in two equal installments —six and twelve months thereafter. The matter of Endowment and Scholarships will be presented to the public as soon as a sufficient building fund is raised.

For further particulars address the Corresponding Secretary.

Temporary Trustees: E. L. Yoder, H. K. Myers, Austin Moherman, John Shidler, Richard Arnold.

E. C. PARKER, *Solicitor*,

H. K. MYERS, *Cor. Secretary*,
Ashland, Ohio.

TO MY BROTHER.

HAST thou peace and comfort found?
To a kingdom art thou bound?
To a home where all is bright,
Where the Savior is the light?

Art thou in that narrow way?
Art thou striving to obey?
All His holy counsels keep
Ever at thy Savior's feet

Art thou ever on thy guard?
All thy help bring from the Lord*
When the world seems bright and gay,
To thy closet flee and pray.

Do not on thy strength rely,
Surely thou wilt sink and die
And if Satan tries to charm
Lean alone on Christ's strong arm.

O my brother, strive to be
All the Lord requires of thee,
Only think, the time is short
Till the saint and sinner part.

Then with joy we'll meet the Lord
To receive our great reward,
And with holy rapture sing
Praises to our heavenly King.

From our labors here we'll rest,
With the saints forever blest,
Then we'll walk the golden street;
Worship at the Savior's feet

Then with joy we'll tune the lyre,
And in rapture join the choir:
And the starry crown we'll gain,
Ever with our Savior reign.

ESTHER G. SHULTZ.

Sterling, Ill.

CHURCH NEWS.

From Waynesboro, Pa.—May the glory of the cross be your glory and your joy.

On the 28th ult., our brethren and sisters held their first harvest or thanksgiving meeting of the season. Brother J. D. Trostle of Linganore, Md., was present, and discoursed on Psalm 65: 11. "Thou crownest the year with Thy goodness."

Next day was Sabbath and a regular appointment at same place, (Welty's meeting-house) and brother Trostle spoke on James 4: 14; "What is your life?"

In the afternoon, brother George Bricker of Upton, Pa., spoke on Heb. 2: 6; "What is man?"

On the 4 inst., we held our second harvest meeting at the Amsterdam meeting-house at 2 P. M. Brother David Long of Fairplay, Md., discoursed on 1. Thess. 5: 18, "In everything give thanks."

Next day brother Long spoke on Acts 2: 21; "Whosoever shall call on the name of the Lord shall be saved."

Two precious souls were added to the church to-day by our mode of baptism, —Trine Immersion. May the past life truly be buried and the "new man," resurrected in Christ. All of us can well and profitably quote the poet's beautiful thought:

"Take up thy cross, the Savior said,
If thou wouldst My disciple be,
Take up thy cross with willing heart,
And humbly follow after Me."

On the 12 inst., at our regular meeting, at Welty's meeting-house, two more dear ones were baptized, we trust, into Christ. Having "put on Christ," may they be faithful to their vows, and faithful unto death. The crown is not at the beginning, nor along the journey, but in the glorious end.

But one of our number has fallen under the scythe of Time—brother Henry Peters in the sixtieth year of his age. Soon the call will come to an other! Whom shall it be?

Yours, in hope of eternal life,

D. B. MENTZER.

From Cerro Gordo, Ill.—Myself and son John visited the members at West Lebanon, Warren Co., Ind., the 21 of July. There are twenty-nine members at that place now, and prospects are good for more. The 22 we baptized an old Methodist lady, eighty-six years of age. Her maiden name was Mary A. Morris, now Mary A. Clark.—She was born in Augusta Co., Va., but is now living in West Lebanon, Warren Co., Ind. Her mind is good yet, considering her old age. She seems to be much built up, that she has now found a church that complies with the requirements of the Gospel, so that she can now obey all the commandments of the New Testament.

On July 28 I left West Lebanon and went to Vermillion county, Illinois, stopped near Marysville, at a place where our brethren had never preached before. Had meeting on Saturday evening and Sunday at 10 A. M. and 4 P. M. Some were made willing to come to Jesus and be baptized. There are four members at that place now, and prospect good for many more. Hope our brethren will go and preach at that place.

JOHN METZGER.

August. 9.

From Burr Oak, Kansas.—In view of the bountiful crops of small grain that we were blessed with, we felt it our duty to return unto the Giver of every good and perfect gift, our humble and grateful thanks for the past favors. We therefore appointed July 26 to 29 inclusive for our harvest meeting, to be held at Bro. James W. Bailey's near Salem.

Our meeting passed off pleasantly, and we felt, "it was good to go up to the house of the Lord." Brother David O. Brumbaugh was with us from the Solomon Valley church and labored encouragingly and effectively with us. May the Lord bless his labors of love.

Bro. Benton from Smith county arrived on Saturday, and preached two instructive and interesting sermons. The members all felt encouraged, and we think deep impressions were made. We desire an interest in the prayers of all of God's people, that we may be strengthened to work in His vineyard, that the borders of Zion may be enlarged in our midst; and that we may be found faithful brethren and sisters in the work of the Master.

H. P. BRINKWORTH.

From Galesburg, Kan.—We have reason to rejoice. Our council meeting came off on the eleventh; all in harmony and peace and love. The brethren gave forth their lots for a speaker. The lot fell on Bro. G. G. Solomon. Truly, the Lord is with us, almost every meeting we have to go to the water to administer baptism. Just got home from Wilson county, where the brethren held council. All seem to be in peace there, and working for the Master's cause. One soul was added to the flock at this meeting.

Your paper seems to take well with the brethren here. I enclose amount for three subscriptions. Brethren let us pray and work for the salvation of precious souls everywhere. When the church works, God works; be alive in the Master's cause!

S. HODGDEN.

Aug. 21.

From Eaton, Ill.—The pamphlets you sent me, I have kept moving, and I think they are doing a great deal of good. The brethren seem to be also well pleased with the reading contained in your paper. I have at last succeeded in getting two subscribers. The brethren are almost strangers here, there being but four members in the neighborhood.

We have had a few meetings here, and since the people appear so well satisfied with the preaching, some think, if we would organize a church, that many would go with us. I think if a series of meetings were held here that much good could be done. I see so many calls made by the brethren for meetings, that I am almost ashamed to call for help; though there is none can tell how lonesome it is to be away from the brethren.

Yours Fraternally,

G. W. HORN.

GLEANINGS, &C.

Matter for this department should be brief, and to the point, written on but one side of the paper, and separate from all other business.

From J. T. Meyers.—Just a few moments ago, I enclosed an order for $21.00 towards the Danish Mission. We had a harvest home in the Green Tree church last Saturday a week, and took up two collections; one for the poor of the church, and the other for the Danish mission. Last Saturday I attended the adjoining one in the Coventry church.—We also took up a collection there, and over $40.00 were collected for the Danish Mission. Brother John Harley will forward the money. The above two churches I expect to labor in. I left my home in Germantown about four weeks ago. More soon.—*Phœnixville, Pa, Aug.* 22.

From a poor Brother.—*Brother Moore*:—You will remember that I subscribed for your paper at the Lost Nation Love-feast; from that time to the end of the year. And now I am so attached to the paper that I think I cannot do without it anymore, and as I have no money at all, and none to get, (being wronged out of all by a few hard characters of men) and nothing to depend on but a daughter, a widow woman; I will therefore send you a book, entitled "Quinter and McConnell's Debate." I know you can sell it to some one, and send me the paper for it next year as long as you please. This is all the pay I can make to pay for the paper.

[Dear brother, the book has already been sold for $1.00 and the paper will be continued to your address at least one year.—ED.]

From H. P. Strickler.—The Grundy church, Iowa, is gaining strength gradually. Four were baptized and two reclaimed, and five received by letter this summer. Labor is increasing, we have preaching regularly at three places, and still calls for more. Health is good; weather warm and dry, at this writing.—*Aug.* 20.

From D. D. Horner.—Our little church, (Indian Creek) numbers about two hundred and fifteen members. We received, I think, over fifty within the last year, and there are still hopes for a good many more. May the good Lord help them to decide before it is too late. The harvest is now past, and the crops, generally speaking pretty good. Fruit as a general thing is scarce. —*Jones' Mills, Pa., Aug.* 10.

From J. S. Flory.—As some brethren have informed us, they have an idea of visiting Colorado during the Fall, we would inform all such that our Communion season in Boulder Co., comes off, the Lord willing, the 15 of September, and we extend a hearty invitation to all that contemplate coming, to be with us at that time. From Denver take the Colorado Central R. R. to Longmont.—Bro. I. A. Turner lives within three miles of that place.

Our harvest here, which is just past, has indeed been a bountiful one; the largest one ever raised in the State. The yield to the acre is good, some having as much as fifty to sixty bushels to the acre, other crops are also good. No grasshoppers this season on the wing, hardly enough for fish bait. Farmers are happy, and times improving. It is now, we think, a good time for persons, who contemplate moving to Colorado to do so, as it is quite probable, we will have a good crop for several years to come.—*Greely, Col., Aug.* 19.

From Cath. R. Suplee.—As it is written that whatsoever your hand findeth to do, do it with your might, I wish to comply with your request at once. I am old and infirm, not able to go out and hunt subscribers, so I called to mind three persons who seem to think they are not able to pay for your paper, and hereby I order you to send it to them the balance of the year, hoping at the end of the time they will continue taking it. How can we be interested in the church, without reading of its progress? — *Philadelphia, Pa., Aug.* 15.

From D. C. Moomaw. — Could I prevail on the Brethren to do so, I would have a contribution box in every meeting house owned by the brethren, — or two of them, according to the construction of the house,—and require a remittance every meeting day, and use the proceeds as directed by the church. — That would be apostolic. — *McDonalds, Va., Aug.* 8.

From E. R. Stifler. — In No. 29, present volume of your paper, in my article: "Our Love-feast," in statement of ministering brethren present, please read, "brother Joseph W. Wilt of Clarr's congregation," instead of "Bro. Joseph of Claris congregation." In No. 28, same volume, in my article about the burning of the ice-house, eigth line from top, read, "thought it was my father's house, instead of "that it was my father's home." Hollidaysburg is spelled with two "l's". "Located on my father's farm, but situated on the bank of the river, a few steps from the place where the brethren usually administer baptism." The latter is my mistake, owing to imperfect composition.

From L. Hillery. — My soul does magnify the Lord in the work of the District Meeting. Oh, brethren and sisters, let every soul be melted down, not only in gratitude to God for what wonders are being done through His children in the advancing of the cause of truth, but in earnest prayers to God in the behalf of those, who will soon go to Europe, and for those who are there. Let each district in the brotherhood set apart a day for exhortation, fasting and prayer for this great work, and in the behalf of those who must hazard their lives by sea and land. — *Henry, Ill., Aug* 21.

From S. T. Bosserman. — Two more accessions to our fold since my last report. In all this summer twenty-two accessions. May the good work go on! Praise the Lord for his goodness. — *Dunkirk, O., Aug.* 22.

From S. S. Mohler. — In company with Bro. J. Kutherman of Ohio, and F. Culp, found us with the brethren in Morgan Co., this State, to assist in holding their love-feast. Everything passed of agreeably and, we trust, profitably to all.

A choice was held for a minister, which fell on brother David Cline, formerly from Virginia. Also for two deacons, resulting in setting apart for that purpose, Bro. Joseph Stover and Josiah Lehman. These are all young brethren who seem active in the Master's cause, and hope that their usefulness in the capacity of minister and deacons will become more and more manifest. The church in Morgan Co., is active in her work, may she walk unspotted from the world!

From W. J. H. Bauman. — Wheat and oats are being thrashed here. The yield is abundant. Wheat averages about 25 bushels per acre, which will make up somewhat for last year's failure. Generally speaking, we are greatly blessed in temporal matters, and getting along very well in regard to growth in number in the church, ten having been added to the Rock Grove district since spring by baptism, and one by letter. — *Nora Springs, Iowa, Aug.* 22.

From John Harley. — Herewith find $43.00. This is a thanksgiving offering from our Church in Coventry, Chester Co., Pa., for our Danish Mission Fund. It is the amount of the collection taken at our Harvest Home, Thanksgiving Meeting the eighteenth inst., for this enterprise. — *Pottstown, Pa., August* 22, 1877.

ANNOUNCEMENTS.

Notices of Love-feasts, District Meetings, etc., should be brief, and written on paper separate from other business.

The brethren of the Black River congregation have appointed their Love-feast to be held on the 20th of September at their meeting-house in Chatham, Medina Co., Ohio. All are invited.

J. Rittenhouse.

The Mineral Creek, Johnson Co., Mo., Love-feast, will take place Oct. 16. And our District meeting Oct. 19 in the Walnut Creek church, near Knobnoster, Johnson Co., Mo.

S. S. Mohler.

Communion meeting at the Franklin church, four miles north-east of Leon, Decatur, Co., Iowa, on the evening of October 13. Preaching next day; usual invitation extended.

L. M. Kob.

The members of the Monticello church, intend, the Lord willing, to hold their Love-feast on October 23 in their meeting-house, three miles north-east of Monticello, Ind., commencing at 10 o'clock. A general invitation is extended.

J. S. Snowberger.

We expect to have a Communion meeting at the residence of Bro. Jacob Bahr about ten miles east of Albany, Linn Co., Oregon, the 15 and 16 of Sept. Meeting to commence on Friday evening the 14, and continue over Sunday. The usual invitation given

D. Brower.

The District Meeting of the Southern District of Kansas, will be held in the Neosho church at the house of Bro. Joseph Garber, four miles north of Parsons, the first Friday in October. — Also Communion meeting in connection.

By order of the church,
S. Hodgden.

The Lord willing there will be a Love-feast at the house of Bro. Caleb Fogle, near West Lima., ss., September 13 and 14. Brethren and sisters are kindly urged to attend.

The brethren and sisters of the Shannon congregation, will, the Lord willing, hold their Communion meeting Sept. 24 and 25. All invited to be present.

The brethren and sisters of the Logan church, Logan Co., Ohio, God willing, will have their Communion meeting on Wednesday, October 17. The usual invitation is given.

J. L. Frantz

Communion meeting in Cerro Gordo congregation, Macon Co., Ill, three miles north-west of Cerro Gordo, Oct. 19 and 20. A general invitation is extended.

J. Metzger.

The Cottonwood church, Lyon Co., Kan., will hold their Love-feast Sept. 15 and 16 at the farm of Bro. Samuel Sowers on Wright's Creek, ten miles west of Americus. All are invited to attend.

S. Sowers.

The brethren at Hudson have appointed a Love-feast for October 20 and 21, commencing at 10 o'clock. A general invitation to all.

T. D. Lyon.

The English River District of church Keokuk Co., Iowa have appointed a series of meetings in connection with their Communion meetings. Said meetings to commence at candle light in the evening of the 28 of September and to continue each night till after the first Sabbath in October, and as often in day time as will seem best, On Wednesday, the third of Oct., at eleven o'clock A. M. and same evening communion. The usual invitation is given. Place of meeting six and one half miles north of Harper's Station. Any one wishing to be met there with conveyance, will address: Jacob Brower, South English, Keokuk Co., Iowa.

LOVE-FEASTS.

The Sugar Creek church, Sangamon Co., Ill., will hold their Love-feast, God willing, on the 23rd and 24th of Sept. 1877 An invitation is extended to all. John Berkley

At house of Bro. Abraham Baer, 6 miles north of Abilene, Kansas, Oct. 13 and 14.

The brethren at Milledgeville, Ill., will hold their Love-feast the 20th and 21 of September. A general invitation extended.

Mill Creek church, Adams Co., Ill, Sept. 15 at Liberty. Two others in the same district next week

Coventry church, Chester Co., Pa., Oct. 20 at 2 o'clock P. M.

Soldier Creek, Jackson Co., Kansas, Sept. 15, at 2 o'clock.

Stone church, Ind., Sept 22 at 10 o'clock.

Rock River church, Lee Co., Ill., Sept. 21 and 22

Silver Creek, Ogle Co., Ill., Oct. 20 and 21.

Champaign Co., Ill., Sept 20

Fairview, Unionville, Appanoose Co., Iowa, September 21 at 4 P. M

Hamilton, Caldwell Co., Mo., Sept 15, at 2 P. M.

Solomon Valley church at Bunker Hill, Kan., Sept. 15 and 16, and at Bethany, Osborne Co., Sept. 22 and 23

In Burr Oak congregation at Bro Wagoner's Webster Co., Neb., Sept. 29 and 30, and at Ionia, Jewell Co., Kansas, Oct. 6 and 7.

Florid, Putnam Co., Ill., last Saturday and Sunday of September.

Nettle Creek congregation, near Hagerstown, Wayne Co., Ind., Sept. 28 at 10 o'clock.

Yellow Creek., Ill., Sept. 15 and 16, at 1 o'clock P. M.

Waddam's Grove, Ill., Sept. 26 and 27.

DIED.

Obituaries should be brief, written on but one side of the paper, and separate from all other business.

O'DANIELS — In the Burr Oak congregation, Jewell Co., Kansas, July 29, our beloved brother Elijah O'Daniels, aged 61 years, 4 months and 24 days. Disease, dropsy.

The deceased was conscious of his near approach to death and gave orders relative to the funeral occasion, etc He had the Sunday previous to his death called for the elders that he might fulfill the holy ordinance of being anointed in the name of the Lord. He leaves a sorrowing wife, a sister, and children to mourn their loss, which we hope is his eternal gain. To those of the family left behind, I would say, remember your father's advice and example, and prepare to meet him where parting is no more. Funeral occasion improved by Bro. Geo W. Benton and Allen Ives to a large and attentive congregation from Phil. 1 : 21.

Henry F. Brinkworth.

PRYOR.—In Vinton, Iowa, Aug 18, of brain fever, Mattie E Pryor, aged 8 years, 1 month, and 13 days, Funeral preached by the writer, assisted by Peter Forney and John Ridenour and others from the words recorded in 1 Cor. 15: 55 to a large congregation of sympathizing friends.

F. Troxel.

PETERS —In Waynesboro, Pa., on the 13th instant, brother Henry Peters, aged 59 years, 8 months and 2 days

Brother Henry became a member of the church of the brethren last fall, being baptized on the 12 of November. This had long been his desire, but he was opposed. He loved the church and the doctrine; and on my first visit to him several weeks ago, he gave the evidence of being happy in the Lord and spoke very touchingly of his hope and faith. As his illness advanced he became very much disquieted owing to his incoherence of mind. But as he approached his end, his mind rallied, and he passed over the silent river in hope of a blissful immortality. According to the wishes of his family, he was interred in the Green Hill cemetery near town. The funeral services were conducted by the brethren, brother Jacob F. Oller preaching the sermon, based on Matt. 24 14.

B. B. Mentzer.

ELDER.—Near New Baltimore, Ohio, Clarence Birdie, son of Sylvester and Becca Elder, aged 8 months and 29 days. Funeral occasion improved by the Brethren, conducted by the writer and E. Bosserman from 2 Kings 4: 25.

S T. Bosserman.

KAYLOR.—On June 13 in the Logan church, Logan Co., Ohio, Gladie Olis, daughter of Bro. Joseph Kaylor, aged 2 years, two months, and sixteen days. Funeral preached by the writer and Bro. M Swanger.

MILNER.—In Harrison township, Logan Co., Ohio, July 8, friend Robert W Milner, aged 23 years and 29 days. Funeral preached by the writer from Romans 5: 12.

J. L. Frantz

EMPHERLY.—On February 6, 1877, sister Mary Empherly, aged 84 years, 5 months and 3 days. Funeral was not preached until July 15, and improved by the writer from John 5 : 28, 29.

John Metzger

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A RELIGIOUS WEEKLY.
Edited and Published by J. H. MOORE,
J. T. MEYERS, M M. ESHELMAN.

Assisted by R H. Miller, J. W. Stein,
Daniel Vaniman,
D. B. Mentzer, and Mattie A. Lear.

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Vol. II. Lanark, Ill., September 10, 1877. No. 37.

The Brethren at Work.

EDITED AND PUBLISHED WEEKLY,
BY
J. H. MOORE,
J T. MEYERS, M. M. ESHELMAN

LANARK, ILL., SEPTEMBER 10, 1877.

BROTHER S. H BASHOR gave us a call, Saturday Sept. 1st. He seemed much fatigued and worn down by excessive labors while on his tour through Iowa and Mo., but otherwise was in his usual health, though he is never actually well at any time. He was on his way to the Milledgeville congregation, some ten miles south of here, where he is now conducting a series of meetings. Owing to a pressure of work in the office this week we could not attend all his meetings as we would like to have done. His congregations are large and the interest good. Thirteen have already been baptized, and others have made application for admission. The prospects for a good and successful meeting are quite encouraging. Bro Bashor's address, till Sept., 18th will be at Lanark, where his correspondents will address him until further notice.

THAT LITTLE DEACON.

A LITTLE four page monthly, entitled *The Deacon* has been started in the East having for its mission two objects which seem to be the leading features of the little sheet. First: To secure a suitable advertising medium for the sale of the editor's "Collar Pads," and secondly: "To furnish a limited medium for the dissemination of correct views on the New Testament model of church government" By this it will be seen that the sphere of the *Deacon's* labor extends all the way from "Collar Pads" up to "Church Government." For our part we fail to see the relation existing between the two, don't know which is the type, nor can we tell just where the turning point comes in: likely as things progress (for this is a progressive age) we will be duly informed. We don't object to either making, using or selling "Collar Pads," nor do we object to publishing a paper in the interest of their sale and then calling it by a proper name, but why name a paper the "*Deacon*" when in fact it is to advertise "Collar Pads?" We fail to discover any similarity existing between "Collar Pads" and "Deacons," unless the latter become unruly, pull apart till the yoke of Christ galls them and they need some kind of "pads" to make it go easy. But it seems inconsistent to put up a sign written, **The Deacon** then open the door, go in and find "Collar Pads" If merchants would play that kind of tactics we would as likely run into a bank for calico as anywhere else. Were we a deacon we should seriously object to issuing a sheet in the interest of "Collar Pads" and then call it by the name of the sacred office in which the Holy Ghost had placed us. We advise all our readers to get down Webster and carefully examine the meaning of the word *sacrilege*. To connect "church government" with the enterprise is not sufficient to purify it: it is mixing things up a little too much. If this is what people call "reform" we fail to see it.

But the "*Deacon*" proposes to give lessons on church government" and tell our ministers what the "New Testament model of church government" was It also says: "Ministering brethren who wish to inform themselves on the subject of Apostolic Church Government, or Local Church Sovereignty, should subscribe for "*The Deacon.*" From this we would infer that our ministers are not generally informed" on the subject of apostolic church government" and hence must call on the *Deacon* for instruction. It seems to us that a sheet that starts out with "collar pads," and ends or winds up with "collar pads," and has "church government" in the middle is itself not exactly "apostolic," and might be benefited by a lesson or two on the same subject.

The little document proposes to give "the report signed by Moomaw, Eversole, Miller, Berkey, and Price' a regular going over and calls it an "astounding piece of Elder craft." If this way of doing, naming out brethren in public, and calling their work "Elder-craft" is what the "*Deacon*" calls "the New Testament model of church government," then we confess that we don't know any thing about "the New Testament model" of things. If such is "the New Testament model" then that little sheet will confer a favor by naming the chapter and verse. It wishes all the "ministering brethren who wish to inform themselves on the subject of apostolic church government" to subscribe for it, and we presume that it aims to teach just such stuff as proposed above and get our "ministering brethren," who are not informed" on the subject of apostolic church government" to abuse brethren of good standing and call their work an "astounding piece of Elder-craft." If this is what the "*Deacon*" proposes to call *reform* then we conclude that it has the wrong word—it should be *deform*. We are as much in favor of exposing error and eradicating from the church every thing that is wrong as any one, but when it comes to naming out brethren, men of good standing in the church, who have worked hard and toiled long for the Master's cause, and attempt to expose them before the public, we want the brotherhood to understand that the BRETHREN AT WORK has no sympathy for any such movements. It committees do not give satisfaction the A. M. is the place to bring the matter up.

Our impression is that the "*Deacon*" is a dangerous little sheet and calculated to throw discord in the church, especially by abusing brethren. If it proposes a reform it should exhibit that deep and candid forethought that usually characterize successful reformers, who take a broad and comprehensive view of the religious wants of the world. Reformers don't want to be simply *local* thinkers, neither do their minds want to be so contracted that they cannot listen to the reasoning of others. A careful and deliberate survey of the whole field will show to them the necessity of proceeding carefully and working deliberately and at the same time respecting the feelings of others.

We do not make these remarks out of disrespect to the party running the *Deacon*, but we are fearful that all is not well along the line and that in this, its first step, it has over-reached the bounds of reason, and in attempting to get upon the apostolic platform has fallen short of its mark. It is hoped it will reconsider its course, and instead of publicly abusing brethren of good standing, and calling their work "Elder-craft" try and use a little reason and take things more coolly.

ONE OF THE THREE UNITIES.

CHARLES E HISCOX, pastor of the Baptist church at Greenport, Long Island, in his sermon on the *three Unities*, "one Lord, one faith, one baptism," Sunday Jan. 7th 1877 made use of the following language which we clip from the *Examiner and Chronicle* of Feb. 15th.

"It is one as to its character—that is, it is a water baptism. We read of the baptism of the Holy Spirit, but that is an inward and invisible bestowal of power, and so cannot witness to unity. But the baptism of water being an outward act administered to all the members of the church, becomes a sign of unity All who come into the church come in through water; this is the door through which all must pass into the visible church organization. The unity of the church is thus expressed by having but the one door of entrance—viz., baptism.

But some one says, Then you believe that baptism is a saving ordinance? No; not by any means Then can any one be saved without baptism? Yes, doubtless he can. A man is saved when he is born of the Spirit, when he enters through Christ into the *invisible* church; but to be a member of the *visible* church, he must also be born of the water, enter in through the door of baptism.

Again, baptism is one in the method of its administration, which is immersion—a putting down under the water, and a raising up out of the water. We need not stop here to prove that immersion is the only baptism, for that would come more properly at another time; but we shall here insist that the baptism is *one* as to its form. Some will tell us the form is not essential so long as the spirit is observed. But water baptism is nothing but a *form*, and if you alter the *form*, you have done away with the whole thing. Sprinkling and immersion are not two forms of one thing, but two wholly distinct and separate things. They cannot, therefore, both of them be baptism; one must be true and the other false, for there is but *one* baptism.

What was it in the days of Christ and His apostles? History plainly declares, and the best scholars all admit, that from the time Jesus was baptized in Jordan by John till more than 200 years after, no other method was practiced or known than that of immersion. This is a fact, and there is no use in denying it. Immersion, then, was the one baptism of which Paul speaks, and there was no other known in his day. Sprinkling is a miserable substitute of Catholic origin, which is not baptism at all, but some thing else."

Five things shall be noticed in the above quotation:

(1) Character of baptism

(2) Baptism as a means of getting into the church.

(3) Though a means, it is not a saving ordinance.

(4) The *invisible* and the *visible* church.

(5) Mode or form of baptism, and the evidence in the matter.

1. The Greenport pastor says baptism "is one as to its character—that is, it is water baptism." The point so far as it goes is conceded; but there are five things which constitute baptism that should be kept in mind when writing and talking upon this subject. 1 A proper candidate—a truly penitent believer. 2 A properly qualified administrator. 3 The simple element water. 4 The mode of baptism. 5. The design.

2 "All who come into the church, come in through water;" "this,' says the pastor, "is the door through which all must pass into the visible church organization." He does not maintain that all *may or some can*, but all *must* pass into the "visible church" through baptism. If salvation be in the church, a man *must get it* by passing through baptism—this is the idea he presents which leads us to look at the next proposition.

3. Though a means, it is not a saving ordinance. The Greenport pastor has just told us that a man *must* pass through baptism to enter the visible church, but is particular to impress us that he does not believe it to be a saving ordinance; that is, the boat which conveyed the man over the river, or the bridge over which he walked were means by which he got over, yet they were not saving means, could get over without boat, raft, or bridge. If the bridge be a means of crossing, and there is no other way of crossing, is it not an essential? So with baptism. A man must pass that way. There is no other; hence the means are essential to the point aimed at. But the pastor says it is not a saving ordinance and to show how well he believes this, he says "No, not by any means," and he goes further and declares that one can be saved "without baptism." Though he most emphatically declares that a man *must* be baptized in order to get into the church, yet a man "*can be saved without baptism.*" You see where that leads to. Here it is:

(a) A man must be baptized in order to get into the visible church.

(b) A man can be saved without baptism:

(c) Therefore getting into the church is not essential to salvation.

4. "A man is saved," says the Greenport pastor, "when he is born of the spirit, when he enters through Christ into the *invisible* church." We do not read in God's Book about getting into the *invisible* church without first getting into the visible church. A man's name is not "written in the Lamb's book of of life," until he complies with God's conditions. If salvation is attainable without baptism, why *must* a man be baptized? Why call on a man to be baptized, if a man can get into the invisible church without it? And why bother with the *visible* church if a man can get into the *invisible* church without baptism? The Lord says: "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God." In this nothing is said about getting in the visible church one way, and the invisible church another way. The pastor's logic (?) runs thus:

(a) A man cannot get into the visible church without baptism.

(b) A man can get into the invisible church without baptism:

(c) Therefore a man can get into the invisible church without being in the visible church. If this be a fact, of what use is a visible church? Why meet, sing, pray, preach, exhort, and commune if a man can get into the invisible church without them? Can any one tell? We need a little light shed on this.

The mode or *form* of baptism, says our friend, is *one*. The *form* of baptism is derived from the commission given by the Lord, in Matt. 28: 19. From this commission all the primitive Christians derived the form of baptism to which they submitted. There was but one mode of baptizing among them, and those that were baptized into Jesus Christ were all baptized by the same mode. *Modes* of baptism for over two centuries, were unknown to Christian professors, and is it not surprising that people in those days *could* and *did* get into Christ, by teaching and practicing but one mode of baptism? Why yes, it is surprising when we get four or five modes into our faith, but it causes no surprise to those who steadfastly cling to the one mode—the apostolic mode. If by *one form* our friend, means *one dip*, I beg leave to introduce the fact in connection with his very truthful remark that, "History plainly declares, and the best scholars all admit from the time Jesus was baptized in Jordan by John, till more than two hundred years after, no other method was practiced or known than that of immersion," that every case of baptism was by *trine* action. The historians and best scholars not only admit that the primitive practice was *immersion*, but that it was *trine immersion*. The men who record the *fact* that for "more than two hundred years no other method was known than that of immersion," are as explicit in stating the *fact* that immersion was by trine action,—not by single. Now what we insist on is this; that single immersionists either tell *all* that History says upon this subject, or not use it at all. They should bear in mind that the men who tell us that the primitive practice was *immersion*, also tell us that it was *trine immersion*. If those historians are worth quoting on immersion, they are worth just as much on mode. "This is a fact and there is no use in denying it."

It is claimed that there is a baptism of the Holy Ghost, and that it consists of but one action. In looking at two different things, we should keep their difference before us if we would look at them correctly. *God* baptizes with the Holy Spirit, *men* do not. God committed baptism in water unto "*earthen vessels*," and retained baptism by the Holy Spirit unto Himself. God not having committed the work of Holy Ghost baptism unto men, there was no necessity for *form* Water baptism having been committed unto men, *form* was absolutely necessary. Holy Ghost baptism is *inward*, water baptism *outward*. Whether God baptizes with the Holy Ghost "in the name of the Father and of the Son and of the Holy Ghost" or not, is unknown to us; we go no further than revelation. The baptism committed unto men must be performed "in the name of the Father, and of the Son, and of the Holy Ghost." Of this we are certain, but of the Holy Ghost baptism being performed in that way, we are not certain. God does that in His own way; He chose *His* way in *His* work, and also chose *a way* for *us* to do *our* part.

It is illogical to claim that since there is but one baptism of the Holy Spirit, there is but one action in baptism. *One kind* of baptism, and *one action* in baptism are two very different things.

Mr. Hiscox asserts that "baptism is nothing but a *form*, and if you alter the *form*, you have done away with the whole thing."

We will bring up an inspired man against the Greenport pastor on this subject. Peter says baptism is "the answer of a good conscience toward God," and "for the remission of sins." Peter did not say it is "nothing but a *form*," but "be baptized for the remission of sins." This word of truth from heaven tells us that there is *design* in baptism —something more than *form*. And Mr. H—himself says that baptism is the door into the church, hence even to him, there is a *design* in baptism. God's Book tells us that it is "for the remission of sins;" Mr. H—tells us that it is simply a *form*, but a man *must* submit to the form in order to get into the visible church, but then he need not submit to baptism to get in the invisible church.

He also informs his hearers that a man "can be saved without baptism." How is this? A man *must* be baptized in order to get into the Baptist church, yet he can be saved *without* baptism! A man *must* do a thing and yet he need not! Will the people—even the "common people" hear such teachings gladly? If man can be saved without baptism, why be baptized? If baptism simply puts a man into the church, and yet a man can be saved without being baptized, *why be baptized at all?* The better way for men is, to *teach what the Book says*,—tell what God tells about it. The Lord had it put down in His Book just as He wanted it, and it is right to teach it that way. Condemnation does not await the man that teaches as God teaches. We want to be right, want to be happy, would like to see all other men do right and be happy also, hence write as we do.

M. M. ESHELMAN

ZION'S SURE FOUNDATION

BY GEORGE D. ZOLLARS.

GOD is our Rock, and sure defense in Zion,
He was of yore our father's hiding place,
No tyrant's might can conquer Judah's Lion,
And all his triumph by his grace

At mercy's shrine His sovereign aid imploring
The saints in every age have bowed,
Amid the scorching heat and tempests roaring,
'Mid lightning's vivid glare and thunders loud.

When Satan in his hellish malice rages,
And would the Savior's little flock devour,
We all may shelter 'neath the Rock of Ages,
And thus escape the tempter's cruel power

When daring nations rise and rage in battle,
With deadly weapons, bathed in human gore
When clouds of smoke ascend and cannons rattle
And madly rush the snorting steeds of war.

Or when the heav ns and earth at last are shaken,
And all the world shall tremble at the shock,
But lo, the saints of God shall never be forsaken,
Whose feet are fixed upon the Living Rock

O view the potency of Peter's true confession,
Of Jesus Christ, the sure Foundation Stone,
And though the gates of hell may rage in bold aggression,
They never can the love of God dethrone.

GO. MATT. 28: 19.

BY C. H. BALSBAUGH.

To Brother Lemuel Hillery, of Shannon, Illinois.

GRACE and peace be multiplied, from Him in whom "*dwelleth all the fullness of the Godhead bodily.*" *The high calling of God*" is upon you for a special work, and you need a special "*unction from the Holy One.*" To pray, "*hallowed be thy name,*" and not make the prayer a mockery and a falsehood, we must be "*blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom we are to shine as lights in the world*" Philip. 2: 15. Gŏd is no niggard. "*He* FILLETH *the hungry with* GOOD THINGS" Luke 1: 53. We knock so half-hearted and carnally at the golden gate of the Pavilion of Grace, that we get no answer. The breasts of nature are sweet and alluring, and it requires many a heavenly device to wean us. To leave a comfortable home, and soul-entwined wife, and heart-clasping children, and go forth "*as sheep among wolves*" to preach "*the unsearchable riches of Christ,*" is like thrusting a knife into the finest sensibilities of our social natures. But the sanctifying bliss-tiding, heaven-unfolding indwelling of God so dominates our lower being, and so lifts us into the joy-throbbing pulsations of the Adorable Trinity, that we "*count all things but loss for the excellency of the knowledge of Christ Jesus our Lord*" Philip. 3: 8. To "*know nothing but Jesus Christ, and Him crucified,*" is to be ready for any misson, even if it leads to the stake. The carnal mind never becomes a spiritual Nimrod. Gen. 10: 9. Soul-hunters for the tenanting of the New Paradise are all born out of the death-agonies of the crucified. Heaven-sent evangelists go out minus gold, or silver, or brass, or scrip, or shoes, or staves. The Christ of Grace is also the Christ of Providence. Sell all that you have, and the priceless Pearl will enrich you and make you a blessing wherever you go. You are dear to Jesus, and He is walking at your side, even when you discern Him not. Luke 24: 15, 16. He will show you His hands and feet and side, when you least expect it. When He opens His heart, and you see yourselves in it as living photographs in a living casket, you will be so in love with the Cross that you can glory in nothing else. "*Be of good cheer: I have overcome the world.*" This is the dear Master's voice, *and for you.* Drink it in as a bride does the love-cooings of her heart's idol. Live a holy life, and Christ and His angels will rejoice to do you honor, and bring the vast resources of the spiritual world to the crowning of your ministry with a sparkling cluster of immortal diadems.

Forget not the glorious and manifold Titles of the blessed Savior. Let all you do and say in public and private spell *Emmanuel.* This will give you power. You will feel the constraint of Divinity within, and the world will take knowledge that you are the incarnation of the living God. Your demeanor must be the interpretation of the Cross. Where God is enshrined, there the dazzling Shekinah is seen. Bear in mind that one of the names of Jesus is COUNSELLOR. Is 9: 6. Hezekiah knew Him in this character: "*O Lord, I am oppressed;* UNDERTAKE FOR ME" Is. 38: 14. In every perplexity remember Him who is "WONDERFUL IN COUNSEL, *and excell at in working.*" Is. 28. 29. To ask counsel of Jesus in every act and step and purpose of life, is to have Him as "the Wisdom of God." This secures from error. O the privilege of the saint! Strong in God's strength, wise in His wisdom, righteous in His righteousness. The vail is rent, Heaven is open, but our scaly eyes see it not. John 1: 51. Be faithful Crucify the flesh. Let not the least mote settle on your conscience. Keep your censers always smoking before the Mercy-seat, and God will so inbreathe Himself as to compensate a thousand-fold for all suffering and sacrifices. Work on, pray on, weep on, die on, live on. It is all for the Wonderful Jesus. In your self-crucifixion, and in the conversion of sinners through your ministry, "*he sees of the travail of His soul, and* IS SATISFIED." How noble the work, how sublime the results, that *satisfy* EVEN GOD. Who would not be a minister of the Cross? Who would not share the Throne and Bosom of Jehovah-Jesus forever and forever? The Omnipotent "I WILL" of John 17: 24, will have glorious fulfillment. "*We shall see Him, and be like Him.*" MARANATHA.

DEATH OF CHRIST AND THE LIFE OF CHRIST.

TOO much is said and written about the death of Christ, and not enough of His Holy, sanctifying ever-living, sin-destroying life. We forget too oft the fact that it is a living Christ we are to preach, and not a dead one. Divinity has passive power in the death of Christ, but in the life of Christ it is altogether active. Christ is no more the Christ of the dead, but of the living. Our consolation, therefore, of the hope of an eternal life beyond the scenes of mortal life, is drawn from this fact—"Our Redeemer liveth." This is the great fundamentals in the Book of God. No truth can be made more powerful to the sinner than this one. The life of the Redeemer, as an active agency, reaches down into the very hell of hells, and makes a saint out of a sinner, an angel out of a demon. Never was the Devil's condition so alarming, and his plans so completely frustrated, as when the Crucified one became victorious over death, and again put on the garb of supreme royalty. It is the life of Christ that transforms us into the Divine image and likeness. The death of Christ only changes our relation to the Divine government, but the life of Christ, when exemplified by us, makes us the subjects of this government. We may forever think on the death of Christ, and even partake of the holy sacraments until we die, but unless we have lived the life of Christ—are found in Christ, and die in Christ, we have only lived to die again. What the world needs, and all of us needs is the life of Christ. Let us preach it, let us practice it, and ours will be the bliss of heaven.

J. T. MEYERS.

RIGHTEOUSNESS.

BY D. F. MOOMAW.

> "Except your righteousness exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the KINGDOM OF HEAVEN"—Matt. 5: 20.

THE great aim and object of all those who profess to worship and serve God, is ostensibly to glorify His name, and to secure an inheritance in heaven. But how strangely diversified are the opinions and practices of the devotees of religion; of these the Pharisees occupy one extreme and the Antinomians the other side, the space between filled up by the intermediate grades, with a tendency towards one or the other; and must be carefully guarded or there is danger of missing a happy end,—an entrance into the kingdom of heaven, as declared in the language of the Scripture at the head of this article, and that being missed the inevitable consequences is banishment from the presence of God, and the glory of His power, to inhabit for ever the terrible abode of the lost. With this thought before us, we inquire into the character of that peculiar righteousness necessary to an inheritance with the saints in light.

It appears from the context that the Scribes and Pharisees had arrived at the conclusion that Christ intended by the doctrines He introduced to abrogate some of the moral duties and obligations contemplated under the law. Such it appears they regarded as of little importance, but He informs them of their great mistake, and warns them of the fatal consequences of their error, giving them to understand, and us as well, that though some parts we may respects as more important than others, yet all the laws are enacted by the same divine authority, and no part of it can in that sense be of small obligation. It is not the magnitude of the command that determines our fidelity to God, but the reverence and respect given to His divine authority. We do not measure the faithfulness of our children by the greatness or littleness of the duties imposed upon them, but by the respect shown to our authority. Thus our fidelity in one case is determined by a proper respect to parental, and in the other to divine authority. But losing sight of the important principle underlying this idea, the Scribes and Pharisees' righteousness consisted in an untiring and persistent devotion to the rites and cermonies imposed by the law, as the performance of many and long prayers, now prayed so often, had eighty set forms of prayers, never entered a house without prayer, prayed everywhere. They too supported this religion liberally, "gave tithes" of all they had, even more than was demanded, but neglected the weightier matters, such as judgment, mercy, and faith, or the love of God and man; they were exceedingly jealous, supposing that their zeal for the ceremonial law would excuse them, or apologize for all their moral deformities and irregularties; they became purely ritualistic. As the name indicates, (Pharisee, derived from phariz) because they separate themselves from others, professing superior sanctity, yet with all these striking traits, their righteousness was abhorred by God, because it was hypocritical in its character and selfish in its spirit; consequently they could not enter into the kingdom of heaven, the place where only such as have subdued and overcome these soul-destroying passions shall ever dwell. This is a point that should be carefully studied, and these extremes studiously avoided, lest we imperceptibly, and unconsciously glide into this fatal whirlpool. Especially does this danger attend all systems of works, that is, where works are too much dwelt upon, even under the Christian dispensation, the tendency is to run into ritualism, an overestimate of the ceremonial, and the neglect of the weightier matters of the law; a cold, formal, mechanical performance of the ordinances of this dispensation without the internal grace is Pharisaical, and except our righteousness exceed this, we shall certainly "never enter into the kingdom of heaven."

We may have enjoyed a respectable membership of long standing; we may have occupied for many years positions of honor and confidence; we may know how we see others, and we may think we know how others see us, and we may know how we see ourselves, and we may think we know how some others see us, and yet we may be much mistaken, for it may be that there are many whose opinions are worth just as much as mine, may see another more favorably than I do. And again if we are not too much blinded by egotism, we may learn that many others do not see us as we see ourselves, poor frail humanity. We are so selfish in our nature. I just at this point call to mind, a short article that came under my notice some time ago. The article referred to was about six or eight inches in length of a three inch column, in which the writer uses the personal pronoun "I" eleven times, and concluded his article with the noun in full. In reading this production, I was for the first time impressed with the reason why this pronoun was always written in capitals, because of its prominence. And further, recent disclosures have made it manifest that the occupancy of positions and confidence extended is not an evidence of purity, or a guarantee against corruption. It has been well said that "some things are painful but yet they are true."

In turning our attention from Pharisaical righteousness in its various forms and tendencies, we notice the opposite extreme as alluded to above, Antinomianism and its tendencies. Antinomians are those who maintain that the law is of no use or obligation under the Gospel dispensation, or who hold doctrines that clearly supercedes the necessity of good works; that they do not promote our salvation, nor ill ones hinder it; that it is one of the distinguishing features in the character of the elect that they cannot do any thing displeasing to God. The tendency of this heresy is to license the most shameful and dangerous libertinism, and is the fruitful source from which emanates the most fearful and terrible crimes, as well as the neglect of ceremonial and moral duties incumbent upon us, as imposed upon us by the commands of God. Not only as they break the least, but ignore the greatest and teach men to disrespect the authority of heaven, and trample under foot His divine commands. It is necessary to observe here, and candor obliges us to confess that not all who entertain Antinomian views, carry it to this extreme, nevertheless the unguarded expressions they sometimes make often obliges men to conclude that they are largely under the influence of Antinomian principles; such for instance, as that justification is eternal and imputed by faith only, speaking lightly of good works, and that believers have nothing to do with the law of God. It has been said the principal thing they had in view, was to counteract those legal doctrines which have so much abounded among the Pharisaically self-righteous. Thus in trying to avoid one extreme they have run into the other, attended with the same fearful consequences, a total unfitness to "enter into the Kingdom of heaven."

So we discover that under the influence of either of these systems we are unprepared for that glorious inheritance. We then naturally enquire: What kind of righteousness is necessary to this end. First, it is necessary that we possess justifying righteousness. "And such is the grand importance of this article (says Mr. Booth) that a mistake about it has a malignant effect, and is attended with fatal consequences. Nor does this appear strange when we consider that the doctrine of justification is the way of acceptance with God, and is inseparably connected with many other evangelical truths, the harmony and beauty of which we cannot behold, while this is misunderstood" And we are inclined to the opinion that it is by many very imperfectly understood. The apostle Paul who has written more largely upon this subject than any other, and from whose writing the conclusion has obtained that justification is by faith only, and the apostle Peter tells us that his writing is hard to be understood (2 Peter 3: 16). It is the prevailing idea in professed Christendom that Paul taught the doctrine of justification by faith alone. It is true that he teaches that justification is dependent upon faith, and cannot be obtained by the works of the law, and why? Because we are not under the law. "Now we know that what things soever the law saith it saith to them who are under the law." (Rom. 3: 19). "By the deeds of the law there shall be no flesh justified in his sight."

(*To be continued*).

There will not be a tear in heaven,—there will not be a smile in hell; there will be no weeping in the former, and nothing but weeping in the latter.—Rev. 21: 4; Luke 8: 28.

DILIGENCE IN RELIGION.

BY J. C. FELIX.

WE are taught in Holy Scripture that there is a probationary state of existence; that we have duties to perform; that we should be diligent in the performance of these duties. We are to work out our salvation with fear and trembling. This should be the first duty of all. Then we are to be diligent in laboring for the salvation of others. Some ask: "Where shall I begin? where shall I work?"

There are many places and ways by which this work can be performed.—Exert a good influence in the world. Every one has an influence either for good or bad We shall never know the power of our influence until the judgment is set, and the books are opened—God expects every one to do his duty with the talent and in the sphere wherein He has placed us. So let us all be diligent in serving the Master, for the night cometh, when no man can work. For one moment consider the honors attached to His service, for has not Jesus said: "If any man serve me, him will my Father honor?"

Are we not all promised a reward according to our work? No work is so fruitful of joy, hope, comfort and continued encouragement as Christian labor, radiant with hope, resplendent with the glorious promises of God, let all work manfully, faithfully and trustingly, day and night, morning and evening. The Sunday-school is an available ground for all to work. If in twenty-five or fifty years hence the children of to-day constitute the element of the church, how carefully they should be trained. They should be taught the spiritual certainties of religion; that they should be always ready when the trump of duty sounds, to deny themselves, take up the cross and follow where Jesus our heavenly Brother leads the way. We can teach them, while young, that the way of the transgressor is hard; not leave them to find it out by bitter experience. We can point them to the only paths of peace that they may walk in them from the outset; not like the prodigal be forced to return, after being bankrupted in all that makes up manhood. We may teach them the essential facts of Christian history, and the truths of the Christian religion. We can teach them to be pure in pleasure, honest in business, faithful in every relation of life.

The faithful Sabbath-school teacher, who in all seasons is at his or her post, performing duty faithfully, how effectually are they saying: "Come." The gifted writer also, who, under the guidance of the Spirit, prepares interesting and attractive reading for the young, are also sounding the invitation: "Come." So, in many ways the call to the fountain of life may be given by us all. If we have the spirit of Him who spoke to the lost sinner at Sychar about the living water, we can all do something to lead the wretched to the refreshing spot, where the water of life is freely flowing.

Let us not be idle in our Master's service, for the day is far spent, and the night will soon come when no work can be done!

THE WEDDING GARMENT.

BY C. T. BOND.

IT is greatly to be feared that many will present themselves at the marriage supper of the Lamb without a wedding garment. Many will call: "Lord, Lord," and the answer will come "I never knew you." What a deplorable condition! When the time is past for preparing this garment, there will be no more time given to wash their garments, and no more time to wash their robes, and make them white in the blood of the Lamb, and when the question is asked: "Friend how camest thou in hither, not having on a wedding garment? and he was speechless;" yes, in speechless agony it will be perceived that life has been a failure. I have toiled through this dreary world, I am at the end of the race and now I see my error. I thought I could have served God and mammon, but alas, now I see when it is too late, that Christ requires the whole heart, yes He says, we must forsake all for Him, and I have been vainly trying to live partly for God and partly for the world. O the dreadful doom that awaits this unfortunate being: "Bind him hand and foot and take him away and cast him into outer darkness, there shall be weeping and gnashing of teeth."

This, dear reader is undoubtedly the sentence pronounced against those that live daily in disobedience, who have failed to clothe themselves in the robes of Christ's eternal righteousness by obeying the truth. Can we make religion a secondary matter? I maintain we cannot. Go to meeting on Sunday, go through all the church ceremonies and the rest of the week spend entirely engaged in worldly affairs, with scarcely one thought of God during the rest of the week, this is not Christianity.

This, in a great measure, is the Christianity of the present day. Thus the wedding garment is a Sunday garment, to be laid off at pleasure; but we maintain that when it is once put on, it should be worn constantly, and can never be exchanged for any of the fashionable follies of earth. It is an humble, modest garment, such as Jesus wore when on earth, exceeding white as no fuller can make it. It shines with such radiance that carnality cannot appreciate it,—one of the ornaments brought about by a meek and quiet spirit, which, in the sight of God is of great price.

The true believer and follower of the Lamb, has no desire to exchange this robe of righteousness for worldly aggrandizement. There is a spirit within him prompting him to press onward and upward, and stimulating him to keep himself pure, and his garments unspotted from a wicked world, that he may be ready at any moment to receive the message that the marriage supper is prepared and ready. To accept the invitation to appear before the Lord of the feast with joy unspeakable and full of glory, is our pesvilege.

In the parable of the ten virgins, five were wise, had their wedding garments ready, were received without any questions; five were foolish, went so far as to get their lamps and trim them, but alas, they went out. It is an evident fact, they had made some preparation towards being ready for the Supper, but what did it amount to? They did not have on the wedding garment and were not received. They had done a part that was necessary and left a part undone. They cried, "Lord, Lord, open unto us," but the answer came: "I know you not."

O, the terrible sentence: "Depart from me, I know you not!" The very thought makes us shudder, and yet we will take the position that we are only to obey a part of the commands given us by our Redeemer. Some say, we cannot live in obedience to the law of God. That we admit in our carnal state, for the carnal mind is not subject to the law of God, neither indeed can be, and to be carnally minded is death, but to be spiritually minded is life everlasting.

We walk not after the flesh, but after the Spirit. We are guided by the spirit into all truth. Those that have the Spirit for their guide, are constantly clothed in a wedding garment, feeling and knowing the purity of the garment, in which they are clothed; they have no desire for the frivolities and follies of earth, they are living far above all its vanities. They have a peace of mind, the world cannot give. There is a feeling of cheerful and happy acquiescence in their Father's will towards them. All changes of dress and fashion are the same to God's children, they know that they have a durable robe which will last for ages to come. There is a gentle influence that moves them along so calmly, so peacefully, so gently, were it not for the happy influence thrown around them, they pass away almost unnoticed by the blustering world, but here and there you will find one of these saintly beings constantly and quietly in their Father's business. Their Savior worked and they work also. They do not work to adorn these sinful bodies in gold or costly array; they work for the good of mankind, their's is not a selfish work, it is for those that love when that kind of work is going on and pressed forward earnestly.

Reader are you working for Jesus, and the good of His cause? Or are you planning and plotting to live in a little better style, arranging to live a little more grandly, a little more like the rest of the world?

To be successful, we must have but one aim in view and put all of our energies and strength there; when we undertake too much, something must fall behind, we cannot serve two masters.

You remember when Martha went to the Savior with a complaint against her sister Mary, she brought upon herself a rebuke. Mary hath chosen the good part. Let us all be like Mary of old,—and choose the good part, and sit at the feet of Jesus and learn of Him, that we may be clothed in robes of His eternal righteousness, and when called to the marriage supper of the Lamb, we will not be cast out for presenting ourselves without the wedding garment.

LET HIM DENY HIMSELF.

BY S. W. HANSON.

"If any man will come after me, let him deny himself, and take up his cross daily and follow me."—Luke 9: 23.

(*Concluded from last week.*)

IF any man will come after me, let him deny himself, and take up his cross DAILY. To renounce the flesh, with all its delights, once; to renounce the devil with all his temptations and allurements, once; to renounce the world with all its vanities and propensities, once; to forsake some sins which are not very dear nor very attractive; to be conspicuous among men as the fanatics; to have the finger of scorn pointed at them, once; to renounce all these follies of the world once before the church, before the world; before God, before angels, saints and devils; at the time they unite with the church: I say, to renounce all these once, when they come out from the world would not be so very difficult. But to take up their cross daily; to abstain from all these evils each day consecutively, during all the subsequent periods of their lives, is quite another thing. — This the hypocrite, the worldly man, the covetous man is not prepared to do, this he will not do. He loves sin too well. He loves the world too well; he loves money too well; he loves his possessions too well; he loves pleasure too well. He loves the things in the world too well; the lust of the flesh, the lust of the eye; and the pride of life. He loves the creature more than the Creator. He loves carnal delights too well to renounce them daily. The very thought of such a thing is suicidal. He cannot do it. It is a moral impossibility. He loves old associations, old habits, forbidden pleasures, earthly treasures, his father, his mother, his brothers, his sisters, his wife, his children, his friends, his neighbors, his acquaintances, his houses, his lands and his earthly possessions too well, to be so sane, as to take up his cross daily.

"If any man love the world, the love of the Father is not in him" (1 John 2: 15). Some love the service of the devil, the god of this world more than they do the service of Christ. "His servants ye are, whom ye obey" (Rom. 6: 16). The devil is a faithful pay master. He will pay each one of his servants their just dues, when, at death the appointed pay day arrives. Then each of his servants will receive his wages. "The wages of sin is death" (Rom. 6: 23).

4. Let him deny himself, and take up his cross daily and follow me. To follow Christ in the sense of the text, implies, first, to cease to do evil; second, to learn to do well.

The first of these sub-divisions we have practically or by implication, discussed at some length. The second subdivision, to wit, "Learn to do well," we will very briefly notice. In our vigorous effort to lead a new life, it is imperative that we learn this lesson well. In this connection I would reiterate the pointed interrogatory: "Can the Ethiopian change his skin or the leopard his spots? Then ye also do good that are accustomed to do evil."

Man is prone to sin, as the sparks to fly upward; as prone to sin, as water is to run down hill; or as trees are to grow upward. To do well therefore; to do good, to become pure, holy and undefiled before God, and acceptable to Him, is not in the power of man to accomplish, as soon could a corpse resurrect itself from the grave, as soon could man create a world. As soon could he, by the breath of his mouth, produce a general conflagration of all sublunary things in a moment of time. As soon could he hurl the Almighty from His throne in the heaven of heavens, as Satan once attempted to do. Perish the thought! Learn to do well.

"It is not of him that willeth, nor of him that runneth, but of God that showeth mercy" (Rom. 9: 16) "Not by might, nor by my power, but by my spirit, saith the Lord of hosts" (Zech. 4: 6). "No man can come to me, except the Father, which hath sent me, draw him" (John 6: 44) Remember that whatever desires you have for salvation; whatever holy aspirations you have for Christ, or for the blessings of eternal fruition, these desires, these holy aspirations all are derived from Jesus Christ by the operations of His Holy Spirit on your affections, softening your adamantine heart, and breaking it in pieces by the hammer of his Word; illuminating the eyes of your understanding that you may clearly discern what belongs to your eternal peace, the beauty of holiness, the loving-kindness of your blessed Redeemer, the multitude of His tender mercies, the riches of His grace, the excellency of His character, his boundless beneficence; that He is the pearl of great price, the chiefest among ten thousand, and the one altogether lovely. Hasten then, before it is forever too late to secure this precious, this inestimable treasure, which will be to you a sure pass-port into the realms of endless glory.

7a

My disciple would you be,
Every day yourself deny;
Bear your cross and follow me;
You your flesh must crucify.

Every day and every hour,
You must watch and fight and pray,
Exercise this moral power,
Every moment in the day

If too narrow is the way,
There's a broader road you know,
You can have your choice to-day,
If that way you want to go.

Keep your heart and guard it well,
Call on Christ while you have breath,
Foes that enter in, repel,
And resist them unto death.

Your besetting sin forsake,
Though precious as a right eye,
This sacrifice you must make,
If you do not wish to die.

Can his spots the leopard change?
Can the black man change his hue?
Think it not so wondrous strange,
You cannot your heart renew

IN MEMORIAM.

ON July 28th, 1877 there was a sudden stroke of one of the sorest trials of this life, which fell upon the Beeghly family near Orange, Ohio, by Joseph Beeghly's barn being struck by lightning, at which time there were eight persons inside. In the number was old brother John Beeghly, who was killed by the stroke. Immediately after the descent of the bolt he said: "O my! what does this mean? Take me out quick!"

His daughter Mary having recovered from the shock, sprang to him and drew him to the door. At this time the following persons were in the north part of the barn: John Beeghly, senior, his daughter Mary, his daughter-in-law Mary, wife of Joseph Beeghly, their little son Clark, who stood by his grand-father's side and Miss Alice Rudy, daughter of Bro. Isaac Rudy. Hugh Campbell, Nicholas Shoonover and James, eldest son of Joseph Beeghly, in the south part.

The milking had been completed when the stroke came. The little boy Clark, who was standing by his grandfather, received a stroke from which he has not yet recovered, the bolt striking him on the shoulder, and thence passing down the spinal column. Miss Rudy was also struck by the electricity, but was not seriously injured. Those in the south part of the barn also felt the shock severely.

Immediately after the shock, Mrs. Joseph Beeghly ran to the south part of the barn and called the men, who were there, to assist in carrying Bro. Beeghly to the house. A physician was sent for, who, after an examination pronounced life extinct, and that all attempts to restore consciousness would be fruitless. — The barn with all its contents, including 700 bushels of wheat, 20 tons of hay, and a mower and reaper were totally destroyed. The total loss is estimated at $2,500.

The funeral of Bro. Beeghly occurred on Monday the 30th, he himself having given directions before his death, how his funeral should be conducted. These directions were strictly followed by those who conducted the funeral. The text was from Job 14: 1, 2 and 14. The hymns sung were 233, in German edition at the house in his room; 607 in our English hymn book at opening of the meeting in the church-house; 605 at the close of the meeting, and 613 at the grave. The body was placed in the grave-yard attached to the church. The services were conducted by the writer by request of the friends. The funeral was the largest that has ever occurred in this section. There were nearly one thousand visitors at the house before the funeral, and about the same number present at the services.

Bro. John Beeghly was born in Elk Creek, Somerset Co, Pa., September 13, 1807. He was married to Catharine Peck, Nov. 15, 1829. They were both baptized by Elder Peter Cover in 1830. With a family of thirteen children, he emigrated to Ashland Co, Ohio, in April 1857, and settled upon the farm where he resided at the time of his death. He had nine sons and four daughters. — Twelve of these children are members of the same church, one is yet unconverted.

On May 12th, 1855, the branch of his church, known as the Ashland Territory held a choice for three deacons, and Bro. John was chosen as one of them. In this office he served the church faithfully until his departure. He was one of the most prominent brethren in organizing and keeping up the Maple Grove branch of this church. His house standing near the church, in times of meeting and all other church services was open to all. To rich and poor alike the heartiest welcome was extended.

This was the first death in the family, and the sad manner in which it happened, greatly intensified the sorrow of friends and neighbors. In the death of Bro. John the church has lost one of its most prominent and exemplary brethren. Among both young and old he exerted a wide influence. He was always kind and sympathetic to all.

D. N. WORKMAN.

CORRESPONDENCE.

FROM WHITESBORO, TEXAS.

Dear Brethren: —

I HAVE been asked by a good many about the Lone Star State, and if you will give me space in your paper, I will try and give some account of this country, so far as I have been able to find out.

For farming country I think it will be one of the best in the West for several reasons. There can be a good many different crops raised here with success. It is a good country for wheat, also cotton, corn, oats and barley; in fact, when properly put in, there are but few kinds of grain and vegetables raised in the Western States that cannot be raised to perfection here.

Stock of all kinds does well, and needs but very little corn in the winter There have been some very fine beeves driven past here this Summer for the Northern markets, that have been raised here, from three to seven years old, and were never fed or salted. In course of time, however, more corn will have to be raised, to insure success in the raising of stock.

The soil is different, and generally good. Sometimes you meet two or three different kinds in one section. Timber is plenty for all farming purposes, and if properly fenced, affords an excellent pastura for hogs. Lumber is from $1.25 to 2.50 per hundred feet.

As for churches, it is a new country yet, but in this county there are some thirty or forty church-houses, many of them open to most denominations and are generally well attended.

The citizens as a general thing are very kind and pleasant. Those wanting to come here, having cattle, had better sell them at home, as the chances in changing the climate are against them. Such of your household goods as you can pack in trunks, you had better bring along, as it will not cost you any freight that way. All other furniture can be bought as cheap here as in the old States and also tools of all descriptions at low prices.

Now let me say to you who live in a cold climate, or in a rough country, if you can get anything like a fair price for your property, sell, and get to a mild climate, where you have a long Summer and but little Winter. Now, my dear brethren, I hope this will give satisfaction to all, and if it is in my power to do anything more, it will be done with pleasure.

Now before I close, I ask an interest in your prayers, that the little band of brethren and sisters in Texas might still go on faithfully in the work of the Lord.

Yours fraternally,

J. H. SOWDER.

COMING TO IT.

Dear Brethren Editors:—

GRACE, peace and success to you. — The Brethren of the South Waterloo church are in usual health, both temporally and spiritually. Bro. Bashor was with us again and preached two sermons to very large and attentive congregations. There were none that desired to unite with us at that time, yet we can hardly imagine how any sinner can withstand such powerful appeals and still continue, when the solemn truths of the Gospel are so clearly demonstrated.

There occurred a circumstance in our neighborhood which may be interesting to some of your readers. A few weeks ago our brethren held our regular meeting near Hudson, at which time there was one applicant for baptism. The Brethren accordingly repaired to the water. While they were upon the shore attending to the preliminaries necessary to baptism, there was a company of persons with a United Brethren minister at their head, also came to the water side, and before our brethren were quite through with their preliminaries, he, the United Brethren minister, led a young female into the water, and having her to kneel down, he immersed her once backward.

Then he led a young man into the water and the young man likewise knelt down, but did not seem to be quite ready to be immersed backward. However a short conversation ensued, after which the minister immersed him three times forward. O, how inconsistent! How that minister can reconcile his actions with Paul's teachings in Eph. 4: 5 is a little mysterious.

Yours in love,

J. A. MURRAY.

FROM VINTON, IOWA.

Dear Brethren: —

IF the Lord permits, I will, in company with my companion, start for Keokuk and Washington counties, Sept. 26 to work for the salvation of precious souls. The first meetings I am to attend will be held with the brethren in South English, Keokuk Co., Iowa., beginning the 28th of September and to continue twelve or fifteen days. During this series of meetings a Love-feast will be held with the above named brethren and sisters. From there we think of [illegible] Washington [illegible] to [illegible] meeting-[illegible] will as[illegible] that desire [illegible] in middle or [illegible] Iowa, will please [illegible] convenient, that [illegible] as to pay and [illegible] home from [illegible] remark however that [illegible] to do all the [illegible], and [illegible] by the [illegible] the suggestion that [illegible] we be called [illegible] somewhat neglected by [illegible] traveling ministers. If any one need preaching more than others, it is our dear brethren and sisters who are [illegible] from the main body of the church and are deprived of the church [illegible] meeting with the children of God in divine, public worship each Sabbath day. For these we have had a [illegible] concern, feeling a deep interest [illegible] their eternal welfare. To such, [illegible] comfort, [illegible] and warning should be spoken.

[illegible] brethren, we should follow [illegible] arrangement of sending ministers out to preach two by two, [illegible] two to eight and sometimes [illegible] at one appointment. It [illegible] opinion that one of the [illegible] for evil in our church is [illegible] the above plan of sending [illegible] not sending out two by [illegible] that are to preach the Word [illegible] admit that a much greater amount of preaching would be done by [illegible], hence a greater number [illegible] would at least have the opportunity of becoming the children of God, [illegible] more good done in that direction. Besides, God's Word would then [illegible] followed. This also would result in much good, and again, since it is true that the devil ever has some mischief for idle hands to do, the more idle ministers we have, the greater amount of mischief will be done. Where there are more than three at most, at one appointment, there of necessity will be some idle hands.

God's ministers should not be idle, while thousands are crying for the bread of Life. No, dear brethren, arise and go out, follow Jesus, seek for the Lord, and as you go preach the Gospel, yes, give to these starving multitudes the bread that will gain life eternal to those for whom our dear Savior died, the more we work for Jesus, the less time we have [illegible] jealous at our dear brethren who are out at work for the Master. O, that God in His power would cause us [illegible] fully the responsibilities [illegible] on the head of all those that [illegible] with the life-giving Word [illegible] that spake as never man spake.

[illegible] minded ministers only are saved, [illegible] will be the final end of those that [illegible], those that are to show [illegible] the Word of Life, and do it not.— [illegible] that if each one of God's ministers would give himself entirely to the great work of saving souls for one [illegible], that [illegible] would have to [illegible] to its place of nativity, the bosom [illegible], and the church built up to the glory of God and salvation of souls. — [illegible] God help us to be more earnest, is my prayer.

E. TROXEL.

DANISH MISSION FUND.

Pigeon River District	$ 6.00
B. K.	1.00
Jacob Bassick	7.00
Mohican church	10.00
Portage church	5.50
[illegible] Hoover	1.00
D[illegible] [illegible]laberger and daughter	2.50
Rock River church, Ill.	80.00
Woodland church, Mich	4.00
West Branch church, Ill	14.00
P[illegible] Ridge church, O.	7.86
Grundy church, Ia	20.00
[illegible] Grove church	8.25
Green Spring church, O.	6.10
Previously reported	450.28
Total	$625.50

C. P. ROWLAND, Treasurer.
Lanark, Ill., Sept. 1, 1877.

GLEANINGS, &C.

[illegible]

From Toddville, Iowa. — To-day was our quarterly council-meeting held at the meeting-house. Good attendance of the members. The Danish mission was presented to the church; nearly all seemed to be very favorable to it, by donating towards it quite liberally. The church also decided to have a Love Feast here on the 17 and 18 of October next, to which a hearty invitation is extended to all the members generally. One more was added to the church to-day by baptism, one reclaimed a few weeks ago, three baptized about four weeks ago. — We rejoice that the Lord is bringing sinners from the errors of their way into the church here below.

J. C. MILLER.

August 30.

From Milford, Ind. — We are still laboring in the good cause of the Master. We have received twelve into the church by baptism since last New Year. We are still laboring to keep the church full and in a healthy condition, but the great deceiver is still trying his utmost to cause some old veterans of the cross to fall by the way. Remember well, only he that holds out faithful to the end, shall be saved. All those that stepped aboard the ark that Noah built, and remained in it until the water had subsided were saved and those outside were drowned. God's instructions were received and obeyed and they all came on dry land. All those that step into the Gospel Ark and continue faithful until death, have the promise of eternal life.

J. H. MILLER.

August 25.

From California. — The yearly Communion meeting of the church of California, was held near the San Joaquin R. R. Bridge. According to previous arrangement it began on August 17 and lasted six days. The Communion was celebrated on the evening of the twentieth. The time passed away pleasantly, and all were profited by the instructions given. There were no additions to the church. The chief result of the meeting was a renewal of the energies of the brethren and sisters, to carry on the glorious work of saving souls with greater efficiency. May God help us all!

C. MYERS.

August 25

From C. H. Balsbaugh. — I wish I could indelibly impress it upon the minds of all my correspondents, to supply me with the means, requisite to serve them as they wish. I would gladly send the crumbs of the Blessed Miracle Worker to many hungry souls, if they would not forget my circumstances.

My annuity will not more than half cover my personal wants, so that I cannot draw on my own resources to serve others. And yet I often do. Fasting is such an excellent antidote to various physical ills and spiritual derangements, that it is a gain to me if I repeatedly convert a few meals into stamps and send a slice of the bread of life to some dear saint or famishing sinner. I have devils to strangle and exorcise, which will not budge without rigid discipline, including prolonged fasting. O how the church of God has neglected this blessed means of grace! Some devils must be starved.

From Margaret Deardorff. — Now, if every subscriber sends you one name, I hope you will be able to purchase that engine. Go on in the good work, and you will be rewarded, if not now, certainly in the end. — *York Spring, Pa., August 21.*

From Lemuel Hillery. — The prospect of organizing a church in Bureau Co., is no longer doubtful, but a sure thing if attended to. Last Sunday in the presence of a large crowd I baptized five. There are two more applicants to be baptized Friday, but Saturday I must leave to fill appointments in Marshall Co. — *New Bedford, Ill., Sept., 4, 1877.*

ANNOUNCEMENTS.

[illegible]

Communion meeting in English Prairie church, Lagrange Co., Ind., Oct 20, 1877. Invitation to all.

PETER LONG.

The brethren of the Dry Creek church, Linn Co., Iowa, have agreed to hold their Communion meeting, the Lord willing on the 17 and 18 of October at 10 o'clock A. M. A general invitation extended to brethren and sisters, especially the ministering brethren.

J. D. HOLSINGER.

Communion meeting in the Raccoon Creek congregation, near Ladoga, Montgomery Co., Indiana on Tuesday, Sept 25, to begin at 2 o'clock P. M. A general invitation is given.

WILLIAM R. HARSHBARGER.

(*Primitive Christian, please copy.*)

Communion meeting with the brethren of Montgomery Co., Iowa, Sept 15, commencing at half past ten o'clock, A. M. All are invited, ministerial aid needed. Those coming by R. R. will be met at Villisca on the morning of the fifteenth, if informed in time. Post office, Sciola.

N. C. WORKMAN.

A Love feast will be held four miles West of Tipton, Cedar Co., Iowa, in the Tipton congregation, Sept. 21 and 22. A cordial invitation extended to all who may desire to be with us.

JOHN ZUCK.

The Cumberland church, Cumberland Co., Ill., will hold a Communion meeting on the 22 of September, commencing at 2 o'clock P. M. at Bro. James McBride's one mile west of Hazel Dell. A general invitation is given by order of the church.

J. W. WIRELE.

The Poplar Ridge church, Defiance Ohio, will hold their Love-feast, God willing, October 20. An invitation to all.

JOHN HARNISH.

Love-feast in the Newtonia church, Newton Co., Mo., by the brethren of the Shoal Creek church on Saturday, Oct. 6.

C. HARADER.

On Saturday and Sunday, October 20 and 21, we intend to have our Fall Love-feast, in South Waterloo church, four miles South of Waterloo city, at Orange Center meeting-house. Invitation extended to all.

E. K. BUECHLY.

The Vermilion church, Livingston Co., Ill., intend, the Lord willing, to hold their Fall Communion, Sept. 21 and 22, three miles North, and two miles West of Chenoa, at Bro. Fred. Shultz's. A general invitation is given. Meeting to commence at 10 o'clock. — Conveyance will be in Chenoa on the 20th.

D. HECKMAN.

The Eagle Creek church, Hancock Co., O., will hold their Love-feast on Thursday, October 11, services beginning at 10 A. M. Dunkirk, nearest point by railroad.

S. T. BOSSERMAN.

Love feast in Root River church, Fillmore Co., Minnesota, October 13 and 14. General invitation extended. Those coming by rail, will please stop off at Lime Spring Station on the Milwaukee & St Paul R R.

WM. C. HIPES.

Love feast in Dallas Center church, Dallas Co., Iowa, one mile and a half from Dallas Center, Sept. 22 and 23, commencing at one o'clock. Usual invitation given.

L. C. GOUGHNOUR.

Communion meeting at Stone Creek, Marshall Co., Iowa, Sept. 22, commencing at 10 o'clock.

ELD. J. MURRAY.

The members composing the Myersdale, Elk Lick and Elk Creek congregations will hold their Fall Love-feast at the Mechanicsburg church, Sept. 22, commencing at 2 P. M. Usual invitation. Bro. James Quinter expected to be with us on the occasion. After this meeting each of the above congregations will hold their communions in their several districts.

C. G. LINT.

Love-feast at the Wabash church, Wabash Co., Ind., seven miles south of Wabash, Sept. 27, commencing at 10 o'clock. The usual invitation.

E. GRAYBILL.

The members composing the Grasshopper Valley church have appointed their Communion meeting September 22 and 23, commencing at 10 o'clock at the meeting-house in the town of Osawkee, Jefferson Co., Kan. The usual invitation given, especially to ministering brethren.

C. HOLLER.

The brethren of the Lower Fall Creek church, Madison Co., Ind., four miles south of Anderson, will hold their Love feast Sept. 14, commencing at 10 o'clock. Usual invitation.

G. W. FESLER.

LOVE-FEASTS.

The Sugar Creek church, Sangamon Co., Ill. will hold their Love-feast, God willing, on the 23rd and 24th of Sept 1877. An invitation is extended to all. JOHN [illegible]

At house of Bro. [illegible], 6 miles north of Abilene, Kansas, Oct 13 and 14.

The brethren at Milledgeville, Ill., will hold their Love-feast the 20th and 21 of September. A general invitation extended.

Mill Creek church, Adams Co., Ill., Sept. 15 at Liberty. Two others in the same district the next week.

Coventry church, Chester Co., Pa., Oct. 20 at 2 o'clock P. M.

Sabbath Creek, Jackson Co., Kansas, Sept. 15, at 2 o'clock.

Stone church, Ind., Sept. 22 at 10 o'clock.

Rock River church, Lee Co., Ill., Sept. 21 and 22.

Silver Creek, Ogle Co., Ill., Oct. 23 and 24.

Champaign Co., Ill., Sept. 20.

Fairview, Unionville, Appanoose Co., Iowa, September 21 at 1 P. M.

Hamilton, Caldwell Co., Mo., Sept 15, at 2 P. M.

Solomon Valley church at Bunker Hill, Kan., Sept. 15 and 16, and at Bethany, Osborne Co., Sept 22 and 23.

In Burr Oak congregation at Bro. Wagoner's Webster Co., Neb., Sept. 29 and 30, and at Louis, Jewell Co., Kansas, Oct. 6 and 7.

Floral, Putnam Co., Ill., last Saturday and Sunday of September.

Nettle Creek congregation, near Hagerstown, Wayne Co., Ind., Sept. 28 at 10 o'clock.

Yellow Creek, Ill., Sept 15 and 16, at 10 o'clock P. M.

Waddams Grove, Ill., Sept 26 and 27.

Black River, Chatham, Medina county, O., Sept 20.

Mineral Creek, Johnson county, Mo., October 16.

Franklin church, four miles north-east of Leando, Decatur county, Iowa, October 13.

Monticello church, three miles north-east of Monticello, Ind., October 23.

At Jacob Rhin's, ten miles east of Albany, Oregon, September 1, and 16.

At Caleb Fogle's, near West Lima, Wis., Sept 15 and 16.

At Shannon, Carroll county, Ill., Sept. 21.

Logan church, Logan county, O., Oct. 17.

Cerro Gordo, Macon county, Ill., October 19 and 20.

Cottonwood church, Lyon county, Kansas, Sept. 15 and 16.

Hudson, Ill., October 20 and 21.

English River district, Keokuk county, Iowa, October 5.

DISTRICT MEETINGS.

Walnut Creek church, near Knobnoster, Johnson county, Mo., Oct. 19.

At house of Joseph Gaber, four miles north of Parsons, Kansas, the first Friday in Oct.

W. U. R. R. Time Table.

Day passenger train going east leaves Lanark at 12 25 P. M., and arrives at Racine at 6 35, P. M.

Day passenger train going west leaves Lanark at 2 16 P. M., and arrives at Rock Island at 5 55 P. M.

Night passenger trains, going east and west, meet and leave Lanark at 2 21 A. M., arriving in Racine at 9.00 A. M., and at Rock Island at 6 00 A. M.

Freight and Accommodation Trains will run west at 12:10 A. M., and 10:50 A. M., and east at 1:50 P. M., and 11 35 P. M.

Tickets are sold for above trains only.

G. A. SMITH, Agent.

LIST OF MONEY, RECEIVED

FOR—

Subscriptions, Books, Pamphlets, etc.

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Brigham Young, the great Mormon leader, died at Salt Lake City on the 29th ult. This is a terrible shock to the success of Mormonism, one from which it will not likely recover.

One was received by baptism in the Falls city church, Neb., on Sunday Aug., 25th and others are counting the cost.

Considerable matter crowded out this week, including Church news, Items &c.

The Russians and Turks are getting into close quarters and some heavy fighting will likely take place soon. Latest news say a battle is in progress at Plevna, and Schipka Pass still held by the Russians. Servia is about to enter the war with a considerable army.

ERRATUM. — In No. 35, in the article on "Soul-Saving," 7th line from the close, for *underrated* read UNDIVIDED.

One of the large Piano Factories recently burned in New York City, scores of workmen who were in the upper part of the building, and could not escape, were burned to death.

THE BRETHREN AT WORK.

"*Behold I bring you good Tidings of great Joy, which shall be unto all People.*"—LUKE 2: 10.

Vol. II. Lanark, Ill., September 17, 1877. No. 38.

The Brethren at Work.

EDITED AND PUBLISHED WEEKLY,
BY
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"The Brethren at Work," will be sent post-paid, to any address in the United States or Canada, for $1.35 per annum. Those sending eight names and $10.80, will receive an extra copy free of charge. For all over this number the agent will be allowed 15 cents for each additional name, which amount can be deducted from the money, before sending it to us.

Money Orders, Drafts, and Registered Letters may be sent at our risk. They should be made payable to J. H. Moore.

Subscriptions, communications, etc., should be addressed: **J. H. MOORE,**
Lanark, Carroll Co., Ill.

LANARK, ILL., SEPTEMBER 17, 1877.

THE address of Bro. GEO. W. THOMAS is changed from Garrison, Benton Co., Ia., to Peabody, Marion Co., Kan.

A NUMBER of emigrant families from Russia have settled in Dakotah during the Summer, and are reported as doing well.

THE address of S. H. BASHOR and D. B. GIBSON, after Sep. 25th will be Goshen, Ind., in care of J. BERKEY until further notice.

PERSONS who wish to send money to BRO. WM. B. SELL, should send it direct to him at Martinsville, Harrison Co., Mo. and not to this office.

THE brethren of South Waterloo, Ia. are making arrangements to build another meeting-house, and have appointed a building committee to attend to the work.

IN No. 36 we made a slight mistake when mentioning that Bro. ELLENBERGER was advanced in the ministry. It should have been JOSIAH E. ELLENBERGER instead of JOSEPH as we got it.

SOME one will confer a favor by giving us the addresses of the following named persons. Their names are on our list, but their addresses we cannot now find: B. J. Arnate, John Spitler, John Ditmer, John Detrick, Jacob Welbaum, Nathan Johnson.

BROTHER BASHOR commenced his series of meetings in Lanark last Sunday evening, and has preached every evening since to large and attentive congregations. The house has been crowded to its utmost capacity every evening. The meeting promises to be a successful one. Several have already made application for baptism.

BROTHER D. B. GIBSON, of Perrin, Mo., arrived in the city Tuesday, Sep. 11th. He was just from Fulton Co. this State where he had been conducting a series of meetings, which resulted in ten additions to the church at that place with good prospects for a number more. BRO. GIBSON is a minister of ability, sound in the faith and has his heart in the work, his health is, however, very poor. Having been prevailed upon to take the field as an evangelist he now proposes to devote his time to holding meetings where his services may be wanted. He is now conducting a series of meetings in Mt. Carroll, the county seat of this county, and expects, in company with Bro. BASHOR to go to Indiana in the course of a few weeks.

AN unusual occurrence took place during the series of meetings at Dutchtown Church last week. Just before the commencement of service one evening a young couple came forward and were, by BRO. BASHOR, united in marriage: at the close of the sermon they arose and signified their desire to be also united in marriage with Christ, and were baptized the next day.

OUR office has been favored with a number of callers during the week. Among them were JOHN ZOOK and BENJ. F. MILLER of Cedar Co., Iowa, also, JACOB SNYDER, of Waynesboro, Pa., in company with DAVID PRICE of Silver Creek this State. Our pressure of work in the office and meetings here prevented us conversing with them as much as we would like to have done.

WE would be glad to have the names of all those who desire to act as agent for the BRETHREN AT WORK the coming year. We want a good active working agent in every congregation, that if possible, our paper in its enlarged form may be put in the hands of every family in the brotherhood, and as many outsiders as possible. We desire to retain all our present agents and appoint new ones in the unoccupied fields. Let us hear from you brethren and sisters.

As the Creator gave man *two* ears, *two* eyes and but *one* tongue it serves as a pretty broad hint that He intended him to hear and see twice to speaking once. "In the mouth of two or three witnesses" every word shall be established. Many people, however, do not regard this divine injunction but speak three or four times to hearing or seeing once and thus reverse the divine arrangement. We need more hearing and seeing and considerable less talking. Wise men as a rule do not talk overly much, but keep both eyes and ears open.

THE latest news from the Eastern war demonstrates considerable activity on the part of both the Russians and Turks. Schipka Pass is still held by the Russians, and Plevna is being besieged by large and well disciplined forces, whose movements will likely prove successful. The Turks have two large armies in Europe, both North of the Balkans, one near Bjela, and the other at Plevna. The plans of the Russians seem to be to defeat and capture the forces at Plevna, and then concentrate all their men and give battle to the other army. The next few days will likely witness some fearful fighting, which will result in great loss of life.

BROTHER Bashor closed his series of meetings near Milledgeville, this county, on Monday the 11th inst. The result of the very earnest labors was, thirty baptized, and the church edified, encouraged and strengthened. We were permitted to attend several meetings, and enjoyed the preaching of the Word. In fact with crowded houses, clear and pointed discourses, attentive listeners, penitents weeping and Christians rejoicing one is made to think of the day away back in Jerusalem when three thousand were added to the church. That must have been a glorious meeting. Ah! if our hearts are tender, our love for our fellow man not contracted, we *will* rejoice when the Word of life melts the sinner's heart.

BROTHER MOORE:—The BRETHREN AT WORK, of September 3rd is before me, and in it I see that brother HOPE has baptized a *sister*. Please explain in your next, why he is baptizing *sisters*?

A SUBSCRIBER.

By referring to Acts 22: 13, 16 it will be seen that Ananias called Saul *Brother*, and then told him to "arise, and be baptized and wash away thy sins." Now if our subscriber will explain to us why Ananias should tell a *brother* to be baptized, then we will explain why brother HOPE is baptizing *sisters*. The one baptized by bro. HOPE was a sister before her baptism in the same sense that Paul was a *brother* before he was baptized.

IN a few instances we have failed to bring out, at the proper time announcements sent us. This usually results from some few of our correspondents not following our instructions. We have repeatedly requested those sending in matter of any kind for publication to write it on a separate slip of paper. Sometimes there is sent to us an order for books, papers, &c., written on one side of the paper, and a notice of a Love-feast on the other. When announcements come in this shape they must be delayed at least one week longer than if they had been written on a separate piece of paper. Of course some of our readers do not understand this, but if they were here a few days they could see the reason for it. Then keep in mind that Announcements, Obituaries, Gleanings, Church News should be written on separate slips of paper, and not mix them up with other business. We are so crowded with work at this office that we seldom get time to copy matter intended for publication, and if our correspondents will carefully follow our instructions, it will be quite a help to us.

NOTICE.

WITH the next No. the subscriptions of a number of our subscribers expire, and as we desire to retain them all we respectfully request each one to renew his subscription at once, that the paper may be continued right along. The *immediate* renewal of subscriptions will be quite an accommodation to us, as it saves the trouble of taking the names already set up out of the galleys.

The paper will be continued to the end of the present year for forty cents, or to the end of 1878 for $1.90; this includes the paper in its enlarged form, or double its present size. Our agents will confer a favor by seeing those whose subscriptions expire with the next No. and have them to renew at once. Our rule is to stop the paper when the subscription expire, unless otherwise instructed.

A FEW THOUGHTS.

THOSE philosophers(?) who are doing their utmost to prove that man is a descendant of the monkey tribe, are perhaps not aware how much credit they are coferring upon the cunning little creatures, nor are they exactly conscious of the fact that men will at times stoop to things that the monkey is never found guilty of. By the way, however, the theory is of considerable more credit to the monkey tribe than mankind. Men who are able to trace their genealogy back to the monkey have very little inducement left to boast of their ancestors.

If the monkey is capable of producing a race of thinkers like those of the present age he is a better progressionist than we think he is. But what seems strange is, that the learned and gifted men want to claim the little animal as their cousin. Of course they do not see how man can be developed from a monkey, and in some particulars be still worse than many of the animals in their lower and brutal state. If the theory, that mankind has been developed from a lower to a higher order of perfection be true, then there are a few things that need some explanation:

1. The monkey is known as a kind domestic little creature, does not get drunk, carouse and abuse the weaker sex. Now if man is from the monkey, about how far does he have to be developed to make him cruel enough to get drunk, hammer his wife and children around like brutes? The monkey won't do such tricks, and if man is developed from it then he is worse than the monkey—will do things that the monkey will not stoop to. We fail to comprehend a *development* where that brought forth is worse than the original.

2. The monkey will not go to war, fight, kill and butcher each other like men do. We are perfectly safe in saying that animals of the same species do not deliberately war with each other. Now if man be developed from an animal, which will not deliberately fight and butcher its own kind, about how far must he be developed to make him a cruel warrior, worse yet than the animal from which he is developed? The theory is, that he is developed from a lower to a higher order of creation, and yet, when in this higher order, he is worse in some respects than the animal of the lower order. In fact when he is a monkey he is a kind domestic little creature, but when developed up to man, became unkind and brutal. When a monkey he is at peace with his own kind, but when developed into man deliberately becomes a cruel warrior.

These are things that need a little explanation—it should be clearly shown how an animal can be developed from a lower to a higher order of beings, and thereby become worse than in the former state. When these things are made plain then there will be time for talking more about evolution.

PALESTINE.

Interesting Sketches Concerning The Holy Land.

NUMBER I.

THE readers of the BRETHREN AT WORK will be entertained with interesting sketches of Palestine and its historic city, Jerusalem. We shall first go West of the city and look around.

We first behold the valley of Gihon, which lies in a northerly and southerly direction west of the city, contains two pools, upper and lower Gihon. Lower Gihon is by far the largest reservoir of the Holy City, though at present in a very dilapidated state, and perfectly dry. It was first formed by throwing a massive wall across the lower end of the valley. This wall served a double purpose, viz: To dam the waters, and as a bridge in passing to and from Bethlehem. At one time there was a neat fountain in the middle of the wall, but at this time there is no water there. The stones of the wall are cemented, and show it to be truly ancient. There are also remains of a wall at the upper end and at the sides. The bottom of the pool is simply the natural bed of the valley and is entirely bare. The measurements of the pool are as follows:

Length on the west side, . .	618 feet
" " " east " . . .	584 "
Breadth at the north end, . .	245 "
" " " south " . .	264 "
Depth about.	40 "

Many interesting scenes may be witnessed here as in days gone by; and the prophetic declarations are still being fulfilled. Isaiah said: "The fitches are beaten out with a staff, and the cummin with a rod" (ch 28: 27). At times one may see two men on a ledge of the rocks doing just what the prophet said, beating out their corn with a staff.

From the lower pool we pass up the valley as far as the Jaffa gate, then to the northwest till we arrive at the conduit or aqueduct of the upper pool where flocks may be seen satisfying their thirst. Only a short distance from the aqueduct, and upper Gihon appears, which I shall describe in the next issue. These sketches will be brief that the reader may the more easily remember the descriptions.

E.

THE DANISH MISSION.

ALREADY some begin to say that the Danish mission must be a failure, as there is not enough money to be had to make the mission a success. It is to be a little regretted that the different churches of our beloved brotherhood were not specially urged through our periodicals to hold, what is usually termed, "Harvest Home meetings," for the purpose of taking up collections toward the Danish mission and other benevolent purposes. Had this plan been started by some one, and then the case made urgent through our periodicals, large collections could no doubt have been made. God has blessed us with copious harvests this year, and it would have been but an evidence of our gratefulness to the giver of every good and perfect gift, had the various churches appointed special meetings for the giving of thanks to the Father of lights for the goodness and mercy of again filling our barns and supplying our tables with plenty, and then at the close of these meetings taken up collections for the poor of the church and the spread of the Gospel. Such meetings would have been a blessing to the church and the world, to saint and sinner. In short, such meetings would have been a successful method in the bringing about of more sociability in the various churches, and binding together, in one cemented union, the East, South, West and North of our brotherhood. It may not be out of place to show the success of such meetings.

On the 11th of Aug. the brethren of the Green Tree church, as is customary, held their harvest-home meeting. Two collections were taken at this meeting; one for the poor of the church, and the other for the Danish Mission. The result was, a large collection was made for the poor, and also twenty-one dollars and some cents towards the Danish Mission. Aug. 18th the brethren in the Coventry church, of which the former is a branch, had theirs, and here over forty dollars were raised towards the Danish Mission. Both of the above named meetings we attended, and our experience is by no means exaggerated, when we say that they were of the most spiritual meetings we ever attended. And how easily the Danish Mission could be made a success if all the churches in our wide spread brotherhood would lay this saying to heart, "Go thou and do likewise."

J. T. MEYERS.

IT requires more magnanimity to give up what is wrong than to maintain what is right; for our pride is wounded by the one effort and flattered by the other.

FAREWELL.

FAREWELL dear friends a fond farewell,
The parting hour is drawing near,
Though 'mid ye all I loved to dwell,
I do not wish to linger here.

The falling leaves, the dying flowers,
The lone wind whispers of decay,
And all within this world of ours,
But warns me I must pass away.

Methinks there is a far-off land,
Though seen not with an earthly eye,
Upon its shores I soon shall stand
And cast earth's trammeling fetters by.

I long to reach that better home,
Home where the weary findeth rest,
Where pain and sickness never come,
To rack the weary, languid breast.

There all is brightness all is peace,
These weary souls are free from care,
And this, my prayer shall never cease,
God grant that I may meet ye there.

Selected by SARAH MOORE.

* * *

RIGHTEOUSNESS.

BY B. F. MOOMAW.

NUMBER II.

BUT the righteousness of God which is by faith in Jesus Christ unto all, and upon all them that believe, for there is no difference. It appears that it was very hard to divert the mind of the people of that day and age from the laws to accept the new religion so to speak, and hence the necessity of dwelling on faith so persistently, so that the Jews might be persuaded and that the Gentiles might accept the idea that they were included in the grand scheme of human redemption. He asks the question, Is He the God of the Jews only, is He not also of the Gentiles? Yes of the Gentiles also: it will be noticed that while the apostle is thus insisting upon faith, that he nowhere teaches justification by faith only; therefore we conclude that he means not only an abstract faith, not a mere assent to the truths of divine revelation, or the divine origin and attributes of Jesus Christ, or vicariousness of the atonement, but is to be understood to mean an active, practical faith in harmony with the apostles elsewhere, and especially the apostle James, with whom we compare language. See Paul to Romans 4: 3. For what saith the Scripture: "Abraham believed God and it was accounted to him for righteousness" (James 2: 21, 24). "Was not Abraham our father justified by works, when he offered his son Isaac upon the altar? Seest thou how faith wrought with his works and by works was faith made perfect, *and the Scripture was fulfilled which saith "Abraham believed God and it was imputed unto him for righteousness, and he was called the friend of God?"* You see then how that by works a man is justified, and not by faith only. This is a perfect key to what the apostle Paul said on faith, he quotes the same language from Gen. 15: 16, tells us what kind of faith it was that secured to Abraham God's approval and friendship.

Having discovered what justifying righteousness consists of we proceed to notice that a personal, practical righteousness is necessary to an entrance into the kingdom of heaven, this in a word implies a faithful performance of all the duties both moral and ceremonial improved by God's commands, "and a constant care to avoid whatever we are persuaded he would disapprove and to dispatch the work he has assigned us in life, and to promote his glory in the happiness of mankind,"—*Doddridge.*

In this our righteousness must "exceed the righteousness of the Scribes and Pharisees," theirs consisted in partial observance of God's commands and a neglect of others presuming to discriminate, and to select some and reject others, as suited to their fancy or convenience, thus insulting the dignity of Him whose prerogative it is to command, and whose right it is to require compliance on our part, and who is just in visiting upon us the penalty of disobedience.

The righteousness that will secure to us a right to the tree of life, consists of justification according to the first principles of the doctrine of Christ, secondly practically walking in all the ordinances and commandments of the Lord blameless "going on unto perfection," "perfecting holiness in the fear of the Lord" thus securing "salvation through sanctification of the spirit and belief of the truth," 2 Thess. 2: 13.

To perfect our righteousness therefore, as a qualification for an entrance into the kingdom of heaven, it is necessary that we obtain a sanctifying righteousness, for "without holiness of heart no man shall see the Lord." "How can these things be?" "How can a feeble helpless worm fulfill a task so hard." Much has been said and written on this subject; it has been declared from the pulpit and the press, that an entire sanctification, that a sinless perfection is necessary to an "entrance into the kingdom of heaven," in support of which all the testimonies bearing upon this point have been adduced, and which doubtless implies a high state of perfection and with the extreme construction put upon them by some divines, has caused many truly pious persons to tremble with fear in view of this delinquency, and inability to reach the standard of holiness set up by the Gospel, have been made to exclaim with Paul, "oh wretched man that I am who shall deliver me from the body of this death?" For the comfort of those tender souls, we will see if we cannot modify this extreme idea so that they may thank God and take courage.

First we will notice that the more intelligent of that class, while those who are less intelligent, but more dogmatical, are pressing this point to its greatest extreme, after presenting the testimonies and insisting upon a high grade of holiness, kindly tell us that "they do not mean absolute sanctification," but that it is our privilege to advance high in the scale. This is the position Paul occupies as indicated when he said, "Brethren I count not myself to have apprehended, but this one thing I do forgetting those things which are behind and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus," and deploring his inability to reach the coveted point, he exclaims "oh wretched man that I am who shall deliver me from the body of this death." Again he says "leaving the principles of the doctrine of Christ, let us go on unto perfection." This accords with Peter when he says: "Seeing ye have purified your soul in obeying the truth, unto the unfeigned love of the brethren." It also harmonizes beautifully with the sentiment expressed in the prayer of the Master (John 17: 17): "Sanctify them through thy Truth, thy Word is Truth." It is said in support of the dogma of absolute sanctification, "that as it is necessary that we work ourselves to a certain point of faith in order to regeneration and the pardon of sins, so we may work ourselves up to a higher point and enjoy the experience of entire sanctification." If indeed this means to exercise in the use of the heaven appointed means and instrumentalities as indicated above, I do not object; for the position we occupy is, that it is our privilege to make large proficiency in that direction, and that the means of success is in our reach, and that the manner of applying them is as follows: First erect high your standard of holiness, then by constant care and diligence, "add to your faith virtue, holiness, godliness, brotherly kindness, temperance, charity," "resist the devil and he will flee from you, draw nigh to God and He will draw nigh to you," trusting in God who has promised that He will never leave nor forsake you, and persevering, success will be certain, the spirit and will sanctified and the body to a great degree brought under subjection, and the time arriving that our labors on earth are finished, and we are cut loose from the shackles of death. Like the bird relieved from its prison soars aloft and breaths its native air: so the soul set free is prepared by grace divine to enjoy that atmosphere, when only in the presence of God the place of its nativity its proper element, it can enjoy that fulness of joy to which it materially aspires.

* * *

Never render evil for evil, but be kind and good to all.

PRAYER IN THE NAME OF JESUS CHRIST.

BY J. CROSSWHITE.

"At that day ye shall ask in my name: and I say not unto you that I will pray the Father for you. For the Father himself loveth you, because ye have loved me, and have believed that I came from God.—John 16: 26.

ALL Bible students, I presume, are well aware of the fact, that the Jews, as a people, have always, from the remotest ages of antiquity, of which we have any account in history, either sacred or profane, been firm believers in the existence of a God. This being a fact, we find them in every age of the world, and under all circumstances,—unless where they had been led off from the worship of the true God into idolatry,—in all their devotions and oblations exhibiting a great veneration and respect for the name of Jehovah. In fact, so great was their regard for the name of Jehovah, that no threat or terror of any character whatsoever, would induce a devoted Jew to abandon the privilege of calling upon His great name in all their devotions and religious exercises.

This fact is most clearly manifested in the case of the three Jewish captives, Shadrac, Meshec and Abednego; and also the prophet Daniel, who, rather than be deprived of the privilege of calling upon the name of his God,—Jehovah,—was willing to risk the wrath and vengeance of an infuriate mob, and an incensed and insulted king. They were willing rather to be roasted alive in the fiery furnace, or be torn to pieces by ferocious lions, which from starvation and fasting were made doubly so, than to be debarred from the sacred privilege of calling upon this, to them, hallowed name.

But while it is a fact, well known to all Bible students, that the Jews, as a people, are strong believers in God,—Jehovah,—it may not be so generally known to the great mass of the people, that they, the Jews, positively deny the divinity of Jesus Christ, and therefore refuse to recognize Him as being the Son of God, and hence they will not suffer His name to be mentioned in any of their devotions. In fact, the name of Jesus Christ, is just as odious or offensive to all Jews, unless they be converts to Christianity, as the name of Abraham Lincoln is, or ever was to the most zealous Southerner, or that of Jeff Davis to the most zealous Unionist.

Any prayer or petition offered to God in the name of Jesus Christ is just as offensive to a Jew, as a prayer or petition offered to God in the name of Mahomet or of Joe Smith, the Mormon prophet, would be to the most zealous Christian.

The Jews, it seems, from their conduct, have such a great antipathy and utter contempt for the name of Jesus Christ, that they will never permit it to be mentioned in their presence where they can possibly avoid it, and where they cannot avoid it, they invariably show the most marked signs of contempt, when it is mentioned, have invariably in all councils or societies in Christian communities where they have any authority or voice, entirely prohibited and excluded the name of Jesus Christ from among them.

As an evidence of the truthfulness of this assertion, I ask all persons who may feel at all interested in the subject, to carefully examine the Masonic Ritual and By Laws, which are adopted by the Order for the practice and government of the members and which is confessedly of Jewish origin, and see, if there is once the name of Jesus Christ occurring in all these vast Rituals, Ceremonies, and By-laws.

This omission of the insertion of the name of Jesus Christ into these works, was by no means a mere oversight on the part of their authors, but was a studied and deliberate evasion and avoidance of the mere mention of that, to every infidel Jew, odious name.

But I have twice already, since writing this, applied the adjective infidel to the Jews, and inasmuch as I don't know how many times I may yet have occasion to apply it, perhaps I had as well, just here explain myself.

I believe there is no dispute in the Christian world, but that any person who openly avows that Jesus Christ was an impostor and not what He represented Himself to be the Son of God, is an infidel. This is precisely what all Jews say who have not been converted to Christianity. And while I do not pretend to deny that there are Jews in this country who belong to the Masonic order who are converts to Christianity, yet I do maintain, that a very large majority of them here and elsewhere, who belong to it, have never embraced Christianity, and hence are unbelievers. But I know it is contended that an infidel cannot be a Mason, but in answer to this, I will just here give a circumstance which came under my own observation, and which I can verify as a fact, if called upon to do so.

There was a certain Jew, (I might give his name, but refrain from doing so) living in the town of Jonesborough, Tennessee, and who was, at the time of which I speak, doing a very successful business in the mercantile line, and who was a Grand Master Mason. I happened to be sitting in the store one day, engaged in conversation with a brother, when my attention was called from our conversation by the entrance of an old, grey-headed, Christian gentleman, who immediately began distributing some religious tracts, and offering to sell them. This Jew took one of the tracts in his hand, which was a treatise on the second coming of Christ. After examining it for some time, while the old, grey-headed Christian stood meekly and patiently waiting for his decision whether he would purchase it or not, he at length threw it down with the most contemptuous look I thought I ever saw, remarking as he did so, that any man who would publish such a LIE (?) as that, ought to be hanged, and that any person who should offer to sell such stuff to the people, ought to share no better fate, that the whole thing was a falsehood, and the whole story about this man Christ's resurrection a base lie!—If that is not infidelity, I must confess, that I don't understand the meaning of the word. What say you, reader?

Now I would not by any means have any one to suppose from what I have here written, that I entertain a single unkind or ill feeling towards any member of the Masonic fraternity, neither have I any unkind feelings towards the organization as a society, but on the contrary, I have ever commended it as being one of the best worldly organizations in the country for charitable and benevolent purposes, but while I feel in duty bound by my conscience to say this much to its praise, I also feel duty bound by my responsibilities as a minister of the Gospel of Jesus Christ, to solemnly warn all those who profess to be Christ's disciples, not to be "unequally yoked together with unbelievers," for says the apostle Paul, "what agreement hath light with darkness, and what fellowship has he that believeth with an infidel? Wherefore come out from among them and be ye separate, and I will receive you, and will be a father unto you, and you shall be my sons and my daughters, saith the Lord Almighty."

Therefore while I entertain no hostile feelings towards the fraternity of Masons, yet I have near and dear friends and relatives who are professed Christians, and who are also members of the order, and consequently unequally yoked together with unbelievers; "for," says the apostle Paul in speaking of these worldly organizations, "What, know ye not, that he that is joined to a harlot is one body, but he that is joined to the Lord is one spirit? Shall I then, take the members of Christ's body, and make them the members of a harlot? God forbid! For two, saith the Scripture, shall be one flesh."

(*To be continued*).

* * *

WHY NOT HEED THE CALL?

BY J. Y. SNAVELY.

"Come unto me all ye that labor and are heavy laden. Luke 11: 28.

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat, yea come, buy wine and milk without money or price. —Isaiah 55: 1.

WHY not heed the call? It is as pure as it was eighteen hundred years ago. Why despise such a rich call. This call is to them that labor under a burden of sin. Come to Jesus, take His yoke upon you and learn of Him. Then your burden will be easy. "He that has ears to hear, let him hear." Not the hearer only, but the doer of the work shall be justified.

Why not take His yoke upon you, for He saith, His yoke is easy, and His burden is light. No hard burdens any more, neither are His commandments grievous. "By this we know that we love the children of God, when we love God and keep His commandments" (1 John 5: 2). This is the evidence that we love God, if we keep His commandments. "He that saith, I know him and keepeth not His commandments, the same is a liar, and the truth is not in him" (John 2: 4). Why do you, sinner, despise the goodness of God? Do you not know that the goodness of God leadeth you to repentance? Repent and believe the Gospel. Treasure up no longer wrath against the day of wrath.

* * *

THERE IS ONLY ONE.

BY GEORGE BUCHER.

THE world is sometimes likened unto a poor-house. Here are thousands upon thousands of human beings, who are suffering from one or several of the diseases of which humanity is heir to. "A great multitude of impotent folk, of blind, halt, withered." But these ailments are all of the body. The soul is also heir to disease, and they are as numerous as the diseases of the body, and so much more serious as the soul is of greater worth than the body.

Now when we think of these calamities our sympathies are awakened, and we feel to say: "Oh that my head were waters, and mine eyes a fountain of tears." And then we naturally inquire: "Is there no balm in Gilead? Is there no Physician?" Yes, there is ONE, and there is *only* ONE, "In whom are hid all the treasures of wisdom and knowledge." He can cure any and every disease that body or soul are heir to. "And in that same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight" (Luke 7: 21). "When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick: that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses" (Matt. 8: 16, 17).

Our souls He will purify if we obey the truth (1 Pet. 1: 22), and when our souls are pure we have the promise "of the life that now is, and of that which is to come." And if we follow our Lord and Master "by honor and dishonor, by evil report and good report," we can also confide in Him that *all* our infirmities will die with our bodies. "It is sown in *corruption*; it is raised in *incorruption*: it is sown in *dishonor*; it is raised in *glory*: it is sown in *weakness*; it is raised in *power*: it is sown a *natural* body; it is raised a *spiritual* body" (1 Cor. 15: 42-44).

Why not come to the proper Physician at once? "We have not an high priest which cannot be touched with the feelings of our infirmities" (Heb. 4: 15). Why spend a fortune and a lifetime under the treatment of (spiritual) quacks when Jesus, the only One, is here, and also ready to cure you free of charge? "Freely ye have received, freely give."

Those only can appreciate our difficulties, who have been in the same difficulties themselves. When our relatives—when our brothers and sisters—when those whom we have taken for our nearest and dearest friends, have neither sympathy nor charity for us in our dilemmas, we may rest assured that they have either never been in the same dilemmas themselves, or else have never been the recipients of the love of God. But Jesus, who "was in all points tempted like as we are" can and will give "grace to help in time of need." "A bruised reed shall he not break, and smoking flax shall he not quench" (Matt. 12: 20).

Dear reader, keep your heart pure, and then let what will come you always have "a friend that sticketh closer than a brother" (Prov. 18: 24). Let us always remember that there is One, and that

"There's only One whose pity falls,
Like dew upon the wounded heart,
There's only One who never stirs,
Though enemy and friend depart.

There's only One who's never harsh,
But tenderness itself to all;
There's only One, who knows each heart,
And lists [illegible] to its faintest call.

There's only One whose [illegible] support,
And [illegible] eternal grace can give
[illegible] every grief,
[illegible] in this world to live."

But then let us never expect that either our best friend, or our "only Friend" will help us out of our difficulties unless we have "a broken and a contrite heart." Nothing is more averse to the Gospel than the supposition that men will be saved in their sins. "Thou shalt call his name Jesus: for he shall save his people from their sins" (Matt 1. 21). And when others labor to set us right—not to save us in our sins, but *from* our sins—let us be stirred up by being reminded that "no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. Wherefore lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed" (Heb. 12: 11-13).

May all of us who bear the endearing name of brother or sister ever be meek and humble enough to pray

"O blessed Jesus, Friend of friends,
Come hide us 'neath thy shelt'ring arm,
Come down amid this wicked world,
And keep us from its guilt and harm.

Thou art the One, the only One,
For whom no love too warm can flow,
Thou art the One, the only One,
In whom there's perfect rest below."

Cornwall, Pa.

"IN REMEMBRANCE"

BY D. B. MENTZER.

Luke 22: 19.

THE LOVE-FEAST.

It is not needful that I write in this communication upon the Gospel import and meaning of the Love-feast, for I am moved to write merely some words of reminder and encouragement, to our own people who believe in it, and have often heard its meaning discoursed upon from the sacred desk. The apostle Peter would "stir up your *pure* minds by way of remembrance." Writing then to believers in Jesus, we hope to have the eye and interest of believers. The day is certainly not far distant when Jesus will descend from heaven in like manner as He was seen go up into heaven. He will come "to them that look for Him." How *essential*, then, that we look for Him, and that we keep Him, and our duties, in *remembrance*. How many duties there are! And what forgetful persons we all are! No wonder now that Jesus said to His loved disciples on the memorable night of His betrayal and trial when He instituted the Love-feast—Feet-washing, The Lord's Supper, and the Holy Communion—"This (the bread) is My body, which is given for you: this do *in remembrance of Me*." He knew how slow we are to learn, and how forgetful too. O come with me, ye loved disciples of to day, and let us reason together. Let us build each other up in the faith. Let us prove our love to each other by encouraging one another on the way of Zion, not on the way of the world. Let us tell each other of our faults, not as backbiters, and false accusers, not with malice and revenge and rebellion, but with fidelity to God and His Word, with a saving interest in the welfare of Zion, and that love which is made manifest according to James 5: 19-20. O let love abound. Let love be manifested in both the offended *and the offender*. The Christian life is eminently a life of self-denial and self-crucifixion. If we cannot willingly correct our faults, how can we "lay down our lives for the Brethren?" If we cannot live in the unity of faith, how can we join in the communion of saints? If we don't have love one for another, how can we hold the Love-feast? None should ever think of uniting in the Love-feast who cannot be satisfied to bury the past, and start anew for heaven, lest it prove to them a condemnation instead of a blessing (1 Cor. 11: 27). "Let a man examine himself and SO let him eat," and if he sees his unfitness, and is not willing to turn from the error of his way, he should by no means deprive others from doing what he is unwilling to do. This were the acme of defiant presumption. O ye faithful ones that drink at "the Fount of Life," for YOU the Lord has spread His table. Come it is to you.

A MEMORIAL SERVICE.

Jesus said so. He knows we sometimes forget Him. But He never forgets us. He cares for us every moment. "God is faithful who has promised," and He will never change His love. He did great things for us, but we did nothing for Him. We ever forget Him, and wander in forbidden paths. He knows this full well. Hence, He said: "Do *this* in REMEMBRANCE of me." O yes, we soon and so oft forget, but thanks be unto God, there is a reason to remind us, and bring us back. We sometimes sing,

"How can I forget thee
Dear Lord remember me."

When we sing this we remember Him with tears of regret and thoughts of renewed fidelity. But alas! we forget again and again. O how patient our Lord is! How long-suffering! He loves us. Love is the key note of His faithfulness. Love should be the mainspring of our religion, then the Love-feast would truly be in remembrance of Him. What a sweet and sacred memorial service it would be! We would feast not merely on the Divinely appointed emblems, and the Supper of love, but would enjoy an interview with the Master of the Feast above, where angels sup continually. He who said, "Do this in remembrance of me," will be present to give you His hand of welcome, His look of love, and His whisper of cheer: "I love them that love me"—"Be thou faithful until death, and I will give thee a crown of life." With such a feast we could well make

A RENEWAL OF OUR VOWS.

How strange that our most sacred vows should be in any manner forgotten—those vows we made in the public congregation, and in the flowing stream, just before we were "buried with Christ in baptism." Now while we are feasting with our brethren and sisters, and communing with the Master of solemn assemblies, we vividly remember our vows and resolve again by the forgiving, all-conquering grace of God to "contend earnestly for the faith" both by word and deed. Thus the faithful go on from strength to strength, and the Love-feasts are kept truly in remembrance of God's Most Precious Gift, His Dear Son, who gave Himself to suffering and death that we might be saved. The inestimable price of our redemption, the love and grace and commands of Christ—this is that we are to remember. "Do this in remembrance of Me," your Ransom, your sufferer and your Sin-Bearer. "In remembrance" This loving exhortation would not be given, if there were not a fearful supposition that our memories might be treacherous. This is not mere supposition. Our experience confirms the fact that we forget. We all know that, and hence a renewal of our vows. It would be almost impossilbe that we who have been ransomed by the blood of the Lamb of God, and loved by the Eternal Heir of Heaven, should forget that gracious Savior. Forget Him who never forgets us. Forget Him who loved us even unto death. Is it so? Yes, conscience confesses it is a fault with all, that we suffer Him to be a way-farer tarrying but for a night. He who should be our abiding resident in our memories, is but a visitor there. We would think that memory should love to linger at the cross, and unmindfulness be an unknown intruder, but the cross is oft, oft desecrated by the feet of forgetfulness. Does not our candid knowledge say this is true? Do we not forget Jesus? Your affection ought to be set on Him, but some creature or other object steals your heart away, and Jesus is not kept in remembrance. It is the constant attraction of earthly things, and our want of watchfulness, that draw the soul from Christ. While the Love feast, and all other means of grace, should be to us

STEPPINGS HEAVENWARD,

We drag along not knowing whether we go up or down. While we should be "going on to perfection," we have need of first teaching. It will do us good to read the 397th hymn, and then come boldly to the throne of grace for help. Memory too well retains poisonous weeds and suffers the Rose of Sharon to wither. O let us bind the heavenly Forget-me-not around our hearts for Jesus our Beloved. Whatever else we let slip, let us hold fast to the Arm that saved us, and the unseen Hand that leads the holy. May the Lord be with every reader to help keep the feast "in remembrance."

WORDS OF SYMPATHY.

S. H. Bashor:—

Dear Brother.—

MY heart was drawn out in sympathy for you while reading your letter in P. C. of Aug. 28th. As it was the anniversary of *my Mother's* burial, I well knew how to pity *you*, the *bitter* tears all unavailing which we shed over the dear departed. We bowed in sorrow enshrouded in the gloom of grief, grace struggling to cry, "*Thy* will be done," nature moaning up from the broken heart, "My will is not done." Thank God that they are safe at home: the storms of life are past. The fight is fought, *the victory won*, and they are crowned at last. Oh! let us lift our longing hearts and eyes to those elysian fields of glory, where they are walking in the light of the redeemed in the presence of the effulgent glory-crowned, love inspiring Jesus, who purchased redemption and glory for *them*, and for us; oh let us look up and rejoice. Be not sad; God shall make us glad with exceeding joy, when we meet them and all dear ones at home. Sweet word when applied to our heavenly rest. My father and mother and three sisters are gone on before. I tarry in weakness and suffering much of the time an invalid, husband and two dear children looking to me for sympathy and care. The cause of Christ demands that I work in the vineyard; souls weighing upon my heart, yet I can scarcely find means to send a letter with a word of comfort or warning. Yet when I do write my humble efforts have sometimes been greatly blessed, for which I am thankful to the Giver of all good. Oh how your crown will sparkle with lustrous jewels, if you remain faithful until death. I am grieved, dear brother, that you should receive from any one bearing the name of brother, an *abusive* letter: shame upon the one who could thus "offend one of these little ones." "*Woe* to the *world* because of offenses;" but what shall we say when they come from those who have professed the love of Christ. I fear they never *possessed* it. May God give them light. That is right, dear brother, give them the unanswerable argument of Jesus. *He answered them not a word.* It is certainly strange that bigotry and egotism will even try to hinder the spread of the glorious Gospel. God pity such. Go on dear brother; preach the Word, that is enough; if that does not convert sinners, forms and ceremonies, and above all coercion will not. Take upon you the whole armor of God. Clad with this heavenly panoply, go forth rejoicing, for you shall go forth to victory. God will not suffer defeat to Israel's hosts, though but a stripling go forth to battle, armed only with pebbles from the flowing stream. Go on, forget the things which are behind, father, mother sister, brother, self and kindred, fame and honor—forget, forsake *all*, look to Jehovah-Jesus: He is all, in all. He walks close beside you. In every fiery furnace shall one be seen like unto the Son of man, walking with you in the flames, the flames shall not hurt thee; be of good cheer. The gold must be refined. No other will answer the purpose of our Great Refiner. "All for Jesus," be your motto. Jesus first and last, only and ever; and may He give you an abundant entrance into His soul-entrancing glory. One moment securely within the pearly gates shall more than compensate you for following Jesus. So shall you be ever with Him, who gave to us salvation's boon. Earnest workers are needed. May God increase their number; May God bless all lawful means for the advancement of His kingdom.

Your sister in Christ,
DELIA E BOLIN.

Niles, Mich.

—o—

REPLY.

My Sister in Christ:—

Glory to God in the highest, on earth, peace and good will to men. May that good will be shed upon thee abundantly, and that peace be thine now and evermore. Your very kind and encouraging letter came in due season, and like the manna of heaven to the starving hosts of Jacob, or the raven's food to old father Elijah, it carried with it the elements of life, which the system readily drank in; and then, like the withered flower in the rain time, the soul arose to new life, and new resolves followed. I often read letters written me from the dear ones at home, in the places where I labored, and then feel for their sakes I will still plead on. But when from strangers, those we never knew, those who never knew us—I say when they send in such messages, the eyes swim in tears while the soul whispers, "God bless the kind heart that conceived, and the fair hand that penned the missive of life." What I wrote in the article you allude to, was the simple gushings of a pent up soul, and then was sent to the press for publication without revising, and was not a carefully prepared article, or mischievously concocted story gotten up to excite the sympathy of the stranger; but my life has been rather a peculiar one in some respects. I had, as every one will have, as good a mother as could be. We all think our mothers the best, and certainly no one blames us, for she was best to her offspring, and then we call her name blessed.

When I was thirteen, my mother died. Then came so many changes, sisters one by one passed over the river. Then a brother went, and after many weary days of toil and travel, to stand back in that old grave yard, over the grave of the best friend one ever knew, it is no wonder the eyes grow full, and then we think, and think, and think until a great lump gets in the throat, and we slowly leave the spot. Yours is the same story leaving out the traveling perhaps, but is it not true? Did you ever weep at a mother's grave? You know then and appreciate my feelings. I am glad to know you feel that your work for Jesus has done good. That gives you courage, don't it sister? Some would say if they hear you talk that way, that you was getting the big-head and would tell me to scold you a little: it would do you good. But I am not going to do any such thing. I say, thank God you do good, and then we know it is heaven's will that you know what you do: read James 5: 19, 20, that will inspire you to labor on and on for Jesus' sake. The man or woman who will be ruined by the knowledge of the good they do, the sooner they die the better. Doing good ought to make them good. This is where so many fail in life. They get no credit for what good they do accomplish. I'll venture the assertion that more preachers are clubbed till they are dead than are flattered to death. I hardly ever answer abusive letters, because I might write something to hurt the feelings of the brother or sister, and that would not do. One who is hurt, should never return a wound just because he can. My story is Jesus only—only Jesus, and nothing more; and Jesus goes with me and never leaves me alone, always by me in tears and in sorrows too. That is why I love Him so. I return my thanks for your words of sympathy. Don't think hard of those who oppose my work, for they think they are doing right. Only pray that God may open their hearts and they be fully converted and then *all* will be right.

I have one of the best homes in all the world; my home is among God's people, and I never grow weary of being among them. Some ask me, Where is your home? This is the reply: among God's people, while I sojourn on earth and with Jesus in Heaven when my travels are over.

I trust to meet you sometime and then we can worship among the ransomed on earth together. Then at last over the dark, deep waters in the land of eternal verdure we can sing forever of redeeming love.

Gratefully your brother,
S. H. BASHOR.

WHAT I LIKE, WHAT I DON'T LIKE.

BY G. W. B.

I LIKE to see members attending meeting; don't like to see their seats vacant, especially deacons. I like to see brethren take off their hats at the door; don't like to see them put on their hats until leaving the house. I like to see the sisters take off their bonnets in time of service; don't like to see them sitting with their bonnets on, and that a fashionable one; I like to see them appear plain and modest; don't like to see the abominable trail after them, it looks so much like the serpent that deceived Eve. I like to see brethren conform to the general order of the church.

I don't like to see them contentious, and claim that it makes no difference how we dress; like to see peace and harmony in each arm of the church; don't like to see parties and contentions in the church councils as it sometimes manifests itself; like to see members meet and greet all alike, knowing no man after the flesh; don't like to hear them say, "let them come and speak first;" like to see all feeling like speaking first. I don't like to see the spirit of emulation and retaliation exist in the church for they are the enemy of God and man. And lastly but not last, I like to see the watchmen cry aloud and spare not, show all the evils that are making inroads in the church; don't like to see them preach to please man for the sake of being applauded or to gain popularity.

Clay Lick, Pa.

MISSIONARIES IN DENMARK.

SOME years since Christian Hope, a native of Denmark, residing in this county, was converted to and baptized in the German Baptist faith at Hickory Grove. A year ago last January he returned to his native country as a missionary, under the auspices of the Northern District of Illinois. His labors were attended with success to such an extent that the society has deemed it necessary to send him aid to organize a church. Monday the 13th inst., the Church Council met at Waddam's Grove, this county, and elected Daniel Fry of Arnold's Grove, this county, and Enoch Eby of Lena, to go upon this mission. They, with their wives, will depart for Denmark the latter part of next month, clothed with due authority by the council to organize a church of their faith. Their expenses will be borne by contributions of the District of Northern Illinois, assisted by the offerings of the brotherhood throughout the whole United States. Father Fry, as he is familiarly known, is upwards of seventy years of age, but hale and hearty; a man devoted to the religion he has espoused and a gallant worker for its advancement. We wish him a safe journey, that his labors in the foreign land may be crowned with the highest success and that he may return to our midst to enjoy among his many friends, and in the bosom of his own church latter days of great peace and joy.—*Mt. Carroll Herald.*

MARS AND HIS SATELLITES.

THE planet Mars is just now a conspicuous object in the evening sky. Indeed, four brilliant planets may be seen at nightfall, Venus on the western horizon and about to set. Jupiter, a little past the meridian, and Mars and Saturn on the south-eastern horizon. But Mars beams, at present, brightest of them all. Through a good telescope, even of moderate size, its stretch of land and water may be seen with considerable distinctness. The great area of polar snow also shines out in sharp contrast with the prevailing ruddy aspects of the planet. The unusually fiery appearance of Mars in this time of war almost justifies the ancient mythology, and were Lord Bacon alive, might confirm that learned worthy in his leanings toward astrology.—*The Inter Ocean.*

CORRESPONDENCE.

FROM INDIANA.

As I promised, I will now give you the the result of our meeting on Allison prairie, Lawrence Co., Ill. I arrived Saturday, July 22 at my sister-in-law's. Found all tolerably well. Commenced preaching on Sabbath, the 22, at a school-house. Found much opposition to the Brethren. There is a Disciple or Campbellite meeting-house standing just across the road from the school-house, so you know who our opponents were.—Preached once a day until July 29. Had morning services here, and as five were to be baptized, some Disciples requested that we come to their church at Russelville at three P. M., and preach on trine dipping. As this was the most convenient place to baptize, we granted their request. So we met, and I did my very best to give our reasons for trine dipping, and at the close of my sermon four Disciple members came right up in their own house and demanded trine immersion. One of them was a deacon, or elder as they term them, thus making nine instead of five.

I then went out some six miles, into the timber to preach; visited all the members there, preached two sermons, and had three applicants for baptism.—I then returned to the prairie and continued meeting until Sunday, August 5, then baptized fourteen more.

We had a Communion meeting, Aug. 7. After Communion services were over, we had two more applicants. We had meeting Wednesday morning and baptized six more, making twenty-nine amidst all our opposition. Among others was a Methodist preacher's wife, son and daughter-in-law. This caused some one to stir in his camp. Several applicants are still to be baptized. May the work still go on and Zion prosper, is our prayer, and may these lambs and sheep be fed.

I arrived home August 15, found my family quite unwell. I also was taken down with bilious fever, am hardly able to sit up at this time, Aug. 22.

JESSE CALVERT.

FROM DALLAS CENTER, IA.

Dear Brethren:—

BROTHER S. H. Bashor was with us a few days, holding meetings. He labored faithfully for the cause of Christ. Twenty were added to the church by baptism. The writer feels to say, there were impressions made on the minds of the people, that may be reaped for time to come. The church was much refreshed, and we feel to thank God and give Him all the praise. Bro. Bashor leaves us with the love of the entire church, which was plainly manifested at his departure.

H. STITZEL.

August 21.

FROM MINNESOTA.

Dear Brethren Editors:—

THIS article shall consist chiefly of a description and brief history of the Brethren in this place and such other information as may be consistent with reason, truth and Christian fidelity.—The first Brethren that located in this county, were, John Ogg, of Maryland and Samuel Shook of Pennsylvania.—Both the above named persons emigrated to this county in the year 1855. Mr. Ogg, then the ministering servant, had to labor almost under obscurity to which an unlucky star had confined him, until he was enabled by the grace of God to rise up among his fellow-creatures in proclamation of the truth, as penned in the Book of holy Writ by the inspired saints of God. His labors were productive and fruitful in leading a few souls to the Lord and into the faith once delivered to the saints. He died in 1868 in the fear of the Lord and his works still follow him. His son Joseph then took up the ministry in hopeful assurance of a blissful eternity. J. Saddler and W. Hipes constitute the present ministry. They are co-workers with their fellow-men in promoting the cause of the brethren and preaching Christ and Him crucified.

This arm of the church numbers about sixty in all. They are scattered over the county, and also in other counties. The brethren here are chiefly engaged in grain growing. Much wheat raised at this place and west of here.—The wheat is better here this season, than it has been for years past, and judging from the demand, they anticipate a fair price. This country is delightful and salubrious; well adapted to grain-growing.

The Brethren have a large and commodious church in this place, size 40 by 60 feet, and notwithstanding its size, it is crowded to its utmost capacity in time of their Communion meetings. The Lord willing, and no preventing providence, they here intend holding a Communion meeting October 13 and 14, 1877. Those wishing to attend the meeting will notify some of the members here as it is a considerable distance to the R. R. Station.

A hearty invitation is extended to the brethren in Iowa, Illinois and Wisconsin, especially are the ministers requested to come and labor with us, to cheer our homes with their presence and to labor for the ingathering of more souls to the ranks of the Brethren.

Trusting that this will receive your attention, I remain,

Yours, etc.

A. DEPELLO.

(Written by request.)

Bristol, Minn.

FROM SAMUEL MURRAY.

I WISH to answer through your paper the request of many brethren and sisters in regard to my whereabouts.

I left Logansport, Ind., the 19th of July, arrived at Auburn, Ill., same day. Here I remained thirteen days visiting some relations, preached on Lord's day, the 22nd at a school-house; on Wednesday evening at the Brethren's meeting-house. Also on Lord's day, the 29th at the meeting-house the forenoon and afternoon. Two were baptized in afternoon. Good attendance and very good attention.

On Tuesday the 31st we left Auburn for St. Louis. Staid till next day, passed the time pleasantly in looking after some of the curiosities. One is the iron bridge across the Mississippi. There was quite a display of soldiers in the city on account of the strike; next day reached Kansas City, 275 miles. Staid over night, and then went to Lawrence, and out to old brother Bowers; here we remained eight days, and engaged ourselves well, visiting some of our old acquaintances, brethren and sisters. Attended one church meeting with them, and preached for them twice on Lord's day, August 5. Had good attendance and attention. The members were very kind to us; may the Lord bless them and reward them, is my prayer.

On Friday, the 10th, Bro. Mose Flory took me to Osawkee, Jefferson Co. Here I have a son living that I had not seen for five years. In this little town, Osawkee, the Brethren have a meeting-house. I remained in this vicinity nine days, attended one church-meeting, and preached six discourses. Had encouraging congregations; very good attention. It was said, the people were very hard; hence it was very discouraging to try to preach, but the few last meetings the interest manifested was very encouraging; three were added to the church by baptism.

We were sorry we had to leave so soon. Many said: "O do stay longer," not only brethren, but others said: "You can do good here." When we gave our farewell address, we could see tears freely flowing in every part of the house. When we gave liberty for all that felt like giving us a farewell shake of the hand, it seemed every one, old and young, white and colored, gave me farewell with many tears flowing.

Many thanks to the brethren and sisters; God bless them!

Emporia, Kansas, Aug. 21.

FROM TUSCOLA, ILL.

Dear Brethren:—

INASMUCH as we are so fond of reading church news and to hear from the different parts of the brotherhood through the medium of the BRETHREN AT WORK, that kind messenger which makes its appearance once every week, bringing to us so many encouraging news, in which there is food to the soul, so we thought it might be interesting to the dear brethren and sisters to hear from this part of God's moral vineyard. We, the brethren of Tuscola had a council meeting on Saturday, Sept 1, for the purpose of holding an election to call from the number of our little band of Brethren, help to the office of deacon. By the help of God and the dear brethren who were with us and labored so zealously—namely Jacob Wagner, Martin Neher from La Place, David Troxel from Millmine, John Dama and Philip Siders from Edgar Co., and three deacons, Daniel Oakes, Charles Dick from Covington, Isaac Shively from La Place; and the lot fell upon the following brethren, George Bowers and Moses Stutsman.

May God bless the dear brethren who have been called to serve the church, so that it may add to the honor and glory of God, and to the upbuilding of His church and kingdom here, and to the salvation of many sons and daughters, and finally, when the Great Shepherd, the blessed Master comes to gather His children home, that we may be found worthy to be of that number to which the blessed Master will say: "Come, enter into the joys of thy Lord."

O, brethren and sisters, what a blessed thought, that when we have finished our labors here, we can meet again, never to part, where we can ever be with our blessed Master, and all the blood-bought millions, eternally in the heavens of bliss, where we can sing the song of Moses and the Lamb for ever and ever, which the angels of heaven cannot sing, as they were not redeemed by the blood of the Lamb. Yes, beloved brethren and sisters, when our blessed Master crossed the brook Kedron and then fell upon His face, agonizing in prayer to His Father in heaven, for the salvation of a wicked world, until His sweat became as great drops of blood dropping to the ground, and then led to the judgment hall by a wicked band of officers, who put a crown of thorns upon His head, and spit upon Him, and mocked and struck Him with the palm of their hands, and then led Him to the cross to be crucified, and in all this Jesus says: "Father forgive them, for they know not what they do."

O, my dear readers, let us oft look to the cross of our loving Master, and get fresh supplies of His redeeming love, is our prayer.

K. HECKMAN.

September, 1.

VISIT TO WOODFORD CO.

J. Y. SNAVELLY and wife, and myself started on Saturday, August 18, to visit our brethren and sisters in Panther Creek church. We found them all well both in body and mind. We attended their Sunday-school, which was conducted in a manner that is a credit to all concerned. Immediately after the close of the school, at 11 o'clock, the regular services of the sanctuary were engaged in, while a very attentive congregation gave due attention to the exposition of 1 Peter, 1: 13. Met again in the evening at 7 o'clock. House nearly full of earnest souls, heard read the third chapter of Revelations and remarks upon the twentieth verse.—Several brethren participated in the exercises. Next day, Monday, we visited Bro. Philip Moore and others in Roanoke. Also sister Mary Robertson and her good family, where we enjoyed ourselves very much, and doubly so, inasmuch as in connection with our associations with the family, Bro. Rufus and sister Barbara Gish fell in, just arriving from the mission field of Bro. Hillery in Putnam, Marshall and Bureau counties. We talked fast, but had only a little time to talk, until we had to start home again. But in our short interview we learned that they were going to start immediately on another mission of love in the eastern part of the county. So we take courage, and feel that we must work more.

Finally started for home at 5:30 P. M. Arrived home at 10:30 P. M.—Found all well, but there is one lingering thought, best expressed in a "God bless our missionaries," our faithful workers.

T. D. LYON.

Hudson, Ill., Aug. 22

FROM C. HOPE.

SUNDAY last, we had meeting in our house. The brethren and sisters were nearly all present, and we had a good meeting at 10 o'clock, and prayer meeting in the afternoon. Sinners and saints mingled tears and prayers together, and some said they would have to yield to the Lord before long. We look for the Spirit of God to stir up sinners like among you, but we know His work must begin in His own people. To this end we labor, that we may know how to work together; and I think in a measure, the Lord is giving us a foretaste, for sinners already come trembling and weeping to testify that the Spirit is drawing them to Jesus. This is simply fulfilling God's promise to mankind. We long to see you, and to be with you, but let the Lord's will be done. Let us continue to seek meekness and the everlasting pleasure of our Father.

Stenum, Denmark, Sep. 2, 1877.

ANNOUNCEMENTS.

Notices of Love-feasts, District Meetings, etc., should be brief, and written on paper separate from other business.

Love-feast at West Branch, Ill., Oct., 2 and 3, commencing at 10 o'clock.

The brethren of the Fall River church Kansas, expect to hold their Love-feast on Thursday and Friday the 11 and 12 of October, commencing at 10 o'clock General invitation extended.

J. F. HESS.

Communion meeting in Spring Creek district, six miles south of Pierceton, Kosciusco Co., Ind., Oct. 12, commencing at 4 o'clock P. M. All are invited.

D. MILLER.

The brethren at Greene, Butler Co., Iowa, expect to hold their Love-feast October 13 and 14, meeting to commence at two o'clock P. M. and continue over next day. The usual invitation extended.

J. F. EIKLENBERRY.

The brethren and sisters of the Pokagon congregation will hold their church dedication, Sunday, Oct. 7, at half past ten o'clock, A. M., and will have a Love-feast, Monday, the 8th in their new church, which is six miles east, and one and one fourth mile north of Dowagiac, and five miles north and two miles east of Cassopolis, Mich. Invitation extended to all.

A. A. MUNSON.

LOVE-FEASTS.

English Prairie church, Lagrange county, Ind., Oct. 20.

Dry Creek church, Linn county, Iowa, Oct. 17 and 18.

Raccoon Creek congregation, near Ladoga, Montgomery Co., Ind., Sept. 25.

Tipton congregation, four miles West of Tipton, Cedar county, Iowa, Sept 21 and 22.

Cumberland church, Cumberland county, Ill., Sept. 22.

Poplar Ridge church Defiance, Ohio, Oct 20.

Newtonia church, Newton Co., Mo., Oct [illegible]

Orange Center meeting house, four miles south of Waterloo city, Oct 20 and 21

Vermillion church, Livingston county, Ill., Sept. 21 and 22

Eagle Creek church, Hancock county, O., Oct. 11.

Root River church Fillmore county, Minn., Oct 13 and 14

Dallas Center church, one mile and a half from Dallas Center, Sept. 22 and 23

Stone Creek, Marshall county Iowa, Sept [illegible]

Mechanicsburg, Somerset county, Pa., Sept 22.

Wabash church, Wabash county, Ind Sept 27.

Grasshopper Valley church, Jefferson Co., Kan., Sept. 22 and 23.

The Sugar Creek church, Sangamon Co., Ill., will hold their Love-feast, God willing, on the 23rd and 24th of Sept. 1877. An invitation is extended to all

JOHN BERGHEY.

At house of Bro. Abraham Baer, 6 miles north of Abilene, Kansas, Oct. 13 and 14.

The brethren of Milledgeville, Ill., will hold their Love-feast the 20th and 21 of September A general invitation extended.

Coventry church, Chester Co., Pa., Oct. 20 at 2 o'clock P. M.

Stone church, Ind., Sept. 22 at 10 o'clock.

Rock River church, Lee Co., Ill., Sept. 21 and 22.

Silver Creek, Ogle Co., Ill., Oct 23 and 24.

Champaign Co., Ill., Sept. 20

Fairview, Unionville, Appanoose Co., Iowa, September 21 at 4 P. M.

Solomon Valley church at Bunker Hill, Kan., Sept. 15 and 16, and at Bethany, Osborne Co., Sept. 22 and 23.

In Burr Oak congregation at Bro. Wagoner's Webster Co., Neb., Sept. 29 and 30, and at Ionia, Jewell Co., Kansas, Oct. 6 and 7.

Floral, Putnam Co., Ill., last Saturday and Sunday of September.

Nettle Creek congregation, near Hagerstown, Wayne Co., Ind., Sept. 28 at 10 o'clock.

Waddam's Grove, Ill., Sept. 26 and 27.

Black River, Chatham, Medina county, O., Sept. 20.

Mineral Creek, Johnson county, Mo., October 16.

Franklin church, four miles north-east of Leonidas, Decatur county, Iowa, October 13.

Monticello church, three miles north-east of Monticello, Ind., October 24.

At Shannon, Carroll county, Ill., Sept 21.

Logan church, Logan county, O., Oct 17.

Cerro Gordo, Macon county, Ill., October 19 and 20.

Hudson, Ill., October 20 and 21.

English River district, Keokuk county, Iowa, October 3.

DANISH MISSION FUND.

Sister Custer	$ 1.00
Montgomery Church, Va	4.19
Cole Creek church, Ill	3.50
L. P. Long Ia	.25
Elizabeth Ogg. Minn	1.00
Green Tree Church Pa	21.25
D. S. T. Puterbaugh Ind	1.00
Jas. R. Gish	1.80
Wm Danner	.50
Fred Hellman	2.00
A. A. Ownby	.50
Maple Valley Church Ia	6.00
Daniel Bowman Mo	2.00
Benj. Bowman	.50
Coventry Church Pa	43.00
Canton Church O	5.00
B. F. Mayo	1.00
A. M. Horner	1.00
Ed. B. Winsler	.40
J. Newcomer	1.50
Jonas Leckron	.10
E. H. Stauffer	.50
Previously Reported	156 17
Total	254 16

W. U. R. R. Time Table.

Day passenger train going east leaves Lanark at 12:25 P. M., and arrives in Racine at 6:45 P. M.

Day passenger train going west leaves Lanark at 2:16 P. M., and arrives at Rock Island at 5.55 P. M.

Night passenger trains, going east and west, meet and leave Lanark at 2.21 A. M., arriving in Racine at 6:00 A. M., and at Rock Island at 6 00 A. M.

Freight and Accommodation Trains will run west at 12 40 A. M., and 10:30 A. M., and east at 4 50 P. M., and 11:35 P. M.

Tickets are sold for above trains only.

G. A. SMITH, Agent.

THE BRETHREN AT WORK.

"Behold I bring you good Tidings of great Joy, which shall be unto all People."—LUKE 2: 10.

Vol. II. Lanark, Ill., September 24, 1877. No. 39.

The Brethren at Work.

EDITED AND PUBLISHED WEEKLY,
BY
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"The Brethren at Work," will be sent post-paid, to any address in the United States or Canada, for $1.35 per annum. Those sending eight names and $10.80 will receive an extra copy free of charge. For all over this number the agent will be allowed 15 cents for each additional name, which amount can be deducted from the money, before sending it to us.

Money Orders, Drafts, and Registered Letters may be sent at our risk. They should be made payable to J. H. Moore.

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Lanark, Carroll Co., Ill.

LANARK, ILL., SEPTEMBER 24, 1877.

AFTER an illness of eighteen months, Bro. John Miller, son of elder R. H. MILLER, passed into the sweet sleep of death the 4th inst.

THE South Bend (Ind.) congregation expect to have their new meeting-house, one mile south-east of the city, ready for services about the first of October.

AMONG those baptized during our meetings here, was one of the hands working in the office, and now all those under our employment are members of the church.

THE first frost in this part of the country this season fell on the night of the 17th inst. It came too late to do any damage. The nights are beginning to get a little cool.

BRO. HOWARD MILLER, at present Principal of Elk Lick school, was chosen to the ministry the 14th. May the Lord bless his labors to the edification of the church and the salvation of many souls.

DURING the past week, we were favored with calls from Bro. THOMAS SNYDER, of Linn Co., Ia., and also Bro. JOHN EARLY of Cherokee Co., same State. They are both on a visit among the members here and attending meeting.

THE *Plattsburg Lever*, Clinton Co., Mo., about three weeks ago published an article giving an account of the Brethren. It created considerable excitement among the people in that part of the country, giving numbers a much better knowledge of our people.

A LETTER written from Lataeuga gives an account of the eruption of the volcanoes of Cotopaxi in Peru, June 25. Some 2000 head of cattle were destroyed and the loss of life will exceed 1000 persons. The calamity was terrible and destructive in the extreme.

HENRY M. STANLEY, the great African explorer, has reached the west coast of that country after undergoing many hardships and privations in a land of savages. He had to fight day and night, both on land and water, and at times starvation stared him and his party in the face. Notwithstanding all these difficulties, he noted all the interesting points and physical characteristics of the country through which he passed. We may now expect a correct map of Africa, and a pretty thorough history of its inhabitants.

FROM the *Primitive Christian* we learn that brother LEWIS O. HUMMER, of Topeka, Kansas is quite ill, and is also having considerable sickness in his family. We hope he may soon recover, for as a writer he is capable of doing good services among our people.

ON the 20th inst. Bro. MOORE left home to attend the feasts at Milledgeville, Rock River and Shannon, not expecting to return for several days. It is refreshing to get away from the cares of the office and mingle with the Brethren in worshiping God. Hope he may have a pleasant time.

CONSIDERABLE excitement has been caused by a Catholic Priest throwing a Bible out of the car window on the Illinois Central R. R., some days ago. He attempted to twist out of it by saying that the Book was desecrated by disgraceful pictures and improper writing, but his story is too thin to hold together.

OUR correspondents will please give us short notices of their Love-feasts, as this is the season when they are held in nearly every part of the brotherhood—many are usually added to the church, hearts are made glad and there is much rejoicing generally, and it is good news to hear of the Lord's work in the different parts of the country.

THE Eastern war continues with all its horrors. The Turks still hold Plevna, and will soon be shut in entirely by the Russians. The latter yet hold Schipka Pass, though the fighting continues night and day. There is talk of mediation on the part of England, Austria and Prussia. What a blessing to millions of people, if they should bring about peace, and at once stop the dreadful loss of life and property.

THE Arnold's Grove feast, nine miles north west of Lanark Sept. 18th, was well attended, there being many present from adjoining congregations and several from Iowa. Bro. D. B. GIBSON, of Mo., did the most of the preaching. One was baptized and Bro. JOSEPH STITZEL was advanced to the second degree of the ministry. The meeting is said to have been quite a refreshing one.

BROTHER D. B. GIBSON, who was preaching at Mt. Carroll and Arnold's Grove last week and the forepart of this week, commenced meeting in the West Branch (Ogle Co.) congregation on Wednesday evening. He will be joined by Bro. BASHOR in a few days. Bro. GIBSON was with us considerable during our meetings, and added to their interest. Congregations wishing his services will address him at Goshen, Ind.

THERE are many writers, especially new beginners, who after preparing an article for the press wonder how it will read when in print. If such will, before sending their article to the printer, have some one who is good at reading writing, to carefully read their article aloud to them, they can then see just how it will appear when printed. All new beginners (and it would not hurt some older ones) should practice this method; they will be astonished at the improvement resulting from it. In former years we had all our articles read aloud to us before sending them off, and derived more real good from it than any other course we could have pursued. It enables a writer to see his ideas as others will see them, and also affords him opportunities of making many good improvements. Writers should take a pride in making their articles as complete as possible, not in length, but in well condensed thoughts.

ON the night of September the 13th, in the English channel, about twelve miles south-west of Portland, a collision took place between ships Avalanche and Forest, resulting in wrecking the former in about three minutes. For a few moments the water seemed to be literally alive with human beings crying for help. The night was fearfully dark, the sea was high rendering it impossible to give much aid to the suffering crew. Not less than one hundred persons perished in the disaster.

BY close observation during the series of meetings in this city the past ten days, we are convinced that our people should make greater efforts to preach the Gospel, as did the apostles, in all the towns and cities, as well as the regions round about. Thus far we have given the "regions round about" some attention, but the cities have been sadly neglected. City people, when shown the great truths of the Gospel, are also willing to follow Jesus in the "all things." At our last day meeting in this city, we rejoiced to see men and women come forward seeking admission into the one body, having thrown aside all the fashions and gayeties of the world. We have seen the sisters come forward in plain attire, with plain caps on their heads, without one word of special instruction to do so. This demonstrates that if the whole truth is preached, people will know *how* to obey it. We say this not boastingly, but to show our readers that the great principles of our holy religion can be successfully taught and practiced in towns and cities, as well as the regions round about.

M. M. E.

SEASONS OF JOY.

THE Love-feast season is always a time of rejoicing among our people. It affords opportunities for many real solid pleasures and glad hearts among those who are permitted to surround the Lord's table, and participate in the sacred ordinances in the house of the Lord. While the emblems of the broken body and shed blood of the dying Master, point vividly back to Calvary and its horrors, the Lord's Supper points forward to the evening of this world, when the redeemed of God shall meet and surround the Master's table in the upper camp.

That will be a glorious meeting for the faithful kindred of the earth—father mother, brother, sister, husband, wife, parents and children, shall meet and strike glad hands on the other shore. There will then be such rejoicing as never was seen before—the redeemed of the earth shall sing and shout for joy—rising higher and higher their sweet strains of music will fill the dome of heaven with the songs and rejoicing of the saved.

Not so in the other world. The wicked—the disobedient shall be driven down to the caverns of despair, the region of the doomed. They shall be consigned to the chains of everlasting darkness, where silence reigns and billows roll in the burning flame. Hundreds who stand near and see their friends and kindred surrounding the Lord's table here on earth, while they themselves stand away and refuse to honor their Master, will be brought to consciousness—but alas when it is too late—in the burning flames of the doomed. No tongue can tell, no pen describe nor pencil paint the anguish and horrors that shall be endured by those who in this life trample Christ and His holy commands under feet. In the language of Christ they "shall go away into everlasting punishment."

But the righteous, those who walk in the commandments of the Lord blameless shall be called to come up higher and "inherit the kingdom prepared for you from the foundation of the world." Then in the midst of the paradise of God they shall walk and talk of perfect love in Christ and sing the glorified song of redeeming grace.

THE LANARK MEETING.

IN last issue mention was made of the interesting meetings being held at this place by Bro. BASHOR. The attendance was very large, filling the house to its utmost capacity; hundreds occupied seats in wagons and buggies drawn up to the windows, and many others who could not get in hearing distance had to go away notwithstanding the extra arrangements.

On Sunday the crowd was immense; after noon services about 1000 persons congregated at the water, just north of the city, to witness the administration of baptism. There in the beautiful stream, Bro. MOORE baptized nine precious souls into Christ, and they came forth to walk in newness of life. Bro. BASHOR, being quite unwell, did not go to the water. The meeting continued nightly and on Wednesday afternoon, after services, a large number again repaired to the water when Bro. BASHOR baptized sixteen more, making in all twenty-five who have arranged themselves on the side of Christ. The series of meetings closed on Wednesday evening, and we were all made to feel as Paul did when he said, "Finally brethren farewell." O the bitter tears of sorrow at parting! We have all experienced this; but we hope to soon meet over the dark waters where parting will be no more. To God give all the glory for the joy and comfort we had at our meetings.

M. M. E.

SOME THINGS WE WANT TO SEE, AND SOME WE DON'T.

THERE are many things we all want to see, while there are others that a Christian's eyes turn away from. We want to see all brethren and sisters labor in love for God's cause, the upbuilding of the church, the spread of the Gospel, and maintenance of purity. We don't want to see a brother ready to share his brethren's joy and then run away when trouble and sorrow come up. We want to see selfishness, prejudice, ignorance, and superstition go down into the ditch where they belong. The old musty garments are not worth a place in the Spirit's temple. We want to see every brother and sister come up boldly, and give and take counsel as they promised the Lord. We don't want to see a man continually ready to *give* counsel, and never ready to take advice from others. We don't want to see any pulling back when God is pulling forward. We don't want to see people fret and pout because the land is not precisely level. Only a foolish man would turn in and plow down his nicely growing potatoes because he heard a bug go buzzing by. There is no display of wisdom in cutting down a tree because all the limbs did not grow the same length in the same time. Want to see every leaf, twig and branch duly respected, and not abused for being less than they are. Want to see every brother and sister keep the commandments of God out of a pure heart. This is God's pleasing side of the matter.

When at a Love-feast, we want to see all engaged in the work in an orderly manner. Our eyes sparkle with gladness when they see all things being done "decently and in order." Done *in order*; that is good. Done *decently*; that is good too. This is God's way of putting things. Do not want to see brethren and sisters handle boots, shoes, stockings, (itemizing now, but can't help it,) wash feet and then go to the Lord's table with unwashed hands. Never want to see that, for that would not be doing it decently. Hope we may never see the buckets, basins and towels taken away from under the tables and hung up in the kitchen, until each one has cleansed his or her hands. Those articles are essential to cleanliness at such times, and cleanliness is essential to holiness and true piety. Plenty of water to keep clean, is a good old order, and we want to stick by it. We don't want to see a congregation get so poor that they cannot furnish but two or three towels to wipe three or four hundred feet. We want to keep up the good old order of plenty of clean, fresh towels to do the work decently. Doing the work decently never hurt any one: but the Master requires it, hence we want to see it done that way. Then, too, we don't want to see the ministers and deacons each supplied with a spoon, knife and fork and the laity furnished with a spoon for every two or three members, one a fork and another a knife. That would not be good order, and might possibly lead to indecency. Therefore let the Lord's order of enough spoons, forks and dishes be rigidly maintained, that the law of the Lord be not perverted and we condemned. We want to be careful that the increase of those necessary articles will be in strict keeping with the growth of the church, that all the ordinances can be observed decently and in order.

We don't want to see the Lord's Supper boiled down so small that the members cannot have a full meal. Don't want to progress (?) that way. We want to see these things as they were in the upper chamber, away back in Jerusalem. And when we start back to Jerusalem, let us not stop in Philadelphia or Rome, but go on to the Holy City and then do all things as God bids—decently and in order. We write thus lest in this age of money-making and ease-taking, we might forget the Jerusalem order, and lose God's blessings. We have jotted it down pretty plain, but we trust our readers can understand.

M. M. E.

"NO DISCUSSION."

THIS, elder Ray of the *Battle Flag* says, is the result of the meeting at Newtonia Mo., on the part of a number of Brethren and representatives of the Baptist church, to arrange for a discussion. The propositions presented by the Baptists were such as not to warrant a free discussion of the differences of the two people, and those presented by the Brethren were objected to on account of their numerical strength. The persons suggested to hold the discussion in case of agreement, were Bro. R. H. MILLER and Elder D. B. RAY. We are inclined to think that it was not the "forty days holding a bag to catch snipes" that held back Dr. Ray, but the want of solid arguments to meet the Scriptural propositions of the Brethren. We had hoped that the *Battle* man would valiantly *Ray(s)* up to the contest, but are disappointed.

M. M. E.

THE NINETY AND NINE.

BY IRA D. SANKEY.

THERE were ninety and nine that safely lay,
In the shelter of the fold,
But one was out on the hills away,
Far off from the gates of gold—
Away on the mountains wild and bare,
Away from a tender Shepherd's care.

"Lord, Thou hast here Thy ninety and nine:
Are they not enough for thee?"
But the Shepherd made answer: "'Tis of mine
Has wandered away from me:
And though the road be rough and steep,
I go to the desert to find my sheep.

But none of the ransomed ever knew,
How deep were the waters crossed:
Nor how dark was the night that the Lord passed through,
Ere He found His sheep that was lost.
Out in the desert He heard its cry—
Sick and helpless and ready to die.

"Lord, whence are these blood-drops all the way
That mark out the mountain's track?"
"They were shed for one who had gone astray
Ere the Shepherd could bring him back."
"Lord, whence are thy hands so rent and torn?"
"They are pierced to-night by many a thorn."

But all through the mountains, thunder-riven,
And up from the rocky steep,
There rose a cry to the gate of heaven,
"Rejoice! I have found my sheep!"
And the angels echoed around the throne,
"Rejoice for the Lord brings back His own!"

THE DEPTHS OF SATAN.

BY C. H. BALSBAUGH.

REV. 2: 24.

To Brother Samuel Reed, of the Big Swatara Church, Penn'a.

SIN is an ugly word; the index to the ugliest thing in the Universe. Neither God, nor angels, nor devils, nor men, know an uglier verity and an uglier appellation. S-i-n. The awful thunder of Divine wrath, the everlasting wail of fallen angels and damned souls, the God-hating hiss of the Red Dragon, and the crackle and the roar of the unquenchable flame, are in these three words. It is the quintessence of all that is unholy, the concentration of all that is horrible.

Sin is not simply an act, but an essence: not conduct only, but soul. Not wholly a matter of choice, but of generation. As an essence it creeps into our volition without volition. We are responsible only for its entertainment and expression; but when we do neither, evil lurks in the substratum of our being, and is ourselves. When we sleep, it not only asserts its presence, but sways the whole being as a dominant power. Sleep is a kind of sanctification-guage. The corruption that we keep in subjection when awake, breaks out boldly and shamefully in our dreams. Christ never had His dreams marred by sin, for the essence of sin was not a constituent of His nature. He was God in the flesh both awake and asleep. Sleep is a great preacher of our sin and degradation. Were we always awake, we would never know the mystery of iniquity, the depths of Satan. So deeply imbedded is the principle of evil, that our holiest season, and most sacred occasions are stained by it. Our closets are more or less fetid with the vapors of Hell. Who can spend half an hour on his knees, without an oscillation of his soul from the Magnet of Eternal Love? Who can carry his censer into the Holy of Holies, without blending his own breath with the flame? Who can live a single day without an evil thought? It is this nature, this essence, this essential life, that has to be antagonized, subdued, eradicated, before we are "made meet to be partakers of the inheritance of the saints in light." Self-correction, self-culture, self-sanctification, is not regeneration. All these has reference to sin as a manifestation. The Holy Ghost alone can reach the essence. The depths of God alone can grapple with and overmaster the depths of Satan. In sin expressed is found sin as an essence. It is specifically for the *expression* that renewed souls are baptized. If the *remission* of sin had specific reference to sin as a nature, it would necessarily precede baptism, or baptism would precede conversion. Be careful in your ministry that you do not put more into remission than God puts in; nor less into conversion than the essential nature of sin demands. A true baptism goes deeper than the depths of Satan by *implication*, but has *immediate* reference only to his *exhibitions*. Let us enlist *all* our powers to live right, and God will rectify the depths and sanctify the essence whence all the issues of life.

"ONLY THE PROMISE OF TO-DAY."

BY D. B. MENTZER.

AN INCIDENT.

PASSING along among the workmen the other day, I approached one who had been suspended several weeks ago on account of slackness of work in his special line of labor.

"I am glad to see you back again at work," said I.

"I am glad too," said he; "but I have only the promise of to-day."

Only the promise of to-day! ah! my dear reader, do you see the great moral force of that remark? There is a sermon in it as long as from here to eternity. The best preachers are those who, without excitement in themselves and upon others, speak out just such simple truths of God's Word. How often remarks are made that contain more than a common meaning, and yet spoken without such intention. O that our hearts were more turned to the harmony of the redeemed around the Great White Throne, that our thoughts would turn at every lesson of life to the sublime object of our being. We live to learn, and we ought to learn to live "Godly in Christ Jesus." I wish I could "stir up your pure mind," dear brother, sister, to greater faithfulness, more diligence in the faith you have espoused and deeper sanctification through the Spirit." This is the only motive I have in view in my feeble efforts to write, not for man, but for the Lord. We have "only the promise of to-day," therefore, let us learn from people's words and acts, from nature and its God-given beauties, and all along the wayside of life. Envy not others, but rather encourage them when in the line of duty. Learn, learn you have only the promise of to-day, therefore make the most and the best of it. Don't forget the subject of this communication, though it be the remarks of an old man —I say old, for his head is silvered with advancing age. Little did he think he would make in my bosom the sweet chord of holy meditation. And if by thus relating the circumstance, I can make the same thought in one other bosom, I shall be well compensat d for my labor of love for you.

TO-DAY

not to-morrow. Remember *that*. "Come, let us reason together" to-day, to-morrow may be too late. A great and useful man once said: "Never put off until to-morrow what you can do to-day." That is the way to succeed in business, and in religion too. If there is any one thing that every body should attend to in life, it is certainly "the one thing needful,"—the pure and undefiled religion of Jesus. Life is fast shortening, and soon the end will come. Are you ready, dear reader? If you have not entered the company of the "strangers and pilgrims" who seek the "city whose Builder and Maker is God," why not take up the cross *now?* You have only the promise of to-day, for to-morrow the unyielding scythe of time may cut you down, and all is over. Countless millions have lived before you, and where are they to-day? They *are not*. They had their to-day, but that is past, and they are gone no more to return until Jesus comes in the clouds of heaven to bid His sleeping believers arise from their beds of earth. We too must pass away, and where we will be to-morrow we know not, nor do we need to know. If we improve the hours and lessons of *to-day*, all will be well with us to-morrow. If we concern ourselves much about to-morrow, perhaps we may neglect *to-day*. Remember, to-morrow is not ours. With me it is always to-day. To-morrow is always before *me*—beyond my feeble reach. Come *to-day*, TO-DAY, TO-DAY, and let us draw some profit from our old friend's remark—"have only the promise of to-day." How it rings in our ears when we think that we must soon "walk through the valley of the shadow of death!" Are we ready? Is our work done? If we can say our work is done, (I think I can't say that,) let me ask, "Is it done well enough"? To be in the church is not enough, for we must be "born again" into "newness of life"—"baptized into Christ" and "walk in Him." But why should any of us think so much about religion *now*. O I will tell you. We have only

THE PROMISE

of to-day. And that is enough. If you could have to-morrow and all next year *just now*, you could not use it; you have all you can do to improve to-day. To-day is enough and that is a good promise. "To-day if you will hear My voice."—Who says that? They are the words of a King—"the King of kings." What a gentle voice. But if I hear His voice, what then? "*Harden not your hearts.*" "To-day—Harden not." That is the great secret of the Lord. You see, it appears men can harden their hearts, and the promise is not received. They turn a deaf ear to the voice that calls them from the sin and folly of this world, and would divert them on the way to heaven. They don't mean that they would rather be lost than saved. But then they go on the broad road that leads to destruction, and they must eventually share the awful fate that awaits those that forgets God. But thanks be unto God, *to-day* is promised to all who will come and work in the Lord's Vineyard. When the night of death comes, the promise will be taken away. Our sun will set, and the stars will shine in silence and sadness over our graves. Let us enter now into the vineyard, and resolve to labor faithfully.

TO-MORROW IS TOO LATE.

Let to-morrow care for itself, and we take care of to-day. We can't afford to build air-castles and water-mansions for to-morrow while our highest interests are at stake to-day. *Now* we ought to seek Jesus who is preparing a mansion in heaven. To-morrow may be too late, and what then? O! What then? I would rather lose all I have in this world, and my body too, than lose heaven where Jesus is and all the Holy. Come to-day for to-morrow something may get in your way, and then you will say, "I can't come," or "I pray thee have me excused." Come think upon your way, for there is no better chance and no better time. We have all served the world long enough and quite faithfully too, so that now, to-day we should commence, or commence again, in the work of grace, and lay up treasures in heaven. Let us turn our backs to the world, and all its fast-fading glory, and let us turn our faces toward heaven, where we want to rest, and live forever when life's short journey is over. Let us

DO SURE WORK.

"God is not mocked." He wants sincere and obedient children. While in the world we did as the world does; now we must learn of Jesus, and do as He commands. This only will be sure work. Our way will not save. Self must be denied. The flesh and its numerous lusts must be crucified in self-denial and self-renunciation. To remain with the world is to perish with the world, but to come truly into the Lord's service is to reap mercy and joy here, and everlasting life hereafter. We are called to do the work Jesus laid out for us. He said, "Learn of me. Are we apt learners? Are we teachable and well-behaved in the school of the Great Teacher? Let us examine ourselves that our work may be sure. If we learn of Christ we shall be Christ-like, and gain a true Christian's crown and inheritance. Let us learn diligently, deny ourselves willingly, and work earnestly. This will be sure work, and make us humble workers. Let us work daily for the Lord, never ceasing, never tiring, for we have *only the promise of to-day.*

How much good are you doing?

PRAYER IN THE NAME OF JESUS CHRIST.

BY J. CROSSWHITE.

"At that day ye shall ask in my name: and I say not unto you that I will pray the Father for you. For the Father Himself loveth you, because ye have loved me, and have believed that I came from God.—John 16: 26

(Concluded from last week.)

THE Lord, speaking by the mouth of the Revelator, St. John, says: "And I heard a great voice from heaven, saying, wherefore come out of her, my people, that ye partake not of her sins, and that ye receive not of her plagues."

In view of all the above cited admonitions and warnings given by Christ and His apostles, I feel it to be the bounden duty of every true minister of the Gospel of Jesus Christ, to solemnly warn all his professed disciples of the danger of forming, or if already formed, of continuing an alliance with any worldly organization, and especially one which excludes the name of Jesus Christ from its ritual and ceremonies.

Now it will most certainly be obvious to all, that Jesus Christ, in the language which stands at the heading of this article, does most positively enjoin upon all His disciples, that when they pray to God, they shall do it in the name of His Son, and that whatsoever they shall ask the Father in the Son's name, He will do it. Again the apostle Paul commands the disciples in His epistle to the Colossians, 5: 17, thus: "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to the Father by Him."

Here the Lord commands the disciples that all things which they do whether in word or deed, shall be done in the name of Jesus Christ. Now if there be any doubt in the mind of any as to this being a command of the Lord, I would just refer all such to the language of the same apostle in another place when he says: "Is there any among you which are spiritual, let him acknowledge that the things which I write, are the commandments of the Lord."

The Lord then, enjoins upon the disciple to do all things, whether in word or deed in the name of Jesus Christ, while the Masonic By-laws virtually forbid the observance of this command, while transacting any business pertaining to the general brotherhood.

Now if there should be any member of the fraternity who feel disposed to doubt the truth of this assertion, I would just ask him to satisfy himself by testing the matter by actual experiment, by using the name of Jesus Christ audibly in a prayer to God, when the lodge is in session, and transacting business of a general character. For instance, when the lodge is installing any brother into office, and asking God's blessing to rest upon him that he may be able to discharge the functions and duties of his office faithfully, then please, if you will, to close your prayer audibly in these words: "Hear us, we beseech thee O Lord, in these our petitions in the name and for the sake of Thy Son and our Lord and Savior Jesus Christ, to whose worthy and highly exalted name we ascribe glory, honor, praise and dominion now and forever, Amen."

Just let the incredulous member try the experiment which we have here suggested in a lodge where there are Jews present, and see, if it will receive the universal and united response of the fraternity: "Amen,—so mote it be."

Now, while I have offered this suggestion as a test of the truthfulness of my assertion, that the name of Jesus Christ is entirely rejected from the society, I am well aware of the fact, that no well-informed Mason will risk the consequence of trying the experiment, and none but such can possibly attain to the high honor of Master of Ceremonies, but as all the members have an equal right to offer any suggestions, the most obscure member of the fraternity might test the matter in the following way. When the lodge meets together for the purpose of the transaction of any important business, let it be suggested, that, before proceeding to business, prayer to God shall be made in the name of Jesus Christ, in order that the command of of the apostle Paul be heeded, that, "whatsoever ye do in word or deed, do all in the name of Jesus Christ, that God may be glorified in all things," and then see what effect this suggestion will have.

Now, I for one, am not at all surprised to see those Jews so tenacious in guarding this, their sacred institution from the pollution of, to them odious and despisable name of Jesus the Nazarene. For I presume there is none who will attempt to deny it being an institution and organization of the Jews.

I have already asserted, and again reiterate the assertion that the name of Jesus Christ cannot be found, either expressed or plainly inferred in any of their devotional exercises. This then being the fact, which I shall maintain it is, until the contrary be shown, proves what I have again and again stated; that they reject from among them the sacred name of Jesus. But while they, as a people, show their consistency in their zeal, in forever barring from their institution a contemptible (?) name, I must confess that it is a matter of great wonder to me to see professed Christians, disciples of the Lord Jesus Christ, so far forget their fidelity to Him as a King, as to voluntarily forsake Him, and form an alliance with His open and avowed enemies,—enemies who are so hostile to Him, that the bare mentioning of his name in their presence fills them with loathing and contempt.

But strange as this may seem, it is nevertheless true, and indeed there seems to be such a powerful influence about this Jewish institution, that it really seems, that, when once a person becomes entangled in the meshes of its net, that it is next to impossible to ever get out again. Whether this comes from the fact, that all the members partake more or less of the blindness which has fallen upon the Jews as a people, so that they cannot see their danger, or whether it is for the want of moral courage and Christian fortitude, to enable them to break the yoke, and shake off the fetters with which they are bound, God only knows.

But however this may be, it is a fact, there is only one occasionally out of the many, who is able to shake off the yoke, and declare publicly at all times and at all places, that they will not be deterred praying to the Father in the name of His Son Jesus Christ. Now I have said that there seemed to be such a powerful influence exercised over the members, that it is almost impossible for them to break loose from that power.

I shall now close this article by giving a few incidents in my own experience. It is a fact which is known to all who are well acquainted with the church of the Brethren, that we do not hold members in the church who belong to any secret soc et . Hence, when any one wishes to become a member of the church, they first withdraw from the society of which they are a member, before applying to the church. There have been quite a number however, who did not know this to be the case, and who have made application for membership, but upon being interrogated upon this subject, have halted, and with apparent, deep and heart-felt grief confessed that they could go no farther in the matter, but that they had felt a great desire to unite with the church of God, but could never do so unless we would allow them to still retain their membership with the order.

To this we invariably replied, that the terms of membership in Christ's church was not left to our option.

PAUL'S SPIRIT AT ATHENS.

THE seventeenth chapter of the Acts of the apostles is a most striking exhibition of St. Paul's faith and boldness in Christ. There amid the pomp and splendor of an Athenian world, surrounded by almost infinite and varied displays of highly cultivated art, Scripture and learning, arrogance and spiritualism, Paul boldly declares the resurrection of the Lord Jesus from heaven, and the immortality of the soul. This, to the Athenians was the hight of folly and madness. No doctrine could have been more absurd and annoying to them at the time than this one. The setter-forth of strange gods, as they seemed to think Paul was, was no small thing with them. But how could Paul help it, when he saw the city wholly given to idolatry, or as the Greek has it, *Kateidolon*, full of idols. The narrative says, "*his Spirit was stirred.*" So wonderful were the sights of this great city that Paul could not help but expose the false notions of its proud inhabitants. But he does not expose them harshly, as in the fever of a wild enthsiasm. No, Paul is calm and deliberate, free and easy in his protest against their rude religion. As he stood in the midst of Mars hill, going over the ghastly splendor of their idols and deities, and beheld the fervor of their devotions, he very politely addresses them in the following formal manner: "Ye men of Athens; I perceive that in all things ye are too superstitions." The Greek is expressive of about this thought: I perceive that in all things ye are very religious; and, as a religious people, you will gladly listen to what I have to say on the religion I profess and teach. Thus in a cunning, yet lawful way, Paul gained the attention of his Athenian hearers. Ministers, were they so minded, might learn a profitable lesson from Paul at Athens. *But his heart was stirred*, and the great preacher exhibited the fact in his learned and eloquent discourse to these proud Athenians. This babbler—for such they called him—was wise and cunning enough to show the philosophers of Athens that he too knew a little something. The Areopagus was full of people and proud philosophers, but Paul cares naught for them. His soul being interested in the great themes of salvation, the resurrection, and a judgment to come, he braces up his nerves and prepares for the battle; but no sooner did his language burn in their hearts, when they began to grit their teeth at him. For several days Paul had been mingling with the people in the crowded *Agora*, or market place, not far from Mars hill. Here he had been disputing with Epicureans and Stoics, and so great was their curiosity about Paul's doctrine that they chose Mars hill as a place to hear him publicly. To this place of Athenian learning and eloquence Paul ascends. On the very spot the Areopagites sat as judges. Before this council the great Socrates, philosopher of the Stoics, was tried for giving expression of his belief in the immortality of the soul, for which belief he was sentenced to death. Paul, aware of this fact, and the Acropolis, with its thronged temples, statues and gods, crowds of people and proud philosophers before him, he nevertheless declared unto them *the unknown God*, for "his spirit was *stirred*, when he saw the city wholly given to idolatry." But would Paul's spirit not be stirred again, were he to look over the proud churches of the day as they throng the streets in all the paraphernalia of modern styles? Reader, think you not that Paul's spirit would again be stirred at the sight of seeing the churches of the day having their sociables, tea-parties, picnics, fairs, within the dedicated walls of their intended-to-be-house of God? "My house is a house of prayer, but you have made it a den of thieves." Such was the language of the Savior to the Jews; and such it would be to-day. "*His spirit was stirred*, when he saw the city wholly given to idolatry." There is cause for our spirits to be stirred also. Judge ye what it is.

J. T. MEYERS.

SELF-COMMENDATION.

BY DANIEL VANIMAN

"For not he that commendeth himself, is approved, but whom the Lord commendeth."—2 Cor. 10: 18.

EVER since the fall of man, he has manifested strong proclivities for self-commendation. Adam said: "The woman;" Eve said: "The serpent."—Saul said: "The people." But after all the Lord passed sentence upon each, because each had failed to obey strictly the Word of the Lord, and hence could not be commended by Him. So strong is this proclivity in many advocates of the Bible, and the whole Bible for the roan of our counsel, that when you confront them with the plainly written Word in such a way, that they cannot gainsay it, they will, in order to sustain their practice against the written Word, refer you to the practice of their fathers and particularly impress upon your understanding the great necessity of sticking closely to the practice of the fathers, surely they were good Christians, have gone to heaven, the cause prospered in their hands, etc.

Thus the single immersionist will refer you in the way of self-commendation, and in order to sustain the human inventions of baptizing once backward, and partaking of a bit of bread and sip of wine before dinner and calling it the Lord's Supper, to the pious Christians who lived fifty, one hundred, and even two or three hundred years ago, will say: "Only look how the Lord was with them and blessed their labors. See how all over the land churches have been built, Bible and missionary societies have been formed; and in every way the Lord has blessed their labors, and now do you think I would forsake the practice of my pious father and mother, and many other faithful Christians, simply because you can prove by the grammatical construction of the commission, that it requires trine immersion, and by the Greek fathers, that for more than three hundred years there was no other form of baptism known in the primitive churches, and do you think I would be so easily tossed by every wind of doctrine as to forsake the practice of the fathers, touching the communion, and would advocate taking it in the night, simply because it was first instituted in the night, or because Paul says, 1 Cor. 11; 23: "I have received of the Lord that which I also delivered unto you, that the Lord Jesus the same night in which He was betrayed, took bread?" No Sir, not I; I am better established than to be thus led away from the old order. I also think that our churches should deal *more* strictly according to the apostle's instruction, with those who advocate such doctrines as cause divisions among us, for the apostle says: 'Mark them that cause divisions and offences contrary to the doctrine which ye have learned, and avoid them.'"

Specimens of self-commendation like the above, may be found more or less among all denominations of professors of Christianity all over the land. Zealous advocates of the practices of their fathers and themselves, having like Saul of Tarsus, a zeal for their own practices and the practices of their fathers, that will prompt them to say and do things that strongly betoken a want of the proper love of Jesus and a fallen race. What a pity! But it seems to be so of necessity. Each individual seems to have a kind of a creed written in his mind to which every new truth that comes in his mind is referred. Thus we bring every new truth to our creed to see whether we can safely entertain it. If our creed says, No, we say no. Then it is turned out of doors and ten chances to one, if it will not be more or less misrepresented after it is gone. In some instances such truths return after awhile, and boldly assert their ability to stand without our assistance, or in spite of our opposition. Then we slowly change our creed and agree to let them live, if only no one will say that our creed was wrong. Even the apostles of the Lord were not able to receive the whole truth at once. The command to go into all the world, and teach all nations, though as plain as the nose on a man's face, yet eight years after, when Peter came to the house of Cornelius, it took a special miracle to convince him that it was lawful to go to one of another nation; and after he had thus learned to come, to where the Lord wanted them, the other apostles and elders found some fault with him for doing the very thing that God commanded.

From this we should learn forbearance and think charitably of those who are not able to change their creeds easily to that which the Lord requires. Still all should know, that it is "not he who commendeth himself, that is approved, but whom the Lord commendeth."

A MOTHER'S LOVE.

BY C. T. BOND.

MUCH has been said and written on the subject of a mother's love, but all of the intellect of ages, and the greatest expanse of time, can never exhaust the subject. Nothing but death can destroy a true mother's love. We even see portrayed in the smaller animals that deep devotion to their young. Most animals will face death in any form in defense of the little creatures they hold dearer than life. All thought of self seems lost to a mother in contemplating the interest of her child. If it is sick, there she is, hovering over it in deepest anguish, every act and thought alive for its comfort, and through all its wayward ingratitude, she patiently soothes and caresses it. All of its childish sorrows are her sorrows, her heart seems to be blended with the interest of her darling child, and as he grows to manhood, still the unwearied devotion continues. Although he may become callous and so polluted with sin, that he is an outcast from human society, yet he has one true and untiring friend; even becomes so lost to honor, as to become a felon, and it becomes necessary for him to suffer the penalty of the law in prison, penitentiary, or even to forfeit his life upon the gallows, the same undying devotion follows him there.

Who can measure the purity and depth of a mother's love? Yet, dear reader, we learn from the Holy Scriptures that God's love for us surpasses the undying affection of a mother. I think I hear you say, "Can it be possible that God loves me with a devotion superior to my mother's love?" Yes, dear reader, we may rest assured that this is a fact. "For God so loved the world that he gave His only begotten Son, that through Him we might have everlasting life."—And again the apostle tells us that neither life nor death, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord."

With all of the devotion and beauties of a mother's love before us, it cannot surpass the love of God here represented. What a sure foundation is the Christian hope! It is indeed founded upon a rock, that the winds and waves cannot move.

Our Savior says: "If ye keep my commandments, ye shall abide in my love. Now, fully to be beneficiaries of this love, there is something for us to do, and we can no more expect to be saved without filling our part of the contract, than a loving mother could save her felon child from the just punishment meted out by an earthly tribunal. God's Word is truth, and there is no promise to the disobedient. A prudent and judicious mother will watch over her child, and when she finds it in disobedience, she will reprove and punish it, though it grieves her heart to do so, yet stern duty demands, that she should use the chastening rod. Just so with our heavenly Father, "He whom He loveth, He chasteneth." Hence, when we are afflicted, we should rejoice and feel glad, knowing the hand that afflicts, does it in love, and when it is heaviest upon us, that it is for a reproof, and intended to draw us nearer to God. How natural it is for us at such times to call on Him for assistance, while in prosperity we wander further and further as we become more prosperous, and unless visited by some chastisement, we would wander entirely away and forget that we have been purged from our old sins.

What a poor, helpless creature an infant is in its mother's arms! She must nurture and bear it up in her arms tenderly and lovingly. Just so with the spiritually born; God knows their weakness and bears them kindly along, feeding them on the sincere milk of the Word, bestowing upon them His own greatest and best attribute, pure and sincere love; and as they grow in grace, His loving-kindness forsakes them not; His watchful eye is ever on them, quickening and directing their ways by his Holy Spirit, and He will be with them to the end, and go with them through the dark valley and shadow of death, and in the morning of the resurrection they will be recognized and accepted as the recipients of that eternal love inherited beyond the tomb.

THE HAND IN THE DARK.

NERVOUS people who journey for the first time through a long tunnel, become conscious of their susceptibility to impressions, as the locomotive goes shrieking into the darkness, and again, after some minutes, rends the smoky air with short, sharp, unearthly sounds.

Two little girls of six and four, accompanied their father to the city.—Seated just ahead of him, they seemed wholly absorbed in outside objects, giving no signs of interest in their father's presence, until the train entered the rocky passage. Then, as it went thundering through the hills, each child reached over a little hand, placing it in the hand of the father, and remaining perfectly still until the light came, when they resumed their playful interest in the world without.

This will be recognized as an illustration of simple faith manifesting itself in the assurance of safety expressed by the little ones as they interlocked their father's hands with their own. But another train of reflection was suggested to that parent, which may be profitable to other travelers through dark places. This illustrates my exercises towards my heavenly Father. I love Him, and feel that He is near me in my travels; yet I often become so engaged in the outer world, that for the time, I am not vividly conscious of His immediate presence. When I am called to enter some dark tunnel of experience, my mind turns back to Him whom I know to be ever near, and a quiet happiness fills my soul as I feel, "the clasping of his hand."

Christians, make the application!—The activities of the world have their proper demands upon you, and it is not expected that you will always be absorbed in the contemplation of God; but keep near Him, so near that on any occasion you can take His hand and realize his precious presence. Life's train too, will soon convey you through the last tunnel. In the dark may you feel the strong hand whose pulse connects with the ever-loving heart, and when you emerge into the light at the other end, you will see His face and rejoice as you enter the city which needs no sunlight, for the glory of God and the Lamb is the light thereof. Until then, these words as the language of your heart:

"Lord I would clasp Thy hand in mine,
  Nor ever murmur or repine,
Constant, whatever lot I see,
  Since 'tis my God that leadeth me."

—*Selected.*

CORRUPTION OF THE CLERGY.

BY NOAH LONGANECKER.

WHILE reading in an ecclesiastical history, I was seriously impressed with the corruption of the clergy, and after some meditation, I concluded to write an essay on the subject, so that I, with the readers of the BRETHREN AT WORK, may notice what the Bible says on the subject. The following is pregnant with truth: "as the leader is, so will his followers be."

"The priest a wanderer from the narrow way; the silly sheep, no wonder that they stray." It is true the prophet here says: "Like people, like priests," yet one wrong never justifies another. Two wrongs never make one right. It is not only in ecclesiastical history that we have the corruption of the clergy enforced, but the Bible likewise gives line upon line, line upon line, in noticing the same "*horrible thing.*" The prophet Jeremiah writes; a wonderful and horrible thing is committed in the land; the prophets, prophesy falsely, and the priests bear rule by their means, and my people love to have it so. A corrupt clergy always seeks to please the people, even if it should displease God. They seek to tickle the itching ears of the people, they study the mind of the people more than the mind of God. Once knowing the mind of the people, they bend every thing to gratify the mind of their hearers, their own mind not excepted. Truly may the prophet say, "like people like priests." A corrupt people are always satisfied with a corrupt clergy, because they are permitted to continue in their sins without reproof or restraint. Well may the prophet say of them: "His watchmen are blind, they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down loving to slumber. Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain, from his quarter." Again: "Heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money." These few quotations from the many, bearing on the same subject, are sufficient to show the corruption of the clergy under the old Covenant. Truly *wonderful* and *horrible*!

It is true when the new Covenant was introduced the great Reformer, I do not mean *Luther* who sought to please God, and not men, sharply reproved all sin and brought about a great reformation, yet in the midst of all this we soon find enough of corruption to alarm the hour of Holiness and God. Even Christ, the Reformer, had sometimes to reprove his disciples sharply, especially Peter. Space forbids me to make the quotations. We might here detain the reader by noticing individual cases of corruption, such as Diotrephes, &c. but we forbear. Christ and the apostles knew how great havoc the corrupt clergy would make on the flock, and for this reason gave the timely warning. Christ warns us to beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves: "I know this, that after my departure shall grievous wolves enter in among you, not sparing the flock. Also, of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Peter in drawing a contrast between the former dispensation and the present, writes: "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of." These false teachers nearly ruined the church of Ephesus, and that of Pergamos was wonderfully infested with them. Even Thyratira did not escape their horrible seductions.

There are those who seem to think that the many sects found in the world are necessary to the salvation of the world; but it is evident that all (the "*one body*" of Christ excepted) divisions, scisms, and sects have sprung from a corrupt clergy, who preach up the necessity of such divisions, and thereby separate the people from the "*one body,*" and cause them to follow their own pernicious ways, and thereby cause them to speak evil of the way of truth; and through covetousness with feigned words they make merchandise of the innocent people. Truly "*a wonderful and horrible thing is committed in the land*;" but it is lamentable that the "*people love to have it so.*"

I often think that the Methodist minister came very near saying the truth when he declared, that "*comparatively. there will more ministers be lost, than of any other class of people.*" It is *wonderful*, it is *horrible*. God save thy blood-bought church from a corrupt "clergy." Fellow minister, let us all take heed to the great charge given to us. Acts 20: 28–31. 2 Tim. 4: 1–5. 1 Tim. 4: 1–16.

IT does not require great learning to be a Christian — to be convinced of the truth of the Bible, and to be conformed to its requirements. It requires only an honest heart, and a willingness to serve God.

DANISH MISSION FUND.

Spring Creek church,	Pa	$ 20.00
Botetourt "	Va	10.00
Sandy "	O	2.50
Thornapple "	Mich	5.00
Colorado "		18 00
Cumberland "	Pa	20.00
Mulberry Grove "	Ill	2.25
Pine Creek "		60.00
A brother		2.00
Dry Creek church,	Ia	8.00
White Oak church,	Pa	10 50
Mexico church		20.00
Bachelor Run church		11.65
Shannon church,	Ill	47.75
A brother		.25
Yellow Creek, Bedford Co.,	Pa	20.00
Howard Branch church,	Ind	5.50
Naperville church,	Ill.,	25.00
Louisa Huft		.25
Deer Creek church,	Ind	3.00
Previously reported		623.59
	Total	$918.24

C. P. Rowland, Treasurer.

Lanark, Ill., Sept. 24, 1877.

CORRESPONDENCE.

CENTRAL ILL. MISSION.

Dear Brethren: —

BY your permission I will offer a few thoughts to the readers of your paper regarding the missionary work in Central Illinois.

By way of explanation we remark, that by the title: "Central Illinois Mission Field," is meant that portion of the State, laying between the Northern and Southern districts of Illinois, running as far south as Woodford Co, and north to Lee Co, being about 80 miles wide and extending from Iowa in the West, to Indiana in the East. In all this portion of splendid farming country, there is not, at the present time a single organized church of the Brethren.

This thought stirred the hearts of the members in Northern Illinois, hence last year, at their District meeting it was arranged that two ministers visit this field each month, the different congregations taking it in turns. In performing the work assigned them, the ministers usually had to travel about three weeks in order to get around to all the points where preaching was wanted, talk to most all kinds of people, and expose themselves to most all kinds of weather, preaching both day and night. Last Spring the District meeting set Bro. Lemuel Hillery apart with the understanding that he spend one year laboring in that portion of the State.

In performing the duty that has been laid upon him, he has to labor very hard, traveling both night and day, and can only visit the counties of Putnam, Marshall and Bureau, a small strip east and west of the Illinois river, that he has time to preach in. So far, northern Illinois has borne all the expenses in carrying on this work and are evidently moving in the right direction. Yet there are thousands of persons in this portion of the country who never heard a brother preach and are not acquainted with our faith and practice.

Now, shall Northern Illinois continue to bear this burden alone, or will Southern Illinois help her in the great work?

In my humble judgment the best and most effectual way to preach and build up churches, is for the minister to settle in his field of labor, preach the Gospel not only in word but in all his actions, and let the leaven commence in the center and work outward "until the whole lump is leavened," and thereby do a permanent and useful work. A brother however, thus to labor, should show forth the doctrine of Gospel non-conformity in all its parts, stand up for the principles and practice of plainness in order that churches might be built up believing and practicing the same. Such a one should be assisted in his work, as might be thought prudent for the good of the cause and thus hundreds might be brought into the church and congregations built up that will be a monument to Christianity.

. Now brethren and sisters what is wanted is sufficient encouragement and assistance. There are hundreds of faithful brethren who would come if you would say go, wherefore look ye out from among you men full of the Holy Ghost and wisdom and set them over this work. But perhaps we do not feel disposed to say "go," for fear we may have to assist in the work and may conclude that they have nothing to spare.

Dear reader can you afford to spare a soul (for which Christ died) to go to hell, "where the worm dieth not, and where the fire is never quenched." It is said that queen Isabella offered her jewels to assist Columbus in getting an outfit to go in search of an unknown country, which voyage resulted in the discovery of America,—the home of the free.

Now, is there not in our land some jewelry, superfluity and unnecessary adornings which could be spared and not missed,—to assist some faithful one in pointing sinners to that better country where sickness and sorrow, and pain and death are unknown?

Brethren and sisters, what a happy meeting that will be, when we can meet some dear blood-bought soul in our Father's house—one that we by our effort have been the cause of coming to Christ, the Lamb of God, that taketh away the sin of the world? Do not forget to "work, while it is called to-day."

Jas. R. Gish.

Roanoke, Ill.

FROM MINNESOTA.

Dear Brethren Editors:—

IN this arm of the church we are still contending for God's truth, though a gainsaying world sometimes makes the way rough and unpleasant. There is a light that shineth brightly and dispels all darkness, yet the darkness does not comprehend it. We therefore take courage, and labor on and on, looking to Jesus for reward. We have received three precious souls into the church this Summer, and the prospects of a further ingathering are good. The Lord commands His ministers to "Go and teach all nations." We are glad to see the Brethren are at work, trying to obey this command. May God's blessings attend all who earnestly labor for the advancement of God's kingdom.

Wm. C. Hipes.

Preston, Minn., Sept. 3.

FROM ST. MARTINS, MO.

THE brethren and sisters met in council on Saturday, August 18. S. S. Mohler and F. Culp from Johnson Co., John Hoover of Dallas Co., Mo., and Bro. Cotterman of Ohio were with us.—After careful deliberations, Bro. Dan. Cline was chosen to the ministry and brethren Joseph Stover and Josiah Lehman were called to the office of deacon. Met again at two o'clock, for public worship, and in the evening kept the ordinances. Preaching next day at eleven, after which the brethren left us. —Towards the latter part of the week, Bro. David Bowman commenced a series of meetings at Florence. The result of this meeting was, six added to the church by baptism, one a very intelligent sister of a Baptist minister. Others promised to come to Jesus at our next meeting, one of them a Baptist minister at one time. The church here numbers thirty-four, two speakers and three deacons laboring to spread the glorious Gospel.

F. K. Bowman.

FROM BLUE SPRING CHURCH, KY.

Dear Brethren: —

THE little church in Kentucky has again had the glorious privilege of enjoying another Communion season. —The meeting was held the twenty-sixth of August. A number of the Ohio brethren and sisters came over to participate with us in these ordinances of the Lord's house, which are so well calculated to keep peace, love and union in the church. The evening was beautiful beyond description, so calm as not to disturb our lights, for not being able to procure a house large enough to hold the people present, the tables were set out in the open air, near brother Josiah Bond's house, and notwithstanding the immense crowd, we had pretty good order; very few of those present had ever witnessed anything like it before, and it has been remarked by many since, that they never saw anything more solemn.

The next morning after the Communion, the Ohio brethren preached us a farewell sermon, and in the afternoon they bid us farewell, leaving us in God's care, and we feel that He is able to help us, and we also feel that we have two homes, one here and one in heaven. —While the season of work and duty lasts, we are happy to stay, but when the Master calls for us, we are ready and willing to go. We are content to stay and bear the heat and burden of the day, while we are given ability and strength to press onward and upward, but when age and infirmity come on, and death invades this earthly tabernacle, and this frail garment of mortality can no longer contain this immortal spirit, then will it soar to climes of cloudless beauty beyond the skies and be forever at rest in the presence of our great Redeemer.

When we contemplate the reward that is awaiting us at the end of the race, when we feel we are heirs to immortal glory, what earthly sorrow can affect us? We have only to cast our care on God, and His loving-kindness will overshadow us and render us proof against all earthly temptation and sorrow, filling us with His own divine love, and whispering in our souls that the craving within us for immortal glory shall be satisfied through the favor of that good and glorious Being that has promised to go with us through the valley and shadow of death.

Dear Brethren, what a cheering hope is our's; what a union exists among the children of the Most High. When one rejoices, all rejoice with him; when one is in sorrow, all are in sorrow. This was plainly visible during the visit of our Ohio brethren. When they arrived we all rejoiced together, and when the time came that they must leave us, we parted in tears. It was an affecting scene, and proved that we are all united in one bond of love. And we would now again present our most humble thanks to the brethren of the Southern District of Ohio, who have been instruments in the hands of God of rescuing a few here in Kentucky from the tide of religious skepticism.

C. T. Bond.

GLEANINGS, &C.

Matter for this department should be brief, and to the point, written on but one side of the paper, and separate from all other business.

From W. Sadler. — On July 29 we received three by baptism, and on August 12, one more, and after two weeks another, in all five. These tender lambs entered the fold with firmness, speaking by their actions, so that many cheeks were moistened with tears, which is a token of deep impressions, and may those impressions be lasting, and may the lives of those that were received be such, that others of their associates may follow in the path of duty. One act of three of those that were received is worthy of note; they came to the town of Ashland a few days ago plainly attired, walking side by side. It looked beautiful, and was thought of the same way by one who is not a follower of the Lamb. Would to God that many more would enter the fold and labor for Jesus. Brethren pray for us and those that lately started, for some of them are quite young; one that is not thirteen years old yet. May the blessing of heaven accompany their walk and conversation. — *Maple Grove, O.*

From Lemuel Hillery. — Dear Brethren: — Our meeting in Bureau Co., was a success. Eight were baptized, and could we have continued the meeting one week longer, a good many more would have come. There are applicants to be received next time we go back. —We think there will be no trouble about organizing a church in that place. I am satisfied that if a couple of resolute ministers were to settle in this country, good could be accomplished, but not so much otherwise. — *Henry, Ill, Sept. 9.*

From E. R. Stifler. — The brethren and sisters of the Duncansville congregation met for church meeting, Saturday, Sept. 1, and appointed the time for the Love-feast on Saturday and Sunday September 22 and 23. Bro. Quinter and others are expected to be present. The brethren of the Altoona branch expect to hold a Love-feast in their own house of worship, they being a branch of the Duncansville congregation. At the close of the meeting one young man received the yoke of Christ and was baptized. —The following day, Sunday, was the regular day for preaching. At the close two more, (man and wife) came into the fold and were baptized. Thus the Lord gathers the lambs into His fold. — *Hollidaysburg, Pa., Sept. 10.*

From A. A. Munson. — On Sunday there was one sister received by baptism into the Pokagon congregation, to-day another sister was received by the rite of baptism. May the Lord continue to add His blessings to the labors of his dear children, and enable us, one and all to pray earnestly, and labor for the conversion of the children of men. Dear reader, what a glorious thought it is to us, to know that free salvation is extended to all, if we will heed the invitation of our loving Savior, as recorded in Matthew, in the following words: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls, for my yoke is easy and my burden is light."— *Lagrange, Mich., Sept. 9.*

From Galesburg, Kansas. — God has a government which is fully set forth in His Word, and if we are His subjects, we are willing to comply with every point of law. Seeing the necessity of strict compliance we have labored to build up in our own arm of church plainness of dress in the order of God's government. As there are many brethren looking in this direction for homes, we say come, but for our own benefit and yours also, we want you to know where we stand; our arm of church has formed a resolution, when members come to us that are not in the order, we will not receive their letters until they promise to come in the order, then we will hold them to their promise. Ministering brethren are also much needed; we want you to come, but we want you to come as brethren. We have reason to rejoice that quite a good number have been added to the fold this summer. — Our prospects are good, spiritually and temporally.

S. Hodgden.

From S. T. Bosserman. — Three more were baptized in Eagle Creek church, Hancock Co., O., on the 16th inst. In all twenty-five accessions to our arm of church this Summer. — *Dunkirk, O., Sept. 9.*

From J. S. Flory. — Have just returned from Boulder Co. Was with the brethren in church council the first, inst. Had three additions by letter and we laid together for our Communion meeting to be held, the 15 inst., the Lord willing. The Danish Mission was mentioned to the brethren present, and most cheerfully did all contribute to the cause. There was donated to the mission on an average of over one dollar to every member present. It will be seen from this, that the brethren on the frontier have learned of the Lord, "it is more blessed to give than to receive."— Such free-will offerings will reach far into eternity, and make their crowns sparkle all the brighter.— *Greeley, Col., Sept. 5.*

ANNOUNCEMENTS.

Notices of Love-feasts, District Meetings, etc., should be brief, and written on paper separate from other business.

The brethren of the Beaver Creek church, York Co., Neb., intend to hold their Love-feast September 29 and 30. A general invitation extended to the brethren and sisters.

S. H. Kingery.

The Love-feast in the Big Grove church, Benton Co., Iowa, will come off October 13 and 14, commencing at 10 A. M. The usual invitation is given.

P. Forney.

LOVE-FEASTS.

English Prairie church, Lagrange county, Ind., Oct. 20.

Dry Creek church, Linn county, Iowa, Oct. 17 and 18.

Raccoon Creek congregation, near Ladoga, Montgomery Co., Ind., Sept. 25.

Poplar Ridge church, Defiance, Ohio, Oct 20.

Newtonia church, Newton Co., Mo., Oct. 6

Orange Center meeting-house, four miles south of Waterloo city, Oct 20 and 21.

Eagle Creek church, Hancock county, O., Oct. 11.

Root River church, Fillmore county, Minn., Oct 13 and 14.

Wabash church, Wabash county, Ind., Sept. 27

At house of Bro. Abraham Baer, 6 miles north of Abilene, Kansas, Oct. 13 and 14.

Coventry church, Chester Co., Pa., Oct. 20 at 2 o'clock P. M.

Silver Creek, Ogle Co, Ill., Oct. 23 and 24.

In Burr Oak congregation at Bro. Wagoner's Webster Co., Neb., Sept. 29 and 30, and at Ionia, Jewell Co., Kansas, Oct. 6 and 7.

Hand, Putnam Co., Ill., 1st Saturday and Sunday of September.

Nettle Creek congregation, near Hagerstown, Wayne Co., Ind., Sept. 28 at 10 o'clock

Waddam's Grove, Ill, Sept. 26 and 27

Mineral Creek, Johnson county, Mo., October 16.

Franklin church, four miles north-east of Leonidas, Decatur county, Iowa, October 13.

Monticello church, three miles north-east of Monticello, Ind., October 24.

Logan church, Logan county, O., Oct 17.

Cerro Gordo, Macon county, Ill., October 19 and 20.

Hudson, Ill, October 20 and 21.

English River district, Keokuk county, Iowa, October 3.

West Branch, Ill., Oct. 2 and 3.

Fall River church, Kansas, Oct. 11 and 12

Spring Creek, Kosciusco Co., Ind., Oct. 12

Greene, Butler Co., Iowa, October 13 and 14.

Pokagon congregation, Mich, Oct. 8.

DISTRICT MEETINGS.

Walnut Creek church, near Knobnoster, Johnson county, Mo., Oct. 19.

At house of Joseph Gerber, four miles north of Parsons, Kansas, the first Friday in Oct

DIED.

Obituaries should be brief, written on but one side of the paper, and separate from all other business.

BOSSERMAN.—In the Eagle Creek congregation, June 29, 1877, Elder. David Bosserman of Hancock Co., Ohio, aged 64 years, 6 months, and 21 days.

David Early

CORRELL.—In Wayne Co., Ohio, June 12, 1877, sister Sarah Correll, aged 63 years, 11 months, and 12 days. Funeral services by the writer and Moses Weaver to a large concourse of people. Text, Rom. 8: 1.

J. B. Shoemaker

BOYER.—On the 22nd of August, 1877, at the house of her parents, Mr. and Mrs. G. L. Howard near Lena, Stephenson Co., Ill., Mary L., wife of John Boyer, aged 27 years, 5 months and 8 days

She leaves a sorrowing husband, three little children and a large circle of friends, to mourn her departure. Funeral occasion improved by Bro. Enoch Eby, assisted by Rev. C. A Bucks and the brethren, from Amos, 4 12, to a large audience.

A Boyer.

ASTON.—On July 30, 1877, Bro. John Aston, aged 69 years and some days. Funeral by the brethren.

A. J. Correll

DAWLEY.—In Vinton, Ia, Emily S., daughter of brother J. and sister M. Hawley, aged 11 months less 10 days. Funeral attended by the writer.

E. Trostle.

W. U. R. R. Time Table.

Day passenger train going east leaves Lanark at 12:25 P. M., and arrives in Racine at 6 35 P. M

Day passenger train going west leaves Lanark at 2:16 P. M., and arrives at Rock Island at 5 55 P. M.

Night passenger trains, going east and west, meet and leave Lanark at 2:21 A. M., arriving in Racine at 9 00 A. M., and at Rock Island at 6:00 A. M

Freight and Accommodation Trains will run west at 12.40 A. M., and 10:30 A. M., and east at 1 50 P. M, and 11.35 P. M

Tickets are sold for above trains only.

G. A. Smith, Agent.

THE BRETHREN AT WORK.

"Behold I bring you good Tidings of great Joy, which shall be unto all People."—LUKE 2: 10.

Vol. II. Lanark, Ill., October 1, 1877. No. 40.

The Brethren at Work.

EDITED AND PUBLISHED WEEKLY,
BY
J. H. MOORE,
J. T. MEYERS, M. M. ESHELMAN.

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"The Brethren at Work," will be sent post-paid, to any address in the United States or Canada, for $1 35 per annum. Those sending eight names and $10 80, will receive an extra copy free of charge. For all over this number the agent will be allowed 15 cents for each additional name, which amount can be deducted from the money, before sending it to us.

Money Orders, Drafts, and Registered Letters may be sent at our risk. They should be made payable to J. H. Moore.

Subscriptions, communications, etc., should be addressed. J. H. MOORE,
Lanark, Carroll Co., Ill

LANARK, ILL., OCTOBER 1, 1877.

IF EMANUEL COHUN will give us his former address, the paper will be sent as ordered by him.

THE notice of the meeting in the Eel River church, Ind., to make arrangements for holding next A. M., was mislaid until too late for insertion. Hope the brethren will pardon the omission. How it happened we cannot tell.

BROTHER ENOCH EBY requests us to announce the receipt of the following amounts for the Danish Mission:

Salamony church, Ind	$25.00
Samuel Badger....	2.00
Elisha Ullom..................	2.00

CONGREGATIONS should not stop sending in their donations for the Danish mission because the brethren have started, for it will take something to keep them awhile in Denmark, and pay their returning expenses. It is hoped that all lovers of the missionary work will act promptly in the matter.

WE have now secured sufficient help in this office, to attend to the wants of our patrons promptly. Orders for books, pamphlets, papers, maps, etc., will be promptly filled; and as the nights are getting longer, our readers should send for a book circular, and select some good books and pamphlets to read.

THE Pine Creek (Ill.) congregation has put up sheds, on their meeting-house ground, sufficient to accommodate forty teams, thus making it comfortable for their horses as well as for themselves. Something of this kind during winter seasons and rainy weather is commendable. We also noticed that the Rock River church has sheds for teams.

WE only got to attend the evening services of the Shannon feast, though it was but seven miles away. The meeting commenced at one o'clock Monday last. A number of ministers were in attendance. During the night services the house was much crowded; about 300 communed. The meeting was an enjoyable one. One was added to the church.

THIRTEEN in all have been baptized in the Central Mission field during the summer. More than half of them had before been baptized by single immersion, and all excepting two, had been members of other denominations, but on hearing a clear presentation of the truth were willing to accept it, and now rejoice that they have found the ancient order of things and can walk therein.

WE expect to enlarge the BRETHREN AT WORK, in a few weeks. One or two more issues, and all of our small sized paper will be used up, and then we will start out with our large paper. Of course all are anxiously waiting for it, and we are getting things ready for it just as fast as we can. Several important changes will be made in the make-up of the paper.

TRINE IMMERSION TRACED TO THE APOSTLES, is now ready for filling orders. We have just published a new and much improved edition of the work,—being the fourth edition—and are now prepared to fill all orders at the following prices: "One copy, 25 cents; five copies, $1.10; 10 copies, $2 00. Should those who have ordered the work, not receive it in due time, they will please inform us by card.

THIS issue will be the last number sent out to several hundred of our subscribers unless they renew their subscriptions. All those whose subscriptions have expired, are respectfully requested to renew at once, for we do not want to lose any of our numerous readers. Those who do not receive the next number, will take it for granted that their subscriptions have expired and the paper is stopped till we hear from them again.

BRO. DAVID NORCROSS of Shoals, Ind., favored us with a call this week, and is attending several of the feasts in Northern Illinois. He is at present recorder of Martin Co., Ind., and was formerly a member of the Campbellite church, but after a few years careful reading became dissatisfied with his doctrine, and hence, last Spring, made application for membership, and was baptized, and now rejoices in the privilege of being able to contend for the apostolic order of things

THE meeting at Waddam's Grove on the 26th and 27th of September, was one of the best meetings we ever attended. It being just before the departure of the brethren to Denmark, rendered it of more than ordinary interest.—Around the sacred scene were clustered thoughts that never will be forgotten.—About four-hundred members communed, and one was baptized after the close of the meeting. Brother WILLIAM MOORE was also advanced to the second degree of the ministry. Next week we will give a full account of the meeting, we having arrived home too late to get it in the paper this week.

BRETHREN EDMUND FORNEY and MELCHOR NEWCOMER have returned from their missionary tour in Richland Co., Wis. They were gone three weeks, held two Love-feasts and twenty-one other meetings. Two were baptized, and one other reclaimed with prospects of many others coming to the church.—Their meetings were well attended, and interest good. Thirteen have been baptized during the summer. The communion meetings were the first that many of the members ever attended.—They much regretted however, that they could not hold meetings longer at several points. A well directed, protracted effort at many points would doubtless accomplish much good.

BRO. ENOCH EBY, DANIEL FRY, and their companions, left Lena, Ill., Sept. 27th for Pennsylvania, where they will remain a few days. They expect to go aboard the vessel soon after the 6th of October and will, no preventing providence, reach Denmark in about fourteen days. As all our readers are anxious to be kept posted on the events of the mission, we have made arrangements with the brethren to have them write us quite frequently. This arrangement will save them the trouble of writing to so many different ones, and at the same time afford all our readers the satisfaction of reading letters from the brethren. Those who take the BRETHREN AT WORK will get all the important news from the mission field.

EARLY IMPRESSIONS.

TO even the careless observer it is evident that early training has much to do in after life. This is especially true regarding our reverence and respect for places of worship. This was very forcibly brought to our mind while attending a Love-feast some time ago. We had eaten our dinner just after meeting, as is the custom among the Brethren in some places, and while standing in the yard near the door observed one of the brethren conducting a poorly dressed man into the house to give him his dinner. The man was one of those characters that we call tramps, running idle over the country begging his living. He seemed a complete specimen of total depravity—seemingly forsaken by both God and man.

But with all his defects and sinfulness generally, he had more respect for the house of God than many professed Christians who claim to stand high both in the church and in society, for just as he stepped into the meeting-house he pulled off his hat and kept it off during his stay in the house. Whatever may have been his defects he had good manners at least. Beneath his shabby clothes and homely appearance lay a heart that had not forgotten the respect due places of worship. One of the brethren remarked: "that man has good manners."

Doubtless his conduct was the result of early training—he no doubt had received lessons from a gentle mother who did not fail to impress upon his heart lessons that would follow him to the grave, let his life otherwise be what it would. From this incident we learned at least two important things:

1. Bright diamonds are sometimes hid beneath a rude and unbecoming garb.

2. Good manners and a respect for places of worship when deeply seated in the hearts of children will often manifest themselves in the most depraved conditions of life. The seed once planted will remain sound, though often buried beneath the worst acts of human depravity. The gems of character will sparkle ever in the darkest hour of adverse circumstances.

THE SENSIBLE QUEEN.

IT seems that the Queen of Madagascar is one of the most sensible women of modern times. In one particular she is far ahead of the generality of men who hold high official positions. She positively prohibits the liquor traffic among her people, and gives the following good reasons for it: "Rum does harm to your persons, spends your possessions in vain, harms your wives and children, makes foolish the wise, makes more foolish the foolish, and causes people not to fear the laws of the kingdom, and especially makes them guilty before God."

We are convinced that it would be for the better, both in the present and the future especially, if the liquor traffic in our land were entirely prohibited, and no one allowed to engage in the business. Very little if any real good can come from either the sale or use of intoxicating drink, while on the other hand we know that many of the greatest crimes that have ever disgraced our continent, have been caused by strong drink. It is extremely doubtful whether any nation of people can ever attain to a truly model civilization, with a den of saloon keepers in her midst.

VISIT TO LEE COUNTY, ILLINOIS.

WE left Lanark, Thursday afternoon, Sept. 20th, and arrived at the Milledgeville church in time for the communion services in the evening. The large, commodious building was well filled. At this feast a number of new members had the pleasure of being at the Lord's table for the first time; it was encouraging to see so many young people surrounding the table of the Lord and participating in the sacred ordinances.

Meeting the next day at 8 o'clock. The house was again well filled with anxious listeners. Brother PAUL WETZEL addressed the meeting in German, from Luke 12: 32. Though we could not understand one word he said, yet we never get tired of listening to brother PAUL's preaching. His gestures and general department while preaching are a perfect model of oratory. He was followed by BRO. BASHOR, who spent a half hour delivering a touching discourse on the final meeting and enjoyment of the righteous beyond the river of death. This was his last sermon here. On leaving the place he remarked: "It is like leaving home." At the close of the meeting several made application for baptism.

At eleven, in company with brother BASHOR and two other brethren, we left this congregation, by private conveyance, for Lee county, some twenty two miles distant. Not being very good pilots, we slightly missed the road at one point and got several miles more riding than we bargained for, and did not reach the place of meeting till nearly sundown. Quite a number of ministers were in attendance and among them brother HILLERY, from the Central Illinois mission. He reports the mission quite successful, and prospects for building up churches, good. Services began a little late and closed a few minutes past nine.

This was at one time quite a large congregation, but is at present reduced to about 150 members, many having moved to other parts. It was here that the annual meeting was held in 1865. The members generally seem to be in good circumstances. They have two meeting-houses and several ministers.

Meeting the next day at 9 o'clock. Brother BASHOR preached to an attentive congregation. After meeting he was taken to the West Branch congregation to unite with BRO. GIBSON in conducting a series of meetings that were commenced some days before, while we remained and preached to a well filled house in the evening. The next day being Sunday there was meeting at 10 A. M. The house was well filled and we had the pleasure of addressing them on the subject of conversion.

After meeting we were taken to Bro ROTT's, and after dinner, in company with nine others, started for West Branch, twenty miles distant, where we arrived in time for night services. The large stone church was crowded to its utmost capacity with attentive listeners. Brother BASHOR preached from Luke 18: 18. It is hoped that the meeting will be a successful one and be the means of leading many sinners home to God.

Early Monday morning we were taken by a brother to Shannon, some fifteen miles, and reached the place in time to step aboard the train and arrived at Lanark soon after ten o'clock; found all well; thank the Lord.

PALESTINE.

Interesting Sketches Concerning The Holy Land.

NUMBER II.

THE UPPER POOL OF GIHON.

THE walls of this pool are not so dilapidated as those of the lower pool. In places they are unbroken, the cement firm, and the various steps at the corners nearly entire. There is still some water in the pool. The Botin, or Terebinth tree grows near, and affords pleasant shade. It was at this pool that Solomon was anointed king; and these valleys were at one time made to resound with the popular cry: "God save king Solomon" (1 Kings 1: 39.—At this place also is where the prophet Isaiah stood with his son, Shear-Jashub, and said "Go forth now to meet Ahaz, thou and Shear-Jashub, thy son, at the end of the conduit of the upper pool, in the highway of the fuller's field" (Isaiah 7: 3). The *conduit*, here mentioned is, without doubt, the one that now conducts the water from the pool into the city. It is also pretty certain that it conducts the water into Hezekiah's pool, a large tank upon Mount Acra. "The end of the conduit," likely refers to the point where it first appears above ground.

Here, where Solomon had been anointed king, the prophet stood and uttered the prophecy concerning the birth of Jesus (Isaiah 7: 14). It was here also that Rabshakeh, the Assyrian captain, stood at the head of an immense army, and reproached the living God (Isaiah 36: 2). Here he cried in the Jew's language to those who sat upon the wall: "Hear ye the words of the great king, the king of Assyria" (Isaiah 36: 13). The dimensions of the pool are as follows:

Length on north side	318 feet
" " south "	315 "
Breadth on west "	150 "
" " east "	218 "
Depth.....................	20 "

Around this once famous pool, the Mohammedans now bury their dead, and desolation meets one on every side.—From a gentle elevation near by, one can obtain a good view of the plain or valley of Rephaim, on the south-west of the city. This valley is still so fertile that it is capable of yielding three crops in the year. In this plain, too, David twice defeated the Philistines; and near here was Baal-perazim, where the conflict raged most furiously,—the type of a still greater conflict in the last days, when the Lord shall rise up as in Mount Perazim (Isaiah 28: 21).

The next lesson shall be concerning the Church of the Holy Sepulchre.

E.

He who cannot find time to consult his Bible, will find one day, that he has time to be sick; he who has no time to pray, must have time to die; he who has no time to reflect, is most likely to find time to sin; he who cannot find time for repentance, will find that there is an eternity in which there will be no time for repentance.

SPIRITUAL RAILWAY.

THESE lines were found in a railway station in England, supposed to be written by a gentleman there detained.

The line to heaven by Christ was made,
With heavenly truths the rails were laid,
From earth to heaven the line extends,
To life eternal where it ends.

Repentance is the station-house,
Where passengers are taken in,
No fee for them is there to pay,
For Jesus is Himself the way.

The Bible is the engineer,
It points the way to Heaven so clear,
Through tunnels dark and dreary here,
It does the way to glory steer.

God's love, the fire, His truth, the steam,
Which drives the engine and the train,
All you who would to glory ride,
Must come to Christ, in Him abide.

The first, the second and third class,
Repentance, faith and holiness,
You must the way to glory gain,
Or you with Christ can never reign.

Come then, poor sinner, now's the time,
At any station on the line,
If you repent and turn from sin
The train will stop and take you in.

Selected by J. D. Horstman.

NO BATTLE OF THE CHURCHES.

LAST week mention was made that there would be no discussion at present between our people and the Baptists, as stated in the *Baptist Battle Flag*. Our impression is that the Baptists are not very keen for a discussion with the Brethren, especially on church succession, from the fact there is not a man among them in America who can trace the Baptist church to the apostolic age through backward single immersion —their present practice. So far, in all their writings, they run their line back through trine immersion.

The Baptists proposed to debate the following propositions which were refused by our Brethren:

"1st. Baptist churches possess the Bible characteristics which entitle them to be regarded as churches of Jesus Christ. Baptists affirm—Tunkers asked to deny.

2nd. Tunker churches possess the Bible characteristics which entitle them to be regarded as churches of Jesus Christ. Tunkers asked to affirm—Baptists deny.

These propositions as may be plainly seen are too indefinite to clearly bring out the real difference between the two bodies.

The Brethren's committee presented the following propositions, which pretty clearly express the various points of differences between the Brethren and Baptist churches. In all there are about twenty points from which about seven propositions could have been framed, enabling parties to discuss the subjects quite understandingly.—[ED.:

"1st. The precepts of the Christian Scriptures may sometimes be taken figuratively and not literally. Will the Baptists affirm? The Brethren deny.

2nd. The precepts of the Christian Scriptures are to be taken literally and not figuratively. The Brethren affirm. Will the Baptists deny?

3rd. Christian baptism whenever and wherever required by God is a condition of the remission of sins. The Brethren affirm. Will the Baptists deny?

4th. The Scriptures promise free and full pardon to penitent believers without baptism. Will the Baptists affirm? The Brethren deny.

5th. In administering Christian baptism the candidate is scripturally laid backwards under the water. Will the Baptists affirm? The Brethren deny.

6th. In administering Christian baptism the candidate is scripturally immersed by a forward, bowing posture The Brethren affirm. Will the Baptists deny?

7th. The laying on of hands and prayer should follow the administration of Christian baptism. The Brethren affirm. Will the Baptists deny?

8th. The laying on of hands and prayer after baptism pertained only to the apostolic age of the church. Will the Baptists affirm? The Brethren deny.

9th. Christian baptism is administered by a single dip of the candidate under the water, with an invocation of the Holy Trinity. Will the Baptists affirm? The Brethren deny.

10th. Christian baptism is administered by immersing the candidate for or into each of the three Divine names, viz: Father, Son and Holy Spirit. The Brethren affirm. Will the Baptists deny?

11th. The eating of an evening meal called a supper or love-feast should be observed by Christians in connection with the communion. The Brethren affirm. Will the Baptists deny?

12th The communion of the body and blood of Christ constitutes the Lord's Supper independent of any meal whatever. Will the Baptists affirm? The Brethren deny.

13th. The Savior's example of humility in washing His disciples' feet, and His precept, to-wit: "Ye also ought to wash one another's feet," may be sufficiently intimated and obeyed without the actual washing of feet in the congregation of the saints. Will the Baptists affirm? The Brethren deny.

14th. Same as 13th, only reversed and Brethren affirm.

15th Christian love and fellowship among the saints should be expressed by the salutation of the holy kiss. The Brethren affirm. Will the Baptists deny?

16th. The same as 15th, only reversed. Baptists asked to affirm.

17th. The church of Christ and her elders are justifiable in neglecting and refusing to anoint the sick with oil in the name of the Lord. Will the Baptists affirm? The Brethren deny.

18th. Same as 17th, only reversed. The Brethren affirm.

19th. Every man on occasions of prayer or prophesying should avoid any covering upon his head except his hair; and every woman, on similar occasions, should have a special covering upon her head in addition to her hair. The Brethren affirm. Will the Baptists deny?

20th Same as 19th, only reversed. Baptists asked to affirm.

21st. Christians may habitually appear like the world in the costliness and fashion of their apparel. Will the Baptists affirm? The Brethren deny.

22nd. Same as 21st, only reversed. The Brethren affirm.

23rd. Christians are forbidden to take oaths under any circumstances whatever. The Brethren affirm. Will the Baptists deny?

24th. Same as 23rd, only reversed. Baptists asked to affirm.

25th. It is proper and right for Christians to be identified with secret institutions of the world. Will the Baptists affirm? The Brethren deny.

26th. Same as 25th, only reversed. The Brethren affirm.

27th. Christians, though subject to, are not subjects of any civil government on the earth under the present dispensation, but sustain the relation to them of strangers or foreigners. The Brethren affirm. Will the Baptists deny?

28th. Same as 27th, only reversed. Baptists asked to affirm.

29th. Christians should perform military service when called upon by the authorities of the country to do so. Will the Bapists affirm? The Brethren deny.

30th. Same as 29th, only reversed. The Brethren affirm.

31st. God selects his chosen ministers of the gospel through the special agency and voice of His church. The Brethren affirm. Will the Baptists deny?

32nd. God selected His chosen ministers of the gospel by direct call or revelation. Will the Baptists affirm? The Brethren deny.

33rd. There are qualifications and characters among God's ministers which justly deserves such titles as Rev. and D. D. Will the Baptists affirm? The Brethren deny.

34th. The bestowment of honorary titles upon the clergy such as Rev and D. D. tends to promote pride and emulation and is sinful in God's sight The Brethren affirm. Will the Baptists deny?

35th. In matters of government and discipline each local organization, or part of the church of Christ, is subject to the whole body. The Brethren affirm. Will the Baptists deny?

36th. Same as 35th, only reversed Baptists asked to affirm.

37th True church succession consists necessarily in an unbroken line of organizations of the same faith and practice from Christ and the apostles to the present time. Will the Baptists affirm? The Brethren deny.

38th. True church succession may consist in the successive existence of churches contending for the faith once delivered to the saints and keeping the ordinances as they were delivered. The Brethren affirm. Will the Baptists deny?

39th. The final salvation of the subjects of God's sovereign grace and Christ's meritorious work, when brought into a state of justification or pardon, is thenceforth conditioned upon persevering faith and faithfulness in well doing. The Brethren affirm. Will the Baptists deny?

40th. The final salvation of those who have been brought into a state of justification or pardon is thenceforth conditioned upon nothing but God's sovereign pleasure and Christ's meritorious work. Will the Baptists affirm? The Brethren deny."

LYING TO THE HOLY GHOST

BY C. H. BALSBAUGH.

LYING is a base immorality. To lie intentionally is wicked: to lie maliciously is devilish. Millions of lies are *acted*, and perhaps no less spoken, where lying is not thought of. Sin is so ingrained, and equivocation so natural, that the want of rectitude appears in conduct, word, and look. Satan, Devil, Old Serpent, Apollyon, Abaddon, are all lie-names, appellations of insincerity, deception, and destruction. The Archfiend is a "*liar, and the* FATHER OF IT." "*Ye are of your father the devil, and the lusts of your father ye will do.*" "*He abode not in the truth, because there is no truth in him.*" O the mystery of iniquity! Once in the truth, and *of it*, now so corrupt that there is *no* truth in him. Once a Lucifer, now a wrath-branded, hell-seared, sin-blacked, lie-loving devil. What a shocking thing it is to be said of any one, especially of a member in Christ's family, "*when he speaketh a lie, he speaketh of his own.*" How mean and criminal to lie to man; how incomparably more hateful and hellish to lie to the Holy Ghost. Integrity is the jewel of the soul. O the grandeur and Divinity of an unflawed, transparent spirit. It is to be the devil's antipodes. He is all falsehood—it is his life, his aim, his work. All his thoughts, feelings, purposes, are lies. "THERE IS NO TRUTH IN HIM." He never employs truth but for malicious ends. To know ourselves as we are known—to see the hidden processes of thought, imagination, desire, emotion, as we see the movements of our hands and feet, would uncover a fearful revelation. How akin to the devil many would find themselves How little spontaneity, how little truthfulness, there would be in what is seemingly so good and commendable. What devil-owned, God-painted hypocrites many would turn out to be "*Thou desirest* TRUTH *in the* INWARD *parts*" Ps. 51: 6.) This is God like. This is salvation "SANCTIFY *them through thy* TRUTH." The *devil* is a *liar*. *Christ* is "the TRUTH." to name the Name of Christ, and swerve from the truth, "in the inward parts," or the outward conduct, is "to lie to the Holy Ghost." To be classed with the "peculiar people," and hunger and thirst more for the world than for righteousness, is "to lie to the Holy Ghost." To stand oftener before the mirror surveying the form and features, than before the reflector of Deity scanning the soul; to be more anxious about our appearance before our sin-stained, hell-meriting equals, than before the judgment-seat of Christ; to spend more thought and feel more concern about the adjustment of our apparel, or the selection of colors, or the disposition of a ribbon, or the attractive arrangement of any thing extraneous, is "to lie to the Holy Ghost." To pray for holiness and not seek it as the one thing needful, is, to lie to the Holy Ghost." To say, "Lord Lord, and not do what He commands," is a gross, Christ-insulting, wrath-provoking, soul-imperilling "lie to the Holy Ghost." Any cherished disposition, temper, purpose, or expression in act, word, or look, that violates the fundamental, solemn symbolical truth of our baptism, is a "lie to the Holy Ghost." It is "*keeping back part of the price.*" Ananias and Sapphira did no more *in principle* than is done by multitudes among us who not only claim high Christian character, but occupy high Christian position. To present a *part*, and affirm that it is the *whole*, this is the damning sin, this is the "lie to the Holy Ghost." To be by profession, and even by appearance an imitation of the self-renunciation of Jesus, while in character, in the radical quality of our being, we are a repetition of the cruelty, self-seeking, sneaking treachery of the devil; this is to "lie to the Holy Ghost." "IF ANY MAN HAVE NOT THE SPIRIT OF CHRIST, HE IS NONE OF HIS." To seem and not to be, to profess and not to possess, to "have the form of Godliness and not the power," to carry the mask of Heaven and the heart of the world, are deep, dreadful, Christ-alienating, soul-blasting "lies to the Holy Ghost." HE THAT HATH EARS TO HEAR, LET HIM HEAR.

SOME HISTORICAL FACTS.

BY ENOCH EBY.

Printing.

IT is said that in Constantinople, the Capital of Turkey, in Europe, that there are 72 newspapers printed in the following different languages: Twenty in French, thirteen in Turkey, thirteen in Armenian, twelve in Greek, four in Bulgarian, two in Spanish, one in Italian, one in English, one in German, one in Persian, one in Arabic, beside nineteen offical Journals in the province.—

First Bible printed in America was in native Indian,—the New Testament in 1661, and the Old in 1663, both by Rev. John Eliot. They were published in Cambridge, Mass.

The second was in the German, a quarto edition published at Germantown, near Philadelphia by Christopher Sower (a brother) in 1776.

The translation of the Bible as follows: by Wyckliffe in 1381, by Tyndale in 1530, by Coverdale in 1535, by Cranmer in 1539, at Geneva in 1538, by the Bishop in 1568, and by the 47 appointed by King James in 1607 to 1610 three years hard labor, and when we look at their care, we do not wonder that the more recent committee, in revising the translation of the New Testament, made so little change; in 1603 complaints arose (among other church troubles) in reference to the translation of the Scriptures. Consequently the king appointed 54 of the most pious and learned men in his province. And as the work was delayed for some reason for about four years, seven of the men appointed died, hence the remaining forty-seven were required to form themselves into six different classes by themselves, and the Scriptures were proportionately divided among them. And then each individual was required to first translate the entire portion assigned each class, when this was done, they were to compare, and all agree, that is, they were to unite in one text, the common judgment of all. After this the several companies were to communicate their several parts, each one to all, so that the entire work might have the consent and approbation of all the translators together. How ready some are to say the translation is not right, especially if their creed, and the Scriptures do not agree. I am willing to risk our translation, especially the revised: for if they did not have quite so much learning (as is sometimes claimed), I feel assured they had quite as much honesty, and the Lord could preserve His Word in their hands just as well as in a few of the more learned now.

TIMES of general calamity and confusion have ever been productive of great minds. The purest ore is produced from the hottest furnace, and the brightest thunderbolt is elicited from the darkest storm.

WHAT THE LORD WANTS, AND WHAT HE DON'T.

BY JOHN J. EMMERT.

THE object of our blessed Savior coming into the world was to save sinners, and in order that they may be saved He has established a church for all to flee to as a refuge from the world.

The church of Christ is represented as being the "ground and pillar of the Truth."

As Christ was subject to the Father, so the church is required to be subject to Christ in all things that He requires in His Word.

He wants every member of His church to be an earnest and faithful worker.

He don't want idleness

He wants each one to labor in the position in which God, through the church, has placed him.

He don't want His followers to assume authority that belongs to others.

He wants the elders to take the oversight of the church, "not for filthy lucre, but of a ready mind."

He don't want them to barter Christ and His church, for the world and its honor.

He wants them to maintain the order of God's house.

He don't want them to forget the responsibility of their position.

He wants the younger to be subject to the elder, all through the arrangement of His house, from the bishop to the laity.

He don't want the younger to assume the position of those older in office.

He wants every member to be subject to the order of the Gospel.

He don't want them disobedient and say, "I will not."

He wants His children to come out from among the world and be a separate people, that they may receive the promise.

He don't want them to wear gold or silver, or costly and fashionable apparel

He wants them to be living epistles that may be "known and read of all men."

He don't want their light to be hid under a bushel.

In short He wants His people to be humble, sincere, honest and upright, fully devoted to the service of God, in honor preferring one another, and in all things to *give God the glory.*

OUR EVERY-DAY LIFE.

"Take my yoke upon you and learn of me for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy and my burden is light —Matt. 11: 29, 30.

I FIND that much depends upon the discharge of our duty as Christians. We all have a work to do. We can find rest to our weary souls, if we take up our cross and follow the meek and lowly Jesus. His blessings are always with us even when we wander away from Him. He is calling after us. O how great and good are all the mercies of our blessed Redeemer! Why should we not work for Jesus who says, "My yoke is easy and my burden is light." What sweet words of comfort are given to all those who follow Him. Therefore let us not grow weary in well-doing, ever letting our light shine at home and abroad that others may see by our good works that we are what we profess to be. God being our helper, let us be faithful.

LILA KNEPPER.

PURE RELIGION.

BY WILFRED RICE.

"Pure religion and undefiled before God, and the Father is this, to visit the fatherless and widows in their afflictions, and to keep himself unspotted from the world"—Jas 1: 27

DEAR brethren, sisters, and friends In my former article on the above, I noticed briefly all the verse, but "to keep himself unspotted from the world." Now we will try to bring before the mind how anything spotted looks. For an illustration, take a clean, white sheet of paper and *spot* it all over with large black spots of black ink, how odd it books. Methinks sometimes of that white robe laid up in heaven for us. Brethren and sisters will it be spotted or unspotted? Let us try, by the help of our blessed Savior to keep ourselves unspotted from the world. What are those spots? With some of us it may be, we love to talk idle talk and jesting, and perhaps swear a little sometimes, and thereby become spotted. With others of us it may be, the adorning of self "with costly apparel," the wearing of gold, like to have ruffles and the latest styles of everything, a desire to go to the fairs, decorations, picnics, balls, political meetings, celebrations and all the places the world attends. Did our Savior follow the world to all such places? No. So we should not. For where He will not accompany us with His Spirit, we should not go. I just here remember of a circumstance of a brother being asked whether he was going to a certain place. He said no, if he would go he would have to leave his head at home. Well they certainly thought that was strange. It is not at all strange to me if it was no fit place to go to. "For the head of every man is Christ," and so if he would take his Head along why then he would be taking Christ along. The world uses tobacco, and rum, &c., so to keep unspotted from the world, we must not use them unless in case of necessity.

THE SAINT'S TREASURES.

BY J. WIRT.

"Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life."—1 Tim. 4: 19

THIS is a part of the charge delivered by Paul to Timothy that he should caution the wealthy believers that they might not only be rich in the goods of this world, but also rich in good works, and they were to store their treasures above this fallen sphere, and where their treasures are, their heart would be also. Thus they might have a good foundation against the future epochs of their existence and be permitted, through the prescribed means revealed in the Gospel, to inherit eternal life. — How were they to be rich in good works? By laboring much in their secular matters, to the extent of prohibiting them from choosing that better part which would never be taken away from them? No, not that way.

The question may be fully answered, and also agreeably by the Word of the Savior in reply to the young man who asked what to do to inherit eternal life. That was, to sell his earthly possessions, which would enable him to give to the poor, and then to follow in the foot-steps of Jesus.

"Follow me." What suggestive words to one who appreciates the teachings of the blessed Master. These words inspire us with an incentive to try and maintain our fidelity to God and promote purity of heart, and uprightness of our Christian character before the children of men, among whom we are to shine as lights in the world.

At present we will mention a few thoughts suggested by these words. — First we are to live the life of Christ, and by being controlled by His Spirit, we will become partakers of the divine nature. This is necessary to transform us more and more into the likeness of His image, to enable us to see Him as He is in His majesty and glory. Christ should be to us the One altogether lovely. The interest we should manifest towards His teachings is such, that no earthly consideration will deter us from living them out in our lives, at least those of us who are called according to His purpose.

"Lay up for yourselves treasures in heaven." This may be done by storing our minds with the truths of the Gospel and by living in obedience to all its requirements, by obeying from the heart that form of doctrine delivered unto the saints. We will never have cause to regret our obedience to the Word of God. The promise is, that if we are faithful over a few things, He will make us rulers over many things, when once we are permitted to enter into the joy of our Lord.

Our treasures in heaven are such that when we contemplate them, our souls are animated with the prospect of coming in more full possession and a closer relationship with them. Happy are they who are rich in faith towards God, and trust implicitly in His Word, and who continue to render a willing obedience to all the commands of Christ and His inspired apostles, for by this means they come in possession of the unsearchable riches of Christ. "Eye hath not seen, ear hath not heard, neither hath it entered into the heart of man to conceive the things which God hath prepared for those that love Him." The treasures of the saints are not those things which are seen and are temporal, but they are those things which are not seen and are eternal, and these are revealed unto us by the Holy Spirit through the written Word.

THE SLANDERER.

BY W. J. H. BAUMAN.

OF all the base characters in the world, the slanderer is the worst. In him are concentrated all other bad qualities of character. He is a liar of the worst stamp. He lies, when he tells the truth very frequently. This he does sometimes by a wink, sometimes by a peculiar expression of countenance or peculiar tone of voice. He is apt in gesture and peculiar modes of expression. "Anything for effect," is his motto. He is a murderer. To slander one must hate, and he that hateth his brother is a murderer.

He is a thief. His object is to injure his victim's character, and, generally assume to himself what really belongs to others. A certain poet very truthfully expresses himself thus: "He who steals my purse, steals trash, but he who filches from me my good name, robs me of that which not enriches him, (though he may think it will), and makes me poor indeed." He is a coward, liar and thief. Murderers are all cowards. A just and upright man has no need of the subterfuges necessary to make a first-class slanderer. His deeds are done in open day in the face of all men, whilst the slanderer works in the dark. His deeds being evil, he prefers darkness to light.

"Who shall dwell in Thy holy Hill, O Lord?" "He that backbiteth not with his tongue."

ALMOST A CHRISTIAN.

"Almost thou persuadest me to be a Christian."—Acts 26: 28.

UNDER the preaching of Paul, whilst a prisoner at Cesarea, speaking in his own defense, and in defense of the Gospel of Christ, He spoke with such power that Felix, the governor, was made to tremble; yet he was not willing to yield obedience to Paul's preaching; he awaited a more convenient season. — Festus being convinced of Paul's integrity and innocence, but wishing to do the Jews a pleasure, loving the friendship of the wicked Jews of the world more than the friendship of God, — he left Paul a prisoner, sending him as such to Rome.

Festus, feeling ashamed to send a prisoner without assigning a cause, called upon king Agrippa, who appeared at court in great pomp. The king permitted Paul to speak for himself. Paul preached unto the king, and to those with him, in such power and demonstration of the Gospel, and of his innocence and integrity, that the king very evidently saw that Paul was innocent of the charges alleged against him. The king was so overtaken and surprised by the truth of Paul's powerful preaching Christ and Him crucified, that he was made to exclaim: "Almost thou persuadest me to be a Christian!" No wonder that the king was made thus to exclaim. Paul tells us that "The Word of God is quick and powerful, sharper than any two-edged sword, piercing to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

Paul thundered the Word upon his audience, that the king was not able to withstand its force. Almost, but not altogether. Almost saved, almost a Christian, yet not willing to give up his idols, his pomp, his worldly honor, his revelries, etc.

Almost, but not altogether. Here my dear friends is the great turning point, the pivot whereon our eternal destiny hangs, either for heaven or hell. Altogether a Christian, seals your passport for heaven and eternal happiness. Almost a Christian, and not altogether, dooms you to hell and everlasting misery and woe.

Think of it, my dear friend, before it be eternally too late. Did Agrippa ever become a Christian? We think not; he lived and died a sinner. His almost being a Christian, will doubtless augment his misery. All his greatness, his pomp, his revelries that he enjoyed in this life, will avail him nothing but misery in eternity.

My dear friends, you that are still out of Christ, revelling in sin and folly, how often were you almost persuaded, when sitting under the sound of the Gospel? When the ministers of Christ were entreating you, in the most convincing and pointed manner, how often were you almost persuaded to forsake your sins, your idols, your pomp and pride, your revelries? All the entreaties and prayers and tears of your minister or parents cannot save you; unless you come unto Christ, all will avail you nothing. All these entreaties, if slighted by you, will augment your misery and woe in eternity, where you will be made to exclaim: "The harvest is past, the summer is ended and we are not saved." How often has Christ been knocking at your heart, and you were not willing to open unto Him. But remember that the Lord says: "My spirit shall not always strive with man."

Remember also the time is coming when death will call for you, whether you are willing or not, whether you are prepared or not, you must go; you can then frame no excuses. Almost will avail you nothing in the hour of death. Come then, dear sinner, whilst it is called to-day. Christ stands with outstretched arms to receive you. The church is ready to receive you, and heaven is opened unto you; but if you refuse to come, hell will most assuredly be your doom, where hope is a stranger and mercy will not reach you. E. K. B

DO WE HEAR ONLY?

BY C. L. BOELKLY.

"But be ye doers of the Word, and not hearers only, deceiving your own selves." — James 1: 22

LET us first notice then, that we are admonished to be doers of the Word. All persons who have any understanding of the Scriptures and the plan of salvation, will admit that this is necessary and required of all who call themselves Christians. Having now found this to be required, let us ascertain what a doer is.

My dictionary tells me, that a doer is an actor, agent, performer. Now, in order to perform a work, we must find out what kind it is, how much is to be done, and what reward we are to receive for it. If we wish to be doers of the Word, we must study the Word, and thereby gain a knowledge of our duty.

Hearing the Word preached is another way to become instructed as regards our duty. Though our text says, "not hearers only," yet it does not tell us that we shall not hear at all. The meaning of the language that the inspired Saint James makes use of, is, that we shall not hear only, and not perform, for then we will be deceiving our own selves.

I have said, that we are to understand what our work is. I have also said, the word "do" informs us what it is. In the first place it teaches us to repent, believe and be baptized; but the work does not end here. We are to keep on doing until the end, when we may say with Paul, "I have finished my course, I have kept the faith."

Not hearers only! It is our duty and a blessed privilege to have the Gospel preached, yet that does not justify us if we do not put in practice what we hear. I am aware that there are many who never have the pleasure of sitting under the sound of a minister's voice, and yet are all the time working out their own salvation with fear and trembling. In saying this, I allude to any who are compelled to remain away on account of barriers existing.

Dearly beloved, let us ask ourselves the question at the head of this article. It is one of importance to all, whether converted or unconverted. It applies to all who sit under the sound of the voice of him who preaches unto them the holy Gospel. No one of sound judgment need suppose that they are excusable in hearing alone, and not doing; and indeed we suppose that none such think so. We may perhaps notice some man or woman who attends divine service regularly Sunday after Sunday, hearing the Word preached and yet not doing what is contained therein. Suppose some one approaches such people and asks them why they do not come forth and obey the truth, what does he hear? "Well we intend to come sometime, but are not ready yet."

What kind of an answer is this? — Does this excuse them? "To him that knoweth to do good, and doeth it not, to him it is sin." I find that none can be justified in this way.

Let no one, then, deceive himself and be satisfied in hearing only, but remember the important truth, that we are to do also. Faith and works go hand in hand; do not sever them, but believe the Gospel you read and hear proclaimed. Do all things, whatsoever you are commanded to do in the Word of God, and then, when your eyes fall on the words of this text, you may rejoice that you are trying to be a doer of all things contained in the Gospel.

FLASHES OF THOUGHT.

BY J. S. FLORY.

— To "know thyself," is a life of long study.

— They that are making progress heavenward, are doing that which will ensure their riches.

— The fear of the Lord and to depart from evil, is greater wisdom and better understanding than all else besides.

— He or she that would thrive in divine life, MUST find time to pray, and wait upon the Lord in sacred worship.

— Who in all this wide, wide world can say truthfully: "Heaven is my home?" Only he or she, who have titles clear to mansions in the skies."

— To say Christ is our friend, while we do not the things He has commanded us, is about as presumptuous as to claim brotherhood with the King while not a drop of kindred blood is in us.

— As water is essential to the well-being of the traveler crossing the desert plains, so the "waters of life" are needful to the pilgrim traveling through this "dark and thorny" desert of life.

— No deception so great as that of deceiving our own selves. No examination so important as to examine our own hearts. It is a noble incentive that prompts us to seek a reformation of our neighbor, but our first duty in that respect is to reform our own hearts and lives.

— The Christian who would succeed in the Divine life needs daily supplies drawn regularly from God's store-house. Prayer is the key that unlocks the door, confidence nerves the arm to reach for the proffered offering, and a loving heart the vessel ready to be filled to overflowing with heavenly manna.

FIDDLING AND DANCING.

IN conversation with a Christian brother not long since, we were told by him of a dream he once had, which was so illustrative of temptation that we repeat it as nearly as our memory has it for the benefit of others.

The brother said that he thought he was in a room sitting near to a man who was engaged in fiddling, and who was much absorbed in his music, his whole being seemed to be moving to the music of the violin. The melody was very captivating, and the strains so bewitching that the brother could hardly keep his seat, he felt so much like dancing. But as he observed more closely, he saw that the person who was producing such rapturous strains of music had a cloven foot, and a little horn on each side of his head, with other appendages also showing themselves, although he had evidently taken some pains to hide them from sight.

When these were discovered the brother was less inclined to dance than before. The person seemed to perceive his disinclination and turned to and urged him to dance, and tried to put even more irresistable power into the music, in order to get him. But the brother turned and said, "No, sir, I'll not dance to the devil's music."

Seeing his temptation was of no avail, the fiddler soon ceased playing and then offered his violin to the brother, saying, "You play." "O, no," was the reply, "I can't play; I don't know how." "Never mind that; try it," said the man; and he urged it upon him. The brother took the violin without much thought and slowly putting it to his shoulder began to draw the bow across the strings, when, to his astonishment, sweet strains of music came forth. Much pleased at the thought that he could play, he kept on for a few minutes, wondering that the violin should be so musical, when on looking up suddenly, he saw the person who gave him the violin standing on the floor and dancing with all his might to the music he was making on the fiddle. "Well," thought he, "I refused to dance when the devil fiddled, but here I have been fiddling for the devil to dance." He ceased instantly and at that moment awoke from his dream.

He told us that dream had been a lesson to him in after years. Often, when tempted to follow others in evil ways he had refused, but at the same time he had found himself, too, leading others on by an example that was not right. While he would not follow the devil he found himself too ready to lead where the devil would follow.

Men who are church members are too often entrapped in this way. They will not go to horse-races, or gambling saloons, because Satan is leader there. But they will set up their festivals for church purposes, and have their church lotteries, and invite Satan to come and dance while they fiddle. Young Christian people will often refuse to go to pleasure parties where Satan controls the pleasure, but they will at the same time engage in getting up entertainments which are times for Satan to dance. Persons of Christian deportment will be very careful how they associate with the ungodly and listen to their wicked talk, yet they will sometimes tell vulgar stories to make the ungodly laugh.

What cares Satan or the world which way you have it? Whether men fiddle or dance for Satan, it is all the same to him. They become his associates and are in the same condemnation. The only safe way is to keep the heart entirely separate from worldly things, and follow only Jesus. Whatever the Savior would do, that we may do likewise, but shun all else. — *Advent Christian Times*

RICHES.

PERHAPS there is nothing among the desires of manhood more common than to become rich. Whether it be the beggar on his rounds or the merchant over his wares, to achieve an independent position is the one thing the mind never tires of yearning for. The desire to become rich would therefore seem to be a very ordinary inheritance, so universal indeed that the prince in his palace, in his aspirations, has but little advantage over the peasant amidst poverty and want. All wish to be wealthy, and yet how few there are who endeavor to get into the golden sunshine of their longings. And yet to acquire a competency, we think, is not one of the most difficult achievements within the grasp of man. The road to wealth is lined with weary pilgrims from every condition and calling, and from every clime. Some gather their prize at the commencement of their journey, then cast it by the way-side; others plod along the tiresome path with the burden of their desires; and many, charmed with the jeweled and infatuating scenery, make it a travel for life and gather the gold only to empty it into their graves. To the healthy, industrious, honest and economical, the road to better circumstances is not blocked up. The will, with a little of method to back it, will never fail to find the way. Every one cannot become a Girard or an Astor, and well it is that such many remain with the exceptions, but rare is the instance among the multitude of wishers and grumblers where the surroundings of the unhappy individual may not be improved, if he would only so *will* it. And yet riches do not consist in being like other people, but that which is made a pleasure to one is the heaviest of burdens to another. We venture to say that unless a trifle of rational philosophy be worked in along with the possession of wealth, it is of no more use to the possessor than if he were strapped to a peddlar's pack. To save money, after having contributed to every reasonable want, no matter how small the surplus may be, is the simple process of growing rich. This every man, with the conditions we have stated, may do, if he will so determine, and impatience because he cannot suddenly become a millionaire will add not a mite of pleasure to, nor hasten the success of his hourly hopes and daily pursuit. The best of riches, however, rest in the heart that can be cheerful, and make glad the hearts of others in whose breasts good nature and generous impulses abound. In this respect all have it in their power to grow suddenly rich, with no fear of their possessions taking wings, leaving no feast of thistles nor bed of thorns. Better that the purse should be empty than the heart dried up, or like Dryden's hero, who

—Trudged along, unknowing what he sought,
And whistled as he went, for want of thought.

—*Selected.*

CORRESPONDENCE.

TO THE SOUTHERN DISTRICT OF IND.

THE MISSIONARY QUESTION.

YOU have need that I write to you, not that you have need to learn from me on that subject, for you have been at work for several years in the missionary cause; your experience teaches you that your labor and means spent in that direction have not been in vain. Quite a number of persons have been added to the church in different places by your labors. You know too, that those you have sent out labored faithfully at little expense losing their own time. And almost every visit reports some added to the church. These things you have often heard and they give you encouragement to still labor in that direction. Another thing should encourage you. While some districts have sent missionaries to labor where there has been no fruit, (probably they sent the wrong brethren,) but not so with you. Success has crowned your efforts, you have sent the right men because you have many of them — many whose hearts are fully enlisted in the work of converting sinners to God, And some of them have labored in the missionary cause in fields where they were not sent by you, and that too, at their own expense, which is still adding new fields of missionary labors, and new encouragement to you. But that is not all I wish to say to you. As times are hard, money scarce, the amount of funds has fallen short. Some of the chosen missionaries have furnished their own money, and your treasurer has advanced his own means, and I know if this matter were properly brought before you, there would soon be enough in the treasury to replace this money and more too. If it would not be too presumptuous I would like to have the brethren let us know how many have been baptized by the missionaries in Southern Ind. this year. We think if the brethren knew that, they would see such evidence of success that the necessary means would soon be furnished. We hope the elders will bring this matter before their churches, and have the money raised so our treasury will not be drained all the time.

R. H. MILLER

FROM BERLIN, PA.

Dear Brethren:—

I WILL for the first time make an effort to write a few lines for the columns of the BRETHREN AT WORK. The title it bears is certainly a good one and is full of meaning. The paper is a grand medium for all of us to throw in our mite, in helping the good cause along. May your contributors dip their pens, as it were, in honey and bring out sweet and cheering words, so that they may reach the heart of the vilest sinner, reclaim the erring, and encourage the pilgrim on his way Zionward. If we are brethren in reality, the title has a direct bearing on us, and working for the Lord is not only our privilege but a Christian duty. Now this working for the Lord, or in the service of the Lord, can be done in various ways. It is not only necessary that we be good Sunday Christians, that is, that we be in our seats at our regular meetings, and pay strict attention to what is said about a certain discourse, but we must see that our deportment does not conflict with the teachings of the Bible; and it is our business and duty to watch and pray for the success of Zion and exert our influence in every shape and form to keep the church pure, untarnished. Unless we are willing to do this, we are only drones in the sight of God. What an amount of good could be accomplished if we, who call ourselves Brethren, were a little more willing to deny ourselves of things that pertain to the affairs of this world. We all have more or less imbibed the idea, work first for the things of this life and for popularity, and when we have accumulated a large sum and attained the zenith of popularity, then comes the working for the Lord, which is a course contrary to Divine inspiration. "Seek ye first the kingdom of God and all these things shall be added unto you." What things? Why these things that are necessary for enjoyment, for raiment, for happiness, in short every thing that is needed to make us comfortable and happy in this life. But how slow people are in choosing life eternal; sooner feed on the barren rocks of sin and folly, be doomed to eternal misery. Sinner choose Christ, keep His mandates and live forever.

C. H. WALKER

HISTORY OF THE CHURCH OF THE BRETHREN IN CALIFORNIA.

BY ELD. GEO. WOLFE.

IN the winter of 1856, five members left Hancock Co., Ill., for San Francisco, via. New York, landing in San Francisco December 16th 1856. From there we went by stage to Watsonville, Pajaro valley, (pronounced Pahro) 90 miles from S. F. This was the first time in our lives that we saw sights that caused us to reflect. What must have been the feelings of the early Christians when the Holy Spirit, by the command of Jesus, sent them to preach Him in distant lands to a people fierce and savage? Our conclusions were, that the same God that protected them, would protect us among a fierce rough looking people. At every place the drivers would stop to water their horses, several men, to see the newcomers, would hang on to the stages for a short distance, revolvers hanging to their sides and bowie knives in the leg of their boots. Thank the Lord those days are past and gone, we hope never more to return to Cal.

The third day after we landed in Pajaro valley, was Sunday. In company with friend Wm. Spegle, we crossed the Pajaro river, and in the Methodist church South, made known that we belonged to the denomination of people calling themselves Brethren, but known by many as Dunkards. On this announcement, a leader of the church arose and gave us a hearty welcome, by saying he was acquainted with Dunkards in Pa. and they were honest people, always give full measure and good weight in their dealings, then offered me the use of their church-house, when they were not using it. From that time on we tried to preach Christ Jesus, the Savior of sinners—that He did die for our sins, and rose again for our justification, that we could not be saved or justified, only through Christ. We had meeting also in school-houses. We found two members in Pajaro valley, sister Caudell and sister Phillips. Bro James Caudell and his family, came to California in 1849, but being kicked by a mule, lingered a few weeks, and died. Brother Caudell died in Marysville, Butte Co. His family then moved to Pajaro valley, Monterey Co, where we found them, in the fall of 1758. Our number having increased by baptism to twelve, an organization was effected, by choosing one deacon, and communing together. The meeting was held in a grove on the Pajaro river, two miles distant from Watsonville. The friends and neighbors feeling anxious to see the ordinances of the Gospel practiced in this land of gold, revolvers and bowie knives, so they helped us clean the ground, arrange it for meeting, and liberally bore the largest share of the expenses. This meeting gave general satisfaction, both to the believers and friends. As this was the first camp and communion meeting held by the Brethren in California, we will give a description of it with the order in worship. We selected a grove of timber convenient to water and other conveniences to carry on the worship from three to ten days, time for holding the meeting according to previous agreement. When the camp ground was arranged, we made one large tent by putting posts in the ground, two widths of common domestic formed the sides, willow brush the covering of the tent, the inside partitioned off in rooms with sheets and blankets so that each family had thus a room to themselves. Some bring their own tents and put them up. We get the provision on the ground, hire one or two cooks and feed all that come to us, or stay with us through the meetings. The order of the meeting is; at seven o'clock we gather at the stand, occupy about one half hour in morning worship by singing, reading a chapter and prayer: breakfast by eight or a little before that time. Preaching at the stand at ten; at twelve dinner: at two o'clock and at four or a little after, preaching, then at seven: fifteen or twenty minutes intermission between services

In the fall of 1858, we had another communion meeting at the same place near Watsonville. Sister Buckers and sister McCoombs having heard of us were with us at this meeting. They were living in Napa valley. They, with Bro. Joshua Hardman and wife, came to California in 1849, and settled in Napa valley-Napa Co. In the fall of 1857, we left Pajaro valley, and moved to Santa Clara valley district twenty miles, settling on Spanish ground. Through a mistake we broke up, and sooner than be in law suits, we left all, and came to San Joaquin Valley, Co, and river the same name, where we now are. There was an incident took place while living at Gilroy, Santa Clara Co., which I will relate. In the little village of Gilroy the Southern Methodists had a church-house. So had the Northern Methodists, and also the Disciple brethren. Those last named gave us the use of their house, one Sunday in every month, to worship in. There was a strong desire on the part of the Methodist brethren as well as the Disciple brethren, that we should unite. We all agreed to meet on a day set to adjust and settle the difference in our views on a Gospel basis, that the Word of the Lord should be our rule of faith and practice. When we met together the Methodist brother insisted that faith in the Lord Jesus Christ was sufficient for our justification; the Disciple brother could not see it in that light, but thought the law of Jesus Christ must be complied with to bring about a state of justification. When we came to reason together, it was found that the Disciple brother ignored and set aside about half of the law of Christ, so the conference ended as it begun. In the fall of 1859, Bro. Jonathan Myers came to California; in the fall of 1861, Bro. Henry Haines and wife; Bro. Joseph Mishler and wife came also.

The Winter of 61—2 was the great flood in California, which will be long remembered. Every river overflowed its banks and every valley seemed a great lake of water, with here and there a knoll showing its head above the water. This flood proved a great blessing to California financially. It swept off a vast number of surplus and useless herds of Mexican cattle and horses to be replaced by better breeds. It destroyed an innumerable number of squirrels, insects and other feeders on grass and grain. In the Spring of 1862, an organization was made in Napa valley, Brothers Stephen Broadhurst and Levi Hardman were chosen ministers and William Hubble deacon. We held communion there for the first in Napa valley. In the fall of 62, the church was organized in the San Joaquin valley. That communion the lamented Bro. Felix Singer was with us, his coming to us gave comfort and encouragement to the little body, but alas! how soon our expectations are disappointed, for the month had scarcely passed away, till Bro Singer took that fatal disease in its worst form, typhoid fever, and in a few days passed away to the land not seen by mortal eye.

A CORRECTION

I SEE in No. 29 of the BRETHREN AT WORK a statement that a number of settlers had been killed by the Indians near Mt. Idaho and Cottonwood creek, Washington Territory. This is incorrect, as Mt Idaho and Cottonwood creek are in Shoshone Co., Idaho Territory, about sixty miles from Washington Territory. There is no trouble with the Indians in Washington Territory. I had written several letters to brethren in the East, stating that the Indian troubles were all confined to Idaho, and that there was no danger of Indians causing trouble in Washington Territory. Without this correction they may think all not right.

F. N. WINDER.

Dayton, Wash., Ty., Aug., 30. 1877.

FROM MAY HILL.

Dear brother:—

IT is my happy privilege to address you for the first time, and hope it will not be an intrusion to send a few words in regard to the church at this place.

You are aware of the fact that this is the congregation, in which Bro. Mills Calvert labored and spent his entire life. Shortly before leaving the earthly house, there was a choice made for more speakers, and the mantle of the old father fell upon his youngest son, (Wm Quinter,) and Wm. Calvert, brother of the deceased. These two brethren took up the heavy cross, and are rapidly advancing in their ministerial life. They are much loved in and out of the church, and their labor is being signally rewarded by the chastity in which they keep house, and the number of accessions to the church.

I do not want the brethren to think these two young minister are all the ministering brethren there are in the Brush Creek congregation, or that the others are not alive, and actively engaged in the great work of evangelization. By no means do we underrate the arduous and zealous labors of the dear brethren, Isaiah Custer, John Garman, and Landon West. Two of these brethren have built and finished a meeting-house each almost alone. These brethren travel considerably, especially, Bro. Custer, and Bro. West. At this writing, Sept., 16th, there were four received into the church by baptism, and a general good feeling pervades this entire country in favor of the doctrine of the brethren.

Our meetings are held here monthly (the 3rd Sabbath in each month,) and Methodists, Campbellites, and Presbyterians all attend, and appear to admire the simplicity of the brethren, and the oneness of our faith and practice.

W. S. L.

From Hiram Berkman. — *Dear Brethren:* — The Lord is still adding to his church those that are willing to comply with his words. Last Sunday we baptized three more, since we wrote you before, one a non-professor and the other two from the Campbellites. Three more, who have been away from the church for twelve years also asked to be taken in again, thus making ten in all since July 1st. Others say they will come soon.—*Frederic, Iowa.*

ANNOUNCEMENTS.

Notices of Love-feasts, District Meetings, etc., should be brief and written on paper separate from other business.

There will be a Love-feast in Grundy county, Iowa, Oct. 26 and 27., at our meeting-house. Brethren, coming by rail, should stop off at Eldora, and inform us before hand, so that we may meet them with conveyance.

H. P. STRICKLER.

The Panther Creek church, Woodford Co., Ill., expects to hold a Love-feast on Thursday, October 25, commencing at ten o'clock, A. M. General invitation extended.

J. B. TAWZER.

We will hold a Communion-meeting in the Seneca church on the 16th of October. An invitation is extended to all.

I. ROOP.

Love-feast at Pyrmont, Ind., October 18.

The Pine Creek, (Ill.) congregation will hold their Love-feast October 18 and 19, commencing at ten o'clock.

The Rock Creek, (Ill.) will hold their Communion meeting October 20 and 21, commencing at ten o'clock.

The brethren of Naperville, Ill., propose holding their Love-feast on the 20 of October, commencing at two o'clock P. M. Also in the Southern part of the same district near Juliet, October the 6th.

NOAH EARLY

The Brethren in the Milmine Church, will hold their Communion Meeting on the 23rd and 24th of October at four o,clock in the evening. An invitation is extended to all who feel to be with us.

MENNO STAUFFER.

LOVE-FEASTS.

English Prairie church, Lagrange county, Ind., Oct. 20.

Dry Creek church, Linn county, Iowa, Oct. 17 and 18.

Poplar Ridge church, Defiance, Ohio, Oct. 20.

Newtonia church, Newton Co., Mo., Oct. 6.

Orange Center meeting-house, four miles south of Waterloo city, Oct. 20 and 21

Eagle Creek church, Hancock county, O., Oct. 14.

Root River church, Fillmore county, Minn., Oct 13 and 14.

At house of Bro. Abraham Rier, 6 miles north of Abilene, Kansas, Oct. 13 and 14

Coventry church, Chester Co., Pa., Oct. 20 at 2 o'clock P. M.

Silver Creek, Ogle Co., Ill., Oct. 23 and 24.

Mineral Creek, Johnson county, Mo., October 16.

Franklin church, four miles north-east of Leonidas, Decatur county, Iowa, October 13

Monticello church, three miles north-east of Monticello, Ind., October 24.

Logan church, Logan county, O., Oct. 17

Cerro Gordo, Macon county, Ill., October 19 and 20.

Hudson, Ill., October 20 and 21.

English River district, Keokuk county, Iowa, October 5.

West Branch, Ill., Oct. 2 and 3.

Fall River church, Kansas, Oct. 11 and 12

Spring Creek, Kosciusko Co., Ind., Oct. 12

Greene, Butler Co., Iowa, October 13 and 14.

Pokagon congregation, Mich., Oct. 8

Big Grove church, Benton Co., Iowa, Oct 13 and 14.

DISTRICT MEETINGS.

Walnut Creek church, near Knobnoster, Johnson county, Mo., Oct. 19.

At house of Joseph Garber, four miles north of Parsons, Kansas, the first Friday in Oct.

True Evangelical Obedience. its nature and necessity, as taught and practiced among the Brethren or German Baptists. By J. W. Stein, being one of his twenty reasons for a change in church relations. This is an excellent work, and should be circulated by the thousands all over the country. Price, 20 cents, 7 copies $1 00; 15 copies $2 00

W. U. R. R. Time Table.

Day passenger train going east leaves Lanark at 12 25 P. M., and arrives in Racine at 6 45 P. M.

Day passenger train going west leaves Lanark at 2 10 P. M., and arrives at Rock Island at 5 55 P. M.

Night passenger trains, going east and west, meet and leave Lanark at 2 21 A. M., arriving in Racine at 9 00 A. M., and at Rock Island at 6 00 A. M.

Freight and Accommodation Trains will run west at 12 10 A. M., and 10 30 A. M., and east at 1 50 P. M., and 11 45 P. M.

Tickets are sold for above trains only.

G. A. SMITH, Agent.

THE BRETHREN AT WORK.

"Behold I bring you good Tidings of great Joy, which shall be unto all People."—LUKE 2: 10.

Vol. II. Lanark, Ill., October 8, 1877. No. 41.

The Brethren at Work.

EDITED AND PUBLISHED WEEKLY,
BY
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"The Brethren at Work," will be sent post-paid, to any address in the United States or Canada, for $1 35 per annum. Those sending eight names and $10 80, will receive an extra copy free of charge. For all over this number the agent will be allowed 15 cents for each additional name, which amount can be deducted from the money, before sending it to us

Money Orders, Drafts, and Registered Letters may be sent at our risk. They should be made payable to J. H. Moore

Subscriptions, communications, etc., should be addressed: J. H. MOORE,
Lanark, Carroll Co., Ill.

LANARK, ILL., OCTOBER 8, 1877.

BROTHER J. W. STEIN has for a time been confined to his room with the intermittent fever, but is on duty again.

* * *

BY a letter from brother J. D. HAUGHTELIN, of the Coon River church Iowa, we are informed that Bro. ALFRED BOWER was recently chosen to the ministry in that church.

* * *

THE address of Elders ENOCH EBY and DANIEL FRY, after arriving in Europe, will be as follows: Stenum, Bronderslev Station, Wensyssel, Denmark. Care of C. HOPE.

* * *

THE meeting at West Branch conducted by brethren BASHOR and GIBSON last week resulted in twenty additions. They are now conducting a series of meetings in Goshen, Indiana, and up to the 3rd inst had baptized twenty-seven.

* * *

WE have on hand a reply from L. F. BITTLE of Somerset Co., Pa. It will be published and responded to just as soon as we can find room for it. We regret its delay, but cannot well avoid it at this time. It will not likely appear till in the enlarged paper.

* * *

ONE of the proprietors of this paper, Bro. J. T. MEYERS, and sister BELLA QUINTER, daughter of elder JAMES QUINTER, were married in the Pilgrim chapel, Huntingdon, Pa., Thursday evening, Sept. 20. Joy, peace and happiness accompany them all along the journey of life.

* * *

WE have received the sad intelligence of the death of brother ISAAC FUNK, of Deep River, Ia. He fell from a stack onto a sharp stick which penetrated his groin causing death in less than two hours. He was a minister, and his loss will no doubt be deeply felt by his numerous friends.

* * *

BRETHREN TOBIAS MEYERS and PAUL WETZEL returned Monday last, from Central Illinois Mission, where they had been laboring for several days. They attended a Love-feast in Florid, Putnam Co., where they had the pleasure of communing with a few brethren and sisters. Report attention and order very good, and the prospects favorable for an increase in the Lord's house.

OWING to a miscount last week, we lacked about seventy-five papers of printing enough to supply all our subscribers, hence those who received no paper last week will by this know the reason. This is the first mistake of the kind that has yet occurred at this office; we regret it very much, but it is too late to help it now. We hope it may not so happen again for it must be very unpleasant to miss even one number.

* * *

WE received, too late for insertion last week, some forty-five pages of written matter regarding the results of the Brethren and Baptist committees, who met in Newtonia, Mo., August 28th, to make arrangements for a public discussion of the differences between our people and the Baptists. In consequence of the Waddam's Grove Meeting report taking up so much room, we are compelled to lay the committees' report over till next week. Our readers will find it an interesting document.

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THE evangelists of the Southern District of Illinois, JOHN METZGER and JOSEPH HENDRICKS are meeting with excellent success on their mission. They held a series of meetings recently in the Mill Creek church, Ill., and had the pleasure of seeing fourteen added to the church. At last accounts they were laboring in the Bear Creek church Christian Co., Ill., and up to October first, seventeen had come out and confessed Jesus. This demonstrates the fact that well directed efforts will bear an abundance of fruit to the honor and glory of God.

* * *

FOUR have lately been added to the Urbana church, Champaign Co, Ill., making not far from fifteen during the present year. The little congregation has had some hard struggles and seems to be rising above her difficulties. We are anxious to see the brethren prosper at that place, it being the congregation in which we were elected to the ministry, and served in the office several years. This church was organized about ten years ago with eight members, and now numbers about eighty. Their meeting-house is small, but as convenient, perhaps as any house in the State. Brother THOMAS D. LYON, who has been visiting and preaching among the brethren there, says: "The signs of the times point to a better future in the Urbana church; may the Lord speed the time."

* * *

WORD reaches us to the effect that the Brethren in some congregations are contemplating the expulsion of brethren from the communion table because they wear a full beard. Though the notice comes straight yet it is trusted that nothing of the kind is had in view. Such a course would not only be unwise, but is contrary to the counsel of our brotherhood. We are no advocate of the full beard, nor do we want to interfere with those who wear it, but one thing we do say:—if those persons who are so much concerned about that matter would drop it and do all in their power to convert sinners and promote peace and general harmony in the church, it would be much better for all parties both in time and eternity. One of the greatest troubles the church has ever had was difficulties within; the outside pressure amounts to nothing compared with conflicts within. Every brother and sister should turn peace-maker, not by covering up forbidden crimes, but by unitedly standing up for the principles of the truth and justice in all things.

* * *

THE Turks have met with a disastrous defeat in Asia. Situations on the Danube remain unchanged.

THE WADDAM'S GROVE MEETING.

SEPTEMBER the 26th was the day appointed for the Waddam's Grove Feast, being the day before the brethren were to start to Denmark. We arrived on the ground at an early hour, and by noon the crowd became pretty large, there being some present from about all the congregations in Northern Illinois, and among them quite a number of ministers. Services opened soon after one. Brother S. STAMY from Iowa preached, followed by Bro DANIEL DEARDORFF of Rock River. The preaching on examination did not commence till rather late, hence it was late when the

LOVE-FEAST SERVICE

began. About all the available room was taken up with tables so that the spectators did not have much satisfaction seeing the services. About four hundred members communed and we learned that there were several who could not get to the tables. The order was excellent, and the meeting quite a solemn one. Many thought it might be their last feast on earth with the dear brethren who were going away, and hence the great solemnity that pervaded the assembly. The services were conducted in the usual order and closed soon after nine o'clock.

Meeting commenced the next morning at half past nine. The house was well filled at an early hour, all being anxious to hear the brethren preach their farewell discourse. As brethren EBY and FRY were to leave in the afternoon it was agreed that they both should preach that day. The meeting was opened by singing the following

HYMN, NO. 270:

You messengers of Christ,
His sov'reign voice obey,
Arise and follow where he leads—
And peace attend your way.

The Master whom you serve
Will needful strength bestow;
Depending on His promis'd aid,
With sacred courage go.

Mountains shall sink to plains,
And hell in vain oppose;
The cause is God's and must prevail
In spite of all His foes.

Go spread a Savior's fame,
And tell His matchless grace,
To the most guilty and deprav'd
Of Adam's num'rous race

We wish you in His name
The most divine success;
Assur'd that He who sends you forth
Will your endeavors bless.

After the opening of the meeting the following Scripture was read as suitable for the occasion:

ACTS 20: 17—38.

"17. And from Miletus he sent to Ephesus, and called the elders of the church.

18. And when they they were come to him, he said unto them, Ye know from the first day that I came into Asia, after what manner I have been with you at all seasons.

19. Serving the Lord with all humility of mind, and with many tears and temptations which befell me by the lying in wait of the Jews:

20. And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house,

21. Testifying to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

22 And now, behold, I go bound in spirit unto Jerusalem, not knowing the things that shall befall me there:

23. Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me.

24. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.

25. And now, behold I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.

26. Wherefore I take you to record this day, that I am pure from the blood of all men.

27. For I have not shunned to declare unto you all the counsel of God.

28. Take heed therefore unto yourselves, and all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

29. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

30. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.

31. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears

32. And now, brethren, I commend you to God, and the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

33. I have coveted no man's silver, or gold, or apparel.

34. Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me.

35. I have shewed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

36. And when he had thus spoken, he kneeled down, and prayed with them all.

37. And they all wept sore, and fell on Paul's neck, and kissed him.

38 Sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship."

After the reading of the Scripture, we had presented to us in substance the following

REMARKS OF BRO. DANIEL FRY,

spoken in the German language:

"This Scripture teaches that the apostle Paul was bound and on his way to Jerusalem. He was willing to go thus to the Holy City for the good of his Master. In the same Scriptures we are taught the duty of overseers and ministers of God's house, and then it tells them that he kept back nothing that was profitable to them. "Follow me as I follow Jesus," is Paul's teaching. O what a message! To follow Jesus is the best of all things. When we follow Him, we need not fear; for He leads on and on to glory and eternal life.

I have been among you for thirty-one years trying to show you your best interests and point you to Jesus. Yes, for many years, in weakness, I tried to point sinners to God and comfort my brethren and sisters. Often have I looked down into the grave, and saw the poor body covered with dust, and God alone knows how soon some will look down into our graves. I had thought in my old days such responsible duties would not be laid upon me; but I do not want to be disobedient, hence go willingly.

I pray the Lord that He may keep you united and in peace, and if we never meet again, O may we meet over yonder on the other shore. O have patience, and you shall see salvation. Last night at our feast, I thought of the wonderful meeting with Jesus when He shall come to gather His children home. There we shall meet father, mother, brothers, and sisters, and the righteous shall go away into life everlasting full of joy and peace. We shall have new bodies and new feelings. Our love will be heavenly love Then we shall see how the Lord carried us over this troublesome world, and made us to sit down with Abraham, Isaac and Jacob in the kingdom. Yes then we shall see and have this wonderful love which God shows us. Then we shall see Him as He is, and all the old prophets around Him

To my young brethren and sisters, I say, come and let us follow Jesus in all meekness and lowliness of mind. Let us all be faithful. If this is the parting hour, all I can say is, be faithful. Often have you heard my voice pleading for all to follow our Master, but now I go away: now I leave you, and you may never more see my face, nor hear my voice among you. Be patient, live as Jesus teaches, be kind to each other, and when you fail and must go hence, O there will be glory and joy over the dark river of death. If the Lord should spare me to return, some of you will have passed away to your Father's house. Again I say, be faithful, be of good cheer and finally farewell, farewell."

REMARKS BY ENOCH EBY.

"I would that all could feel as we do at this time. My mind is not sufficiently composed to speak as I would like. There are many here to-day who have asked us to leave our pictures with them—they would like to glance over them when we are gone, and call up fresh and delightful memories of the past but we conclude not to leave such as they have asked for. We will, however endeavor to leave with you all such a picture as you may long remember even when we are far away. We want to paint it on the tables of your hearts. Now if I can make a good impression on your mind, that will be a likeness that will do you good—one that will never fade. This is the kind of a picture I want to leave with you, and for you, by which to remember me. For our mutual benefit and your encouragement I want to read the first four verses of the third chapter of Paul's letter to the Colossians:

'If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

Set your affections on things above, not on things on the earth.

For ye are dead, and your life is hid with Christ in God.

When Christ who is our life, shall appear, then shall ye also appear with him in glory.'

The life and character of the apostle are good examples for us, and he could well say, "follow me even as I have followed Christ." He was willing to spend and be spent for his Master's cause: he had care of all the churches—it was his duty to look after their wants. He was not only ready and willing to teach the nations and preach the Gospel, but as an elder had the oversight of many churches. He was ready to sacrifice his life for the good of souls, and anxious to present the church to God without spot or wrinkle. He spent his time and pleasure with the church and his brethren; this was his joy and comfort while on earth, and his hope beyond the dark river of death. He went from place to place, building up churches, exhorting, reproving, comforting and edifying his brethren, and in doing so did not shun to declare the whole counsel of God. And when he had done all this, when he had taught them the whole counsel of God, he said, "you shall see my face to come. I am going up to Jerusalem, and there I shall be bound and if needs be, suffer for my Master. Why weep and break my heart, for I am ready to die for you." While he could say this, he failed not to tell them that after his departure grievous wolves would enter in and not spare the flock; that "of yourselves men of perverse minds would arise and lead you astray." Then when he had felt the responsibility of the eldership, toiled amid trials and difficulties, he told them to do the work willingly. He had felt the care of all the churches, and now they would feel the care. When he had spent his life in the glorious work, he declared that he was free from the blood of all men.

I have now labored in great weakness for twenty-two years to point you up to the Lamb of God. In that time many have gone to their long homes, and I see before me many who are fast going to their resting places. In all my trials and concern for you, I have not been as faithful as I should have been. I often failed to give good counsel, and have nothing to boast of save my infirmities. If I have not done right, O my brethren do better than I have done. My home is in the church, and there I want to stay while on the earth. With the elders of Northern Illinois I have labored to give good counsel, but often came short. To my young brethren, I would say remember them that have the oversight of the churches. An elder's work is not pleasant, but often they lay upon their beds weeping and praying for the dear brethren and sisters. Jesus must be their helper, and without Him they can do nothing. Often their counsel is not heeded and their hearts ready to break with the load and care resting upon them. Then be subject to the elder brethren, and help them along in the good work of our Master. I have often wondered where I would have been had not the church cared for me. Sometimes I thought the counsel too hard, but I never lost any thing by giving heed to it.

As already stated, I have been among you for many years. Some may not feel so well because I told them the truth, while others have been willing to pluck out their eyes for our sakes. Your love and kindness are entwined around our hearts, and that love we shall ever carry with us. We go from among you feeling that you have been good, and treated us better than we deserved. May God reward you all, for we cannot. We go away in obedience to the church, and in love of duty.

There is one thing, however that we regret, and that is, there are some who do not feel so well towards the mission in which we are engaged. Their hearts are not in the work and we cannot go with their good wishes. This pains us very much. But then we go in performance of a duty that we owe to both God and the church, for the good and the welfare of those who reside in Denmark. We want the prayers of all God's faithful children to go with us on our mission, for the fervent and effectual prayers of the righteous availeth much.

The apostle says, "But now we go up to Jerusalem." This made the dear brethren weep, and so much the more when they learned they should see his face no more. We know not what shall befall us, and it is best we do not. Many eyes are upon us, and if we should make a mistake, oh where shall we be? But the grace of God, and your earnest prayers in our behalf, will do us good. Our dear brother cited us to another time when there will be no parting. If we want to be at that happy meeting, we must set our affections on things above, must be dead to to the world and the enticing things of this life. These are vain and will pass away, so that we can have no enjoyment in them.

We shall have no crown till we come forth from our graves. There is no crown of glory until the trump of the arch angel shall call us forth from our sleeping places in the morning of the first resurrection, when we shall enter upon the reign of one thousand years with Christ. O that will be glorious—joy forevermore to be with Jesus. If the one thousand years with Christ were all that we would receive, then that alone is worth striving for. But that is not all. We shall go on and on into eternity—the vast boundless eternity of our Father. The Word of God says the sea shall give up its dead. If we remain faithful, and must go down into the sea, we shall come forth in God's own appointed time. If our bodies are laid to rest in a foreign land, and dear friends will not be permitted to read the epitaph on our tomb stones, nor plant flowers above our heads, we shall come forth in the power and might of God. If you, my dear friends prove faithful, and go to rest so that we shall see your faces no more on earth, you too shall come forth clothed in royal robes singing the songs of the redeemed. And then when we shall all meet around God's throne, with palms of victory in our hands, we will no more need to part, nor shed tears of sorrow, emblems of tender love and affection.

And now I think of some, near and dear to us by the ties of nature, who anxiously looked to this time, and were concerned about our going. Yes, some having gone to sleep in Jesus,—one a dear daughter, now in the grave, in her weak condition long felt what it would be to part from us. But she rests in Jesus, and He will bring her with Him when He comes to gather His elect from the four winds of the earth to sit down with Abraham, and Isaac and Jacob in the kingdom of God.

But where will the sinner then be? O the thought of the condemned! Sinner think of it! Where will you be if your name is not written in the Lamb's book of life? Ah where will you be? You may see your father, mother, brother, and sister go in and enjoy the glory of God and yourself be thrust out. Then you will exclaim, "I have often heard my duty set before me, but now I must go down, O down, down into despair, lost! lost!!" To say farewell then to those who are in Christ will be painful to you. O how sad and painful will this be! Sinner do not procrastinate, for it is a fearful thing to fall into the hands of the living God. Come then, come to Jesus, and live forever. Eye hath not seen, nor ear heard the glory that shall be revealed when Christ comes. He may come soon, and bind Satan, that old serpent, and then the saints shall have a joyful season. O that will be a happy time, no pain, no sorrow, no strife, no ill-will, but all peace and enjoyment. The Lord shall reign over the whole earth; there will be no more death, no sea nor strong waves to fear, no tempests to waste the living, nor floods to sweep destruction over the land. I have nothing to promise after the first resurrection. God wants all to take part in the first, hence holds out many pleasant things to induce us to labor for them.

But as I have already remarked, grievous wolves shall come in among you. "And of yourselves shall men of perverse minds arise." This is still worse. We may increase in number, but fall away in principle. This we want to carefully guard. Go to meeting often. Go to do good; go for soul's salvation. Go to church meeting, and if things don't just suit you, do not run away. Help each other; stand firm, be united and never separate. Always take good counsel. True, in our young days, we may think the counsel a little hard, but I find it generally comes out right in the end. Read and study the Scriptures. Make them your school-book, and stand united as a little church.

And now I would like to bid you all farewell, take you by the hand and greet you, but in such a vast assembly that seems impossible. Perhaps you can all go with us to the little town. It will make us feel good if you will go with us that far. Our children will thus be comforted, some of whom are a little weakly, and need your sympathies, your tender care. Some of them may die ere we return, if permitted to return, and go to sleep in Jesus. Soon, very soon, we must all pass over the dark river of death and taste the bitter waters. ×

"Brethren farewell I do you tell
That you and I must part,
I go away, and here you stay,
But still we're joined in heart.

Your love to me has rich and free
Your conversation sweet;
How can I bear to journey where
With you I cannot meet.

Yet I do find my heart inclined
To do my work below,
When Christ doth call, that we may all
Be ready for to go.

I leave you all both great and small
In Christ's encircling arms;
Who can you save from the cold grave,
And shield you from all harm

I trust you'll pray both night and day,
And keep your garments white,
For you and me, that we may be
The children of the light

If you die first, amen, you must,
The will of God be done,
I hope the Lord will you reward
With an immortal crown

If I am called home, while I am gone,
Indulge no tears for me,
My soul shall go where pleasures flow,
And happy I shall be.

I long to go, then farewell woe!
My soul shall be at rest;
No more shall I complain or sigh,
But taste the heav'nly feast.

There shall we meet, and be complete
And long together dwell,
And love the Lord with one accord,
So brethren, fare you well!"

We now "commit you to God, and to the word of His grace, which is able to build you up, and give you an inheritance among all them that are sanctified." And now we must say farewell—oh that bitter word—that word farewell—we must part, and for aught we know never to meet again on earth. But on leaving you there is one thought that gives us encouragement, and that is all our children are in the church—blessed thought, we can meet them on the other shore and know each other in the land of the redeemed. Now then brethren and sisters farewell—I say to you one and all, FAREWELL. The Lord be with you and take care of you all."

Meeting was then closed by singing two verses of

HYMN NO. 881.

"My dearest friends in bonds of love,
Our hearts in sweetest union prove,
Your friendship's like a drawing band,
Yet we must take the parting hand.
Your presence sweet, your union dear,
Your words delightful to my ear,
And when I see that we must part,
You draw like chords around my heart.

How oft I've seen the flowing tears
And heard you tell your hopes and fears
Your hearts with love have seem'd to flame,
Which makes me hope we'll meet again.
Ye mourning souls, in sad surprise,
Jesus remembers all your cries.
O taste his grace, in all this land
We'll no more take the parting hand."

After prayer and the close of the meeting, came the touching scene—BRO. EBY taking leave of his congregation. One by one they came taking the parting greeting. Strong men fell on his neck and wept like children. It was the saddest scene we ever witnessed. Nearly one hour was thus spent amid tears and prayers—such as "God bless you" and "the Lord be with you." [BRO FRY took leave of his congregation a few weeks before].

Many of the congregation accompanied the brethren and sisters to the depot. Over three hundred persons assembled to see them depart. They stepped aboard the cars and as the train moved slowly away Bro EBY stood in the door giving his people one farewell look. This was too much for the crowd, they could no longer hold their grief and wept aloud. Strong men, women and kindred wept like children.—This closed the touching incidents of the Waddams' Grove meeting, leaving impressions never to be forgotten.

GO. LO.

BY C. H. BALSBAUGH.

To brethren Enoch Eby and Daniel Fry: The ambassadors of Christ to Denmark.

HUMAN sympathy, human encouragement, human support is much; but one smile from Emmanuel is more. "*He that believeth on the Son of God* HATH THE WITNESS IN HIMSELF." I John 5: 10. Here is the foundation of all holy confidence. "*Abraham went out,* NOT KNOWING WHITHER HE WENT" Heb. 11: 8. He had heard the voice of Jehovah, and had the inner testimony, "was strong in the faith," and "STAGGERED NOT AT THE PROMISE THROUGH UNBELIEF, GIVING GLORY TO GOD."

Will not the GO and the LO of Jehovah-Jesus do the same for us? Matt. 28: 19, 20. A work in which the Holy Trinity invested all His fullness of wisdom, love, and power, and staked the Glory of His name and the honor of His Kingdom, surely demands our warmest sympathy and most earnest support. God is not an impassive, wooden Deity: HE FEELS. He is sensitive, and can be wounded. He cannot look on our indifference, coldness, and worldliness, without the sense of treachery and dishonor. To be "*wounded in the house of His friends,*" is the most stinging, quivering of all sores to his infinitely holy sensibilities. Let us think of it. To have any standard of life save the cross, is to be out of harmony with the Crucified. The *Go* fulfills the *Lo*. The cross cannot be truly proclaimed without the manifestation of Jesus to the Herald. "*Go and teach all nations: and lo, I am with you alway, even to the end of the world.*" Nothing but the Cross can sustain us in the arduous, self-sacrificing task of evangelizing the world. When Gal. 2: 20 is our individual experience, we are ready to sail for Denmark. The general Brotherhood is not in sympathy with your God-ordered, God-owned mission. The many have contributed neither money nor prayer for its success. But those nearest Christ and most like Christ, go with you across the Atlantic. You are the representatives of what is left of the primitive, Apostolic zeal for the accomplishment of the Divine purpose in the latter days. "*Be strong in the Lord, and in the power of His might.*" This is your privilege. May the Holy Ghost unseal to your inmost souls its dignity and glory. "I, YET NOT I, BUT CHRIST IN ME." This is the spirit and the power of the errand that takes you beyond the mighty ocean. You are the Evangels of Almighty God. Christ is your theme, your life, your reward, your shield, your glory, your triumph, your all. You are "*compassed about with a great cloud of witnesses;*" not only "*an innumerable company of angels,*" and the "*spirits of just men made perfect,*" a "*multitude which no man can number,*" but JEHOVAH, EMMANUEL, THE HOLY GHOST. Go forth meek, humbly, prayerfully, but with the energy, confidence, and Divinely-quickened eagerness which a holy trust in the living God inspires. "*Look unto Jesus, the Author and Finisher of your faith, who for the joy that was set before Him, endured the Cross, despising the shame, and is set down at the right hand of the Throne of God.*" Glorious words.—Ponder them well. Make them your rod and staff in the day-time, and your pillow at night. Bring the year one into 1877. Make the year 33 an ever-present: Not Jesus *was*, but is, and in us. This will make your mission the power of God unto salvation.

THAT OLD FOGY IDEA.

THE use of slang phrases is a very common thing now-a-days, but this is no good reason why the professed followers of Christ should indulge in the use of them. Christians should abhor the use of slangs as they would the bite of a serpent. Slangs are not to be found in the catalogue of Christian courtesies—they belong to the low and vulgar classes,—to classes who are known for their vulgarism and impiety, and who deal largely in the use of sarcasms and unmeaning epithets. Ought we to say this of Christians? Judge ye, ought we? If the customs and daily habits of the people savor largely of a lightmindedness in conversation, ought we then to indulge in the same lightmindedness? We ask again, are we, because our neighbor so and so is rather a little jovial and full of fun — if I dare so express myself — are we then to be jovial and funny too? Answer me, conscience, are Christians who are to serve God in the beauty of holiness, and adorn their holy profession with a chaste and godly conversation, are they to speak lightly of the common affairs of life, and laugh and jest over the peculiarities of their neighbors? No, no; Christians don't, only the professor.

Reader, it is a fact, there is too much levity and lightmindedness manifested in our intercourse with the world. The standard of holiness is being too much lowered, and men and women enter out upon broad and unrestricted liberties.

We are frequently pained to hear our young brethren speak of our well-to-do old brethren as being old fogies, a phrase so utterly incompatible with good sense and common civility. My brethren, these things ought not so to be. Even the habit—and it is becoming more common every day — of calling each other by the name of old brethren and young brethren should be avoided. Whether old brethren or young brethren, learned or unlearned, let us learn true humility by being subject to one another. We should not for a moment think of transcending our high and holy calling in Christ Jesus, by calling any of our brethren an old fogy. The application of it to our brethren, is unchristian, uncharitable, sinful, and betrays a lack of brotherly love.

J. T. MEYERS.

TO THE SISTERS.

BY BARBARA SNOWBERGER.

DEAR young sisters, you do not think the Lord too strict, do you? When God says no, you feel like saying no, too. When God says yes, you feel glad and go on with sisterly devotion. Your parents, perhaps, labored long and hard to maintain the purity of themselves and others and at last went down to their rest, full of hope for an everlasting inheritance with God. They walked as they did because the Lord wanted them to do so. They refused pomp and show because they loved the Lord, and pleased Him in that way.

We all had, I trust, the established order of the Gospel when we came to Jesus. We then wanted to "hear the church," and never become disobedient. None of us were then willing to vow and and not pay. Then we cared not for the unkind remarks of unrepentant associates. Do we care now? Then we had no desire to follow the Lord afar off, like Peter, but labored to be nigh the good Master. Then we had no desire to yield to the baneful influence of fashionable apparel. Do we have that desire now? If so, is it a holy desire? Is it pure? When we came to Jesus, we had no thought of yielding a particle to the tempter. Have we any such thoughts now? Woman loves to adorn herself, to look gay and handsome. All refined women love the beautiful. This love of the beautiful she received of God. But God's idea of the beautiful is not our idea of beautiful. The beautiful of God is without superfluity; but that of woman is to improve the natural. To make ourselves attractive, we should study what God calls attractive. The ever-varying styles in dress, are not attractive; and the simple fact that there is a constant change proves that it is not from God. Then, too, a plain, simple mode of dress affords us time to read, write, do deeds of charity and entertain friends and brethren. Were we all to follow the ever shifting fashions of the world, we could not do that, for all our time would be taken up in working to keep in company with the latest fashions.

It was my lot to live several years with friends in a city. Those friends were members of a fashionable church. Often would their minister earnestly plead with his dear people to live for something higher than fashion and its follies. They patiently listened, but heeded not. Sad, sad indeed! It is true the Bible gives no special rule, save that of plainness. The principle of plainness gives latitude to consult taste, appropriateness, age and position. The greatest joy in life is the joy of self-denial. Through self-denial and great tribulation, Jesus leads us on to victory and happiness. In going through this world we want to please the Lord, and make the world better. Be a true woman, live pure, and never, never leave the "ground and pillar of the truth," for a hat or flounce. God don't lead that way, but He does lead up to glory.

SEPARATION FROM THE WORLD.

BY JOSEPH BLOUGH.

> "Know ye not that your bodies are the members of Christ; shall I then take the members of Christ and make them the members of an harlot? God forbid."—1 Cor. 6. 15-15.

THIS is the language of God through Paul, and deserves the prayerful attention of all who lay claim to the Christian religion. The serving of two masters is impossible. Separate from the world,—away from mammon is God's decree. "A light to the world," shall the Christian be. Not a dim light, not one hid or partly hid, but a bright and shining light, so that the most skeptical may be made to believe. No grapes are gathered from thorns because they do not grow there. No figs are found on thistles; neither are men-made institutions found in God's house, by His sanction. No secret societies with horrible oaths and disgusting ceremonies are eyer found in God's church. Men who are fastened with Satan's chains are not free in Christ.

The fruit that comes from any other vine than the True Vine and branches, is too intensely bitter for the followers of Jesus. Not only are the shameful things done in secret, unfruitful works of darkness, but the many and various forms of deception, carousing and revelry are also evidences of a dark heart.

"To be carnally minded is death, but to be spiritually minded is life and peace." O how sad that living men will go about with dead works! It is the duty, therefore, of every Christian to reprove the many forms of sin that continually come up. It is right to advocate *right*; and right to condemn wrong; do what God commands, and condemn what He condemns. It is high time that all true and faithful Christians come to the front and gallantly man the old ship, Zion, so that the cause of Christ may not suffer.

FAITH AND WORKS.

BY DANIEL LONGANECKER

FAITH without works is dead. It cannot live without works. The works of the Gospel are evidence of faith. Jesus is the author of the works which His children must do. The sinner must believe that Jesus is the Saviour of mankind and not only that he is the Christ, but that His means or conditions are right and just.

When truth breaks into error with brightness and overcomes man's mistake, how swift is he to call wit, slang and craft to puzzle and perplex truth. How eager is the enemy to throw in some impertinent question to divert the mind from the power of truth. Error always struggles to be uppermost, but truth will prevail. God is truth, and truth teaches faith and works. God does his part, and man must, by grace, perform his. If man can do sin, he can also do righteousness. If man has power to think evil, he also has power to think good. If man possessed no power to do good, there would be no necessity for works on his part. But man has this power, hence God don't want man to lazy his way into heaven.

Fires can consume your storehouses, melt your iron blocks and granulate, by their excessive heat, your structures of stone; and yet out of the ashes shall rise new walls; the melted iron be replaced, the crumbling granite be restored, and commerce rejoice with more adequate equipment for her necessities than before the destruction came. But when a man is wrecked, when the pillars of his virtue are cast down into fragments; when the torch of inflammable appetite has kindled flames within his bosom which feed on the strength and integrity of his soul—when this is done, a ruin has been wrought greater than winds make when they pile up wrecks, greater than fire makes when it reduces warehouses to ashes.

Be sure you are right before speaking.

BE ALIVE IN GOD'S SERVICE.

BY AMOS CHAMBERLIN.

> "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.

HERE the apostle tells us to present something, and that something is our bodies. He not only tells us to present our bodies, but tells us how to present them. We are not to present our neighbors' bodies, nor our brethren's bodies, nor our children's bodies, but *our own* bodies as a living sacrifice. Not a part of our bodies, not a little of them, but all — reserving nothing. Bend all our actions in honor to God; be pure in motive, and the deed will be good.

"Ye are not your own. For ye are bought with a price" Bought with a price, but not our own price. God put the price, and sent Jesus to pay it. He, therefore, does not want a sleepy, half-hearted service, but a vigorous rendering of love and labor. A half-hearted service will not do, God cannot, will not accept that. "Be not conformed to this world," does not mean, follow the fashions and absurdities of a dark and cruel world. To "love pleasure more than God," is loving a degrading thing. To go forth to please our carnal desires instead of up to the house of the Lord on the Lord's day is an evil that alienates the soul and God, so that it becomes hardened in sin and folly.

When we go after the sin-alluring pleasures of this life, where is our Christian fruit? If we are abiding in the vine, how is it we are bringing forth no fruit? If we are bringing forth no fruit, then there is no living sacrifice; and if there is no living sacrifice, we fail to present our bodies to God as He directs Ah! where there is no *living* sacrifice, the heart grows cold; there is no longing for Zion's prosperity, the progress and comfort, and joy of our brethren, but we are indifferent, sluggish, careless. Alas! how many lukewarm professors of Christianity dot this beautiful earth. God pity the poor conformed-to-this-world Christian. O sleepy professors awake! Rouse up and be active. Repent and do your first works over. God has work, much work for you to do.

Let Zion's watchmen keep their eyes open. Preach the whole truth, and let the sickly compromise go aside. Use no "untempered mortar," but the old Jerusalem blade which has slain the hosts of sin. If all of us will labor as God wants us, we will enlarge, sin will decrease, and there will be joy in heaven and on earth. Will we be alive, active, zealous and go up to glory or will we sleep on and on, until death shoves us into everlasting woe? God help us to be diligent.

CORRESPONDENCE.

FROM MARSHALL CO., IA.

I VISITED ten counties in Kansas; found the people generally well, crops very good, fruit plenty. I think Kansas a very good country. Did considerable preaching, but too scattering.

I came here last Tuesday, the 18th inst.; commenced preaching on the evening of the 19th and continued each evening until the 22nd, when we had a Love-feast. There was a large attendance, and a goodly number of ministers present, though, as is usually the case, too much waiting on each other. And there is another evil I want to mention and that is, we are apt to make our prayers too long in asking God's blessing and returning thanks. I may be wrong, but I do think we should be wise and use good judgment upon all occasions.

Had preaching on the Lord's day. — So far only two baptized and two applicants. Expect to preach two or three more sermons, and then leave for the English River church, to attend a series of meetings and a Love-feast, then return to this place to remain another week. This will we do if the Lord permits. Oct. 15, we desire to leave for Indiana. Am still afflicted with rheumatism. Brethren pray for me.

S. MURRAY.

FROM DENMARK.

Dear Brethren: —

I RECEIVED sometime ago the account of your District Meeting. — We were gathered together yesterday in the town of Hjorring. The meeting was well attended, and good interest manifested. We also had meeting the same day at Bro. Eskildsen's, and a good one it was. Two more have made application for baptism; whether they shall go on and take up the cross, or go back, God alone knows.

I have extended my field of labor to Lokken on the North Sea coast. Have had two meetings there. The last time many came to meeting and among them one who had formerly been a member of the Brethren church, but now a Methodist minister. He came to work against me, having heard that I was a dangerous man, but after listening to me one hour he came forward, gave me his hand and made an urgent appeal to the congregation to turn to Jesus. We accompanied each other to this place, where he had an appointment to preach. I paid back his visit by going to hear him preach; and he promised to come and have a private interview with me to-day

Harvest is not yet ended here. The season has been so wet that considerable damage was done to the grain and the fruit. Our dear brother Nielson can read and understand English quite well. Our members live in union and peace, and rejoice in the hope of meeting the American brethren soon. They pray earnestly for their safety in crossing the ocean. Of course, I too am glad, and shall be much pleased to see our dear brethren and sisters. We wait for them, full of hope that they shall soon reach us. Our united love to you all.

C. HOPE.

Slenum, Sept., 17, 1877.

FROM COLORADO.

OUR Communion-meeting was on the 15th inst. We were disappointed in getting ministerial assistance from abroad; nevertheless had a good meeting and we believe the spirit of the Lord was with us. Thankful members surrounded the table. Some were hindered from being out, owing to sickness and other causes. Bro. J. H. Worst of Lattasburg, Ohio, was with us. He is out looking at the country.

At our meeting there was one more accession by baptism, and one applicant for the rite. Our labors closed on Monday night, the 17th. This meeting was held with the brethren in Boulder Co., where the most of our members reside. We are encouraged with present prospects, both spiritually and temporally.

An abundant harvest was gathered here; Fall crops are good also. Farmers are making money, and times are improving. It is now a good time for persons who desire to do so, to emigrate to Colorado As we had no grasshoppers here this year, it is not likely we will have any of note next year, hence may expect good crops. It is not an unusual thing to see farms here that during the present year have yielded 25 to 40 and some 50 bushels of wheat to the acre.— Some make their two to five thousand dollars from one crop of grain. One farmer near here, raised seven thousand bushels of wheat this year. I know of one farm where two men put out a crop of wheat,—100 acres, irrigated it all themselves, and raised 2500 bushels. I know of no country, where farming pays better than here. There is an advantage in farming where irrigation is practiced. — The crop is more certain, as neither drouth nor wet weather are feared. The wheat crop of Greeley Colony is estimated at 130,000 bushels this year. The corn and potato crop is also large. The price of wheat will range from $1.00 to $1.50 per bushel. Corn about the same. Potatoes $1.00 to $1.25, per bushel.

J. S. FLORY.

Greeley, Col., Sept. 25.

CHAMPAIGN LOVE-FEAST.

THROUGH the kindness of Bro. J. Y. Snavely, accompanied by his wife and sister Maggie Dully, we were conveyed from home to brother John Barnhart's on the 18th, ult., where we remained all night. On the 19th we went to Bro. John Lear's and remained until the evening of the 20th, when we went to the place of meeting. Services began at 5 P. M. by singing and prayer, followed by the reading of 2. Cor. 11.— The feast was enjoyed by a goodly number of brethren and sisters in good order and harmony.

Meeting next day at 11 A. M., and 7 P. M. and the day following at same hours; also on Lord's day, when a husband and wife presented themselves for baptism. This over, we took the parting hand while other brethren remained to preach a funeral discourse. The church here enjoyed a season of refreshment, for as we met from time to time, we could discern in the members' countenances, evidences of deep thought and piety. Congregations were very large and attention good. We had the pleasure of meeting our co-laborers, D. Frantz, D. Troxel, Martin Neher, Jacob Kindig and C. Barnhart. An election for deacon was held, resulting in the choice of brother C. L. Strong. May our kind Father help him in the discharge of his duties.

On arriving at Bro. John Barnhart's late in the evening, we found them ready to go to meeting. We went with them, and found the house completely filled with earnest and attentive listeners. The Lord bless such people!

We left this interesting place just as we generally do, when the prospects for much good were excellent, and since arriving home, I have not felt fully satisfied. Brethren are we justified in leaving our Brother's purchased ones at a time when the Spirit says: "Hold not thy peace, for I have much people here?" But I console myself with the thought that perhaps the Davids did not leave until the Goliah's were all slain, and God's people saved.

THOS. D. LYON.

FROM BUFFALO, MO.

THERE are ten members here now. A little over one year ago, we moved from Kansas, and four others at the same time, and since, two moved here from Dallas Co., Iowa, and two from Indiana. All seem to be pleased with the country. We have a good country for raising most all kinds of grain, and for fruits of all kinds, both wild and tame. The health of the country is good; have good water; springs and running water plenty — Prairies are small, timber in abundance; climate mild and pleasant

If any brethren desire to go South, we would be glad to have them come and see this country, where land is cheap, as we are very anxious to build up our little church. The doctrine of the brethren, as we believe and practice, is but little taught in this county; while in many places in the East, there are a dozen or more preachers in one place, and only one in this county. Remember Christ says: "Go, teach all nations."

For further information concerning this country, address me at Buffalo, Mo.

DAVID BOLINGER.

DEATH OF JOHN MILLER.

WITH sorrow of heart, we write you of the death of our son. He died on the fourth of September after an illness of about 18 months, in which he gradually went down the way of all flesh. He was twenty-one years, six months, and 19 days old. We had great interest in his recovery, and done all we could to save him, but we believe his time had come, and he must go. — Some of his physicians thought his disease was consumption, others thought not.

It is a very great trial to give him up, as he was just merging into the prime of life with so much promise of all that makes a man useful, and the hopes of his parents all they could wish for. — That you may know more of our load of trouble, I will state that some of his intimate friends have said that he was more than equal to his father, considering his age. And we think it probable, that too close study was one cause of his disease. And we would caution all those of strong mental temperament, to not study too much when young. Wait until the years of maturity, before you tax the nervous system with too much mental labor.

Before he died, he confessed the name of Jesus as his strong hope, and was received into the church so far as could be done. Though too feeble to be baptized, the power of his exhortations only in whispers, caused others to turn to the Lord and receive the sacred ordinance of baptism.

The hopes of the family in such a young man, one whose example in the days of his youth is a pattern worthy of imitation by all; who never used profane language; never visited saloons or drank whiskey; never chewed or smoked tobacco; never betrayed the trust or counsel of his parents and friends, give the brightest prospects of pleasure and happiness But when they are all blasted by the hand of death, what deep and lasting sorrow falls on the bereaved family. And we want you and all the brethren to remember a broken, a weeping family, when you come to that throne of grace, where all this stain of sin may be washed in the blood of the Lamb.

R. H. MILLER.

CHURCH NEWS.

From Mill Creek Church, Ill. — On the 12th of August six, were added to the church here by baptism, and on the 15th of September our Love-feast was held, at which time our dear brethren John Metzger and Joseph Hendricks and several other ministering brethren were with us. The meeting passed off pleasantly and with the best of order.— John Metzger and Joseph Hendricks remained with us until Friday noon, preaching day and night. On Monday two were received by baptism and on Friday twelve more, making twenty in all since August fifteenth. We feel to thank the Lord and take courage. The church is much revived, and all rejoice in the work of the Lord. May our Father help us all to do our whole duty and give us grace to feed the lambs.

R. GRUND.

Liberty, Ill., Oct. 1.

From Long Branch, Mo. — Our Love-feast came off on September 11 and 12. Elders present were S. A. Garber and L. M. Kobb of Decatur Co., In. Our beloved brother W. B. Sell was, by the unanimous consent of all present, ordained to the full ministry by the laying on of hands, and Reuben Ridley called to the deacon's office. Three were received by baptism. We can truly say that we had a feast of love, and one long to be remembered. The brethren from a distance enjoyed themselves with us, and remarked that we were in a prosperous condition. We do hope that the brethren will not forget us, as Bro. Sell is the only ministering brother in this county.

We feel truly thankful to those brethren for their labors of love, and our prayer is, that the Lord would reward them. Remember us at a throne of Grace.

W. W. HENDRICKS.

From Rock Falls, Wis. — The brethren of the Irvine Creek church, Dunn Co., Wis., met in church council on Friday, Sept. 21, preparatory to the communion which came off on Sept. 22 and 23. We had almost given up having any help from a distance, but about the time our hopes were gone, our beloved brother and elder C. F. Wirt, accompanied by brethren David Whetstone and Peter Struble, came to our assistance. We had a very pleasant meeting, and every one seemed to enjoy it.— About thirty-five seated themselves around the table of the Lord. On Saturday we had the pleasure of seeing Bro. Struble lead one prodigal son into the water and baptize him after the example of our blessed Master. Also on the day follo ing, one more made the same confession and was in like manner immersed While the brethren were with us, we held a choice for deacon; the lot fell upon Bro. D. B. Homes; also advanced Bro. S. H. Baker to the full ministry. On Monday brethren Wirt and Whetstone took their leave for home, brother Struble remaining with us a few days to carry the work a little further. He expects to remain a few days, then visit the brethren in Winona, Minn., on the 6th of October at their Communion. Then go to the Root River congregation, *en route* to Waterloo, Iowa.

J. A. Baker.

Rock Falls, Wis., Sept. 24.

From Dallas Center, Ia. — The brethren of the Dallas Center church, held their Love-feast the 22nd and 23rd of Sept. Had pleasant weather, good roads, large attendance, and excellent order. A choice for speaker and two deacons was held. Bro. Noah Flory was called to the ministry and brethren George B. Royer and Martin Meyers to the office of deacon. Four were added to the church by baptism, and five about three weeks ago, making twenty-seven since August 14th.

H. Spitzel.

GLEANINGS, &C.

Matter for this department should be brief, and to the point, written on but one side of the paper, and separate from all other business.

From J. S. Flory. — When men in the sacred stand, under a pretense of preaching the Gospel of Christ, condescend to indulge in unjust criticisms regarding the dress and principles of those who in their lives carry out the doctrines of non-conformity to the world, and in their mode and manner of preaching pay a high tribute to pride, even giving courage to the votaries of fashion and thus bring reproach upon the character of Christ, then it is that devils laugh in anticipation of the great success of their cause!

From David A. Norcross.—Many well-meaning people cannot see the blessed truths which make the Christian free and happy. A religion that does not work by love and purify the heart so as to lead to obedience, is not after the Holy Ghost pattern. When we have a disposition to do our heavenly Father's will, and are prompted by a pure motive of love to follow our Lord as set forth in the Gospel, then we have the religion according to the Holy Ghost.

From Jeremiah Hoff. — We receive your paper regularly, and I am glad of it, for in the past I have not heard much preaching, but hope the future will reveal better things. The members of the Platte Valley church held their Love-feast on the 15th of September At this meeting one brother was ordained to the eldership, one advanced to the second degree of the ministry, one called to preach, and another chosen to the office of deacon. May they all go forth battling for the Master's cause. The members are scattered over two counties, but there are good opportunities of doing good.—*Schuyler, Neb.*

From A. S. Chamberlin.—On the fourteenth of September, Bro. J. T. Meyers came to New Jersey and preached three sermons in the Amwell church. He then came to Croton and preached two old fashioned, Gospel sermons. At the close, one person expressed a desire to leave the service of Satan and come to Jesus. Expect to begin a series of meetings here about the 10th of Nov. Hope the Lord will give the increase. — *Croton, New Jersey, Sept.* 20, 1877.

From John Y. Snaveley. — I notice in No. 38 that you want the names of all those who desire to act as agents for your paper the coming year. In reply I remark, that I am not much of an active worker, but I tell you what I would have done, if I could have got the money: I would have sent all the names in this township and a good many more; but I believe in doing a cash business, believing that it makes the least trouble to all parties.

I will do all I can for your paper, believing it to be doing much good, and am always willing to lend a helping hand to that which is good, especially so long as you continue to send out good news to starving souls. I do not know whether everybody likes to read your paper as well as I do or not, for when I get it, I lay down all my work to read the good news. If God will, and I live, I want to see your office.—*Hudson, Ill., Sept.* 27.

From Enoch Eby. — Left Freeport September 27th and arrived in Lewistown, Pa, the 29th at 10 A. M. found friends all well, and many warm, sympathizing hearts relative to our mission. Will leave here this afternoon for Millerstown, Perry Co., Pa., where our address will be until October 8. From this until we set sail, our address will be at Philadelphia, Pa,, care of Bro. C. Custer, 475 Franklin street Had three meetings here, good interest, all well. — *Lewistown, Pa, Oct.* 1, 1877.

From C. H. Balsbaugh. — Many of your readers think I am a minister. Some even address me as an elder I am neither. I am an invalid, and seldom enjoy a painless hour. For twenty-four years I have been incapacitated for self-support, and 13 years I have been voiceless. I generally use slate and pencil in social converse, yet am at times able to whisper, but not without suffering. At various periods in my protracted invadilism I have been confined to bed for years, but am at present able to attend to my personal wants. God is good, and has no lack of provision for the needy and knows where to find ravens to carry His bounties (1 Kings 17: 1—6). I have no words to express my sense of "the riches of His goodness, forbearance and long-suffering" (Rom. 2: 4). I am a miracle of divine grace and tenderness. I am mostly alone, standing before the vail of the Holy of Holies, straining my vision to catch glimpses of the excellent glory, and realize the beauty and security, if not rapture of 2. Cor. 3. 18.

From John W. Metzger.—Visited West Lebanon, Ind. Aug, 25th; had seven meetings, baptized one young man Returned to same place Sept. 15th, held five more meetings, and baptized an old man. After he was baptized, he said: "I now feel good." God's peace always makes men feel that way. There are now thirty-one members at West Lebanon. The Lord willing, we shall visit them again Oct. 20th. — *Edna Mills, Ind. Sept.* 20*th*, 1877.

From Samuel Ulery.— The cause of our Master is moving on slowly here. Since last October, we have received thirty-seven persons into church fellowship, and others, like an ancient ruler,are almost persuaded to come. God grant that the mighty work may still continue on and on until eternity shall unfold a vast multitude of the redeemed shouting glory and hallelujah to the Lamb of God. — *Fairview, Ind., Sept.* 18*th*, 1877

From H. P. Brinkworth. — The members here all seem to be much encouraged since the visit of the committee sent by A. M., and we pray that union, love and success may characterize the church here, so that the world can take knowledge of our ways, and also come to Jesus. May the Lord increase our faith and enable us to become more humble, more sincere, more earnest, and more zealous for our Master's cause. — *Falls City, Neb. Sept.* 20*th*, 1877.

From Jacob Negley.— For the encouragement of God's children, for God's honor and glory, we are happy to say that Bro. D. B. Gibson came to us, Aug., 31st, labored earnestly and faithfully to edify the church and induce sinners to come to Jesus. Ten souls were made willing to obey the Lord and be baptized, and one reclaimed. We pray our dear Father to give the increase to Bro. Gibson's zealous labors. The Lord alone be praised for the work done here and elsewhere.—*Farmington, Ill., Sept.* 5*th*, 1877.

From J. A. Riley. — I am well pleased with the Brethren at Work, and hope when you enlarge you will retain its original form, as I do not like periodicals in book form. I think we need a Sunday School Lesson Leaf, and would like to have you print one by next summer. Please let me know what you think of it. — *Goshen, Ind. Aug*, 31*st* 1877.

[We have given the matter considerable thought, but have arrived at no definite conclusions. For our part we would prefer Bible lessons, believing that they would be both interesting and profitable to all our readers There is a way of putting up Bible lessons that render them very profitable and at the same time quite readable. Should we get time, we may give a sample in the course of a few weeks.—Ed.]

From R. H. Miller.— Can some of the Brethren give me the address of Rufus Mohler, that I can write to him?

He peddled Bibles in Illinois and Ind. last winter. I am anxious to know where he is and will be obliged for that information — *Ladoga, Ind.*

LIST OF MONEY, RECEIVED

—FOR—

Subscriptions, Books, Pamphlets, etc.

L W Ebersole	3.00	J H Long'eck'r	1.60
G Denims	.25	J M Wine	10 00
D Rudy	1.00	C T Heckman	1.35
J E Studebaker	2.50	A A Munson	1.15
R K King	1.50	N Buterbaugh	1.35
S M Lous	1 35	T B Fauver	.50
S P Burnham	.75	E H Stauffer	4.00
W J H Bauman	1.60	J Newcomer	2.00
W M Harvey	.50	J F Davis	.50
L W Teeter	.25	M Whitmer	1.25
H P Brinkworth	1.00	M Frantz	50
J Middleton	.50	M Neilson	1 00
S R M	1 00	W R Deeter	3 00
S M Smith	1.00	M B Miller	5.00
A L Bowman	.50	S Shultz	1.60
J R Gish	12.00	M M Keim	.80
J C Nelson	.75	J M Mohler	15.00
D Snyder	1.00	J Wise	2 00
J P Young	1.00	A Baer	.50
W B Woodard	2.00	D Whitmer	.50
N Early	.50	P C Whitmer	.25
L Maddox	.50	C C Albright	1.35
L Knepper	.76	S M Kingery	1.00
J Snowberger	.50	J H Erb	2.00
H R King	1.00	C Wallick	.40
T C Denton	.25	J Leckron	.40
H Farnworth	1.35	J C Thompson	1.35
J C Miller	1.90	H W Landis	1.35
D A Hufford	.15	J H Miller	.65
J Wingert	1.20	J S Mohler	.60
A W Reese	.25	E Wimmer	1.50
D Stoner	1 00	M A Grubb	.50
J Goodyear	.40	J D Parker	2 72
J Harshbarger	.40	Mrs S Cushing	.40
N Blough	2.00	S M Mohler	.40
A Chamberlin	1.50	J W Zigler	.50
J J Solomon	.50	C Clapper	.50
J Wirt	.40	J H Jellison	3 00
J Wildfong	2.00	E Williams	1 00
P Lawver	.75	S Sala	50
A Markey	2.75	W Black	1.00
J Hedrick	.50	R Grubb	.50
M L Grater	2.00	J J Cart	3 60
D B Bowman	.40	M A Ruppert	1.20
S Fry	.40	J M Reprogle	2 00

DIED.

Obituaries should be brief, written on but one side of the paper, and separate from all other business.

SUTER.—On September 26, 1877, Caroline Suter She was born in Somerset Co., Pa., Dec 6th 1828, was married to Daniel Suter Dec 13th, 1847, moved to Lee Co, Ill., in 1852. She died at the age of 48 years, 9 months and 20 days, and was the mother of eleven children of whom eight are living

She suffered much and long, In sickness lived and died a devoted sister in the church. Our loss is her eternal gain, thank the Lord!

Levi Trostle.

ANNOUNCEMENTS.

Notices of Love-feasts, District Meetings, etc, should be brief, and written on paper separate from other business.

The Brethren in the Big Creek congregation, Richland Co., Ill., will hold their Love-feast, (the Lord willing) at the Brethren's meeting house, three miles East of Parkersburg, on Saturday and Sunday, Oct. 27 and 28. The usual invitation given. Those coming by railroad will stop off at Parkersburg, on the Greyville and Mattoon R. R.

S. M. Forney.

LOVE-FEASTS.

English Prairie church, Lagrange county, Ind., Oct. 20.

Dry Creek church, Linn county, Iowa, Oct. 17 and 18.

Poplar Ridge church, Defiance, Ohio, Oct. 20.

Orange Center meeting-house, four miles south of Waterloo city, Oct, 20 and 21.

Eagle Creek church, Hancock county, O., Oct. 11.

Root River church, Fillmore county, Minn., Oct. 13 and 14.

At house of Bro. Abraham Baer, 6 miles north of Abilene, Kansas, Oct. 13 and 14.

Coventry church, Chester Co., Pa, Oct. 20 at 2 o'clock P. M

Silver Creek, Ogle Co, Ill, Oct. 23 and 24.

Mineral Creek, Johnson county, Mo., October 16.

Franklin church, four miles north-east of Leonidas, Decatur county, Iowa, October 13.

Monticello church, three miles north-east of Monticello, Ind., October 21

Logan church, Logan county, O, Oct. 17.

Cerro Gordo, Macon county, Ill, October 19 and 20

Hudson, Ill., October 20 and 21.

Big Grove church, Benton Co, Iowa, Oct. 13 and 14.

Fall River church, Kansas, Oct 11 and 12

Spring Creek, Kosciusco Co, Ind, Oct. 12

Greene, Butler Co, Iowa, October 13 and 14

Grundy Co, Ia., Oct. 26 and 27

Panther Creek church, Woodford Co., Ill, Oct. 25.

Seneca church, Oct 16

Pyrmont, Ind., Oct. 18.

Pine Creek, Ill, Oct 18 and 19

Rock Creek, Ill., Oct, 20 and 21.

Naperville, Ill., Oct, 20.

Millmine, Oct. 24.

DISTRICT MEETINGS.

Walnut Creek church, near Knobnoster, Johnson county, Mo., Oct, 19

DANISH MISSION FUND.

Arnold's Grove church, Ill	$ 28.00
A. C. Bair	1.00
Bear Creek church, Ohio......	4.65
Upper Cumberland church	11.00
Solomon Wine..............	6.00
Bush Creek church, Md.......	6.05
A brother and sister........	1.00
Cedar Creek church, Kan.....	2.25
Ashland church, Ohio........	9.20
Rock Run church, Ind........	10.50
Sugar Creek church, O........	11.00
S. M. M., York, Pa..........	10 00
Bethel church, Neb..........	10.00
Black River church, O.......	10 00
Tuscarawas church, O........	6.00
Winona brethren, Minn......	4.00
Indian Creek church, Pa......	11.00
Cold Water church, Ia........	2 25
M. E. Witwer..............	1.00
Ogan's Creek church, Ind.....	2 00
Rock Grove church, Ill......	6.00
Pine Creek church, Ill........	18.37
Cunamaga church, Ill.........	10.30
Cherry Grove church, Ill......	103 67
Waddam's Grove, Ill	29 00
Previously reported......	918 24
Total	1232 48

C. P. Rowland, Treasurer.

Lanark, Ill., Sept. 28, 1877.

LATEST FROM ENOCH EBY.

We parted with our dear brethren and sisters in Dry Valley, October first. Many met with us at the house of elder Wm. Howe where we had a season of worship together, after which we came to this place. There will be meeting here every evening until Monday, when we shall start for Washington. We are quite well, and enjoying ourselves very much. Much desire the prayers of all of you in our behalf. Much love to you all.

Millerstown Pa, Oct. 3rd 1877.

TO DENMARK.

The brethren and sisters chosen to go to Denmark, will sail on the steamer Mosel from New York October 13th, 2 P. M. The vessel will stop at Southampton, England, to land passengers, mail and specie, and then proceed to Bremerhaven, which is one and a half hours ride by rail from the the city of Bremen. Distance from New York to Bremen 3420 miles. The usual time required in making this distance is about eleven days.

We believe every brother and sister who has a heartfelt sympathy for their Master's cause, will be earnestly engaged in prayer for the safe voyage of our beloved brethren and sisters. May the loving care and tenderness of our Father be thrown around them in their journey. The impressive scene at their departure still comes up before us, and the tears will not stay back.

M. M. Eshelman

NOTICE

Persons wishing to go to Hagerstown Md. or Harrisburg Pa., and can make it suit to start from Polo or Mt Morris, Ill., should call at, or write to this office, as we have made arrangements so that passengers can go and return at greatly reduced rates.

BRETHREN'S ENVELOPE.

Prepared especially for the use of our people. They contain, neatly printed on the back, a complete summary of our position as a religious body. Price 15 cts. per package—25 in a package—or 50 cts. per hundred.

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—o—

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" " " " " by express 7.25

True Evangelical Obedience, its nature and necessity, as taught and practiced among the Brethren or German Baptists. By J. W Stein, being one of his twenty reasons for a change in church relations. This is an excellent work, and should be circulated by the thousands all over the country Price, 20 cents; 7 copies $1 00; 16 copies $2 00.

THE BRETHREN AT WORK.

A RELIGIOUS WEEKLY,
Edited and Published by J. H. MOORE,
J. T. MEYERS, M M ESHELMAN.

Assisted by R. H. Miller, J. W. Stein,
Daniel Vaniman,
D B Mentzer, and Mattie A. Lear,

The Brethren at Work, is an uncompromising advocate of Primitive Christianity in all its ancient purity.

It recognizes the New Testament as the only infallible rule of faith and practice

And maintains that the sovereign, unmerited, unsolicited grace of God, is the only source of pardon, and

That the vicarious sufferings and meritorious works of Christ are the only price of pardon,

That Faith, Repentance and Baptism are conditions of pardon, and hence for the remission of sins.

That True Immersion or dipping the candidate three times face-forward is Christian Baptism.

That Feet-Washing, as taught in John 13, is a divine command to be observed in the church.

That the Lord's Supper is a full meal, and, in connection with the Communion, should be taken in the evening, or after the close of the day:

That the Salutation of the Holy Kiss, or Kiss of Charity is binding upon the followers of Christ:

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ:

That a Non-Conformity to the world in dress, customs, daily walk, and conversation is essential to true holiness and Christian piety.

It maintains that in public worship, or religious exercises, Christians should appear as directed in 1 Cor. 11: 4, 5.

It also advocates the Scriptural duty of Anointing the sick with oil in the name of the Lord

In short it is a vindicator of all that Christ and the Apostles have enjoined upon us, and aims, amid the conflicting theories and discords of modern Christendom, to point out ground that all must concede to be infallibly safe.

Price per annum, $1 35 Address.

J. H. Moore, Lanark, Carroll Co, Ill

W. U. R. R. Time Table.

Day passenger train going east leaves Lanark at 12:25 P. M., and arrives in Racine at 6 55 P. M.
Day passenger train going west leaves Lanark at 2:10 P. M., and arrives at Rock Island at 5:55 P. M.
Night passenger trains, going east and west, meet and leave Lanark at 2 21 A. M, arriving in Racine at 9 00 A. M., and at Rock Island at 6:00 A. M.
Freight and Accommodation Trains will run west, at 12.10 A. M., and 10.30 A M., and east at 4:50 P. M, and 11:35 P. M
Tickets are sold for above trains only.

G. A. Smith, Agent.

THE BRETHREN AT WORK.

"Behold I bring you good Tidings of great Joy, which shall be unto all People."—LUKE 2: 10.

Vol. II. Lanark, Ill., October 15, 1877. No. 42.

The Brethren at Work.

EDITED AND PUBLISHED WEEKLY,
BY
J. H. MOORE,
J. T. MEYERS, M. M. ESHELMAN.

ASSOCIATE EDITORS.

R. H Miller, ... *Ladoga, Ind.*
J W. Stein, ... *Newtonia, Mo.*
D. Vaniman, ... *Virden, Ill.*
D. B. Mentzer, . . . *Waynesboro, Pa.*

ASSOCIATE EDITRESS.

Mattie A. Lear, ... *Urbana, Ill.*

"The Brethren at Work," will be sent post-paid, to any address in the United States or Canada, for $1 35 per annum. Those sending eight names and $10 80, will receive an extra copy free of charge. For all over this number the agent will be allowed 15 cents for each additional name, which amount can be deducted from the money, before sending it to us.

Money Orders, Drafts, and Registered Letters may be sent at our risk. They should be made payable to J. H. Moore.

Subscriptions, communications, etc., should be addressed **J. H. MOORE,**
Lanark, Carroll Co., Ill.

LANARK, ILL., OCTOBER 15, 1877.

BRO. BASHOR's address until the 20th inst., will be at North Liberty Ind. and from then until Nov. first, at Milford Ind.

THE city of Lanark contains about 1200 inhabitants, eight church houses and but one saloon — this is one more saloon than we need.

THREE persons were received into the church by baptism in the Solomon Valley church, Kansas, during their Lovefeast the latter part of September.

The next Annual meeting is to be held with the Brethren of the North Manchester church, Wabash Co., Ind., about two miles from the railroad crossing.

A SEVERE earthquake shock was experienced in Geneva, Switzerland, on last Monday morning, October 8th. Some buildings were cracked, but the damages were slight.

ONE hundred and three additions to the church were reported through the BRETHREN AT WORK last week, and about ninety-six are reported in this issue. May the good work go on.

In order to accommodate those who want copies of this No. to distribute we have printed an extra amount. They can be had at the following rates. 3 copies, 10 cents; 10 copies, 25 cents.

IT is said that not less than fourteen billions of human beings have been destroyed by war since man was placed on the earth. This estimate shows that the average is about four and a half to every minute, and still the cruel custom is not only kept up, but advocated even by professing Christians.

BY a letter from Falls City Nebraska, dated October 3rd, we learn that Eld. MARTIN MEYER and MICHAEL KIMMEL, of this county, were conducting a series of meetings at that place. Brethren STUMP and JOHN FORNEY Sen. were West on a preaching tour and would not likely return till about November the 1st.

THE next issue of the "BRETHREN AT WORK," will be the paper in its enlarged form. This is what our readers, for some time have been looking for, and we hope they will be pleased when they get the next number. Owing to several changes to be made in the paper, as well as the day of publication, the next issue will be delayed a few days, and it not otherwise hindered, will reach its different points about Saturday, Oct. 27th.

NOT much editorial this week, we give room for the committee's article entire. Its publication in one paper was desired as the Brethren in South-west Mo., want a number of them to distribute. As we had before published the 40 propositions, we thought of omitting them, but the paper containing them ran short and some of our subscribers were not supplied, hence the necessity of reprinting them.

BRETHREN BASHOR and GIBSON closed their series of meetings at Goshen, Indiana, October 4th, with thirty-three additions and many others near the kingdom. Among those baptized was an aged couple, the husband being 82 years old—had been a Methodist deacon 50 years; three times the sheriff of Ft. Wayne, Ind., and also a Grand Master Mason for many years. Bro. GIBSON went to North Liberty on the morning of the 8th inst., to commence meeting at that place, while Bro. BASHOR opened another series in the vicinity of Goshen with forty-three additions up to the 11th inst.

A TERRIBLE cyclone visited the southern and eastern coasts on the 4th inst., accompanied by tremendous rainstorms and floods resulting in serious losses to both life and property. An excursion train containing some 200 passengers, plunged down an embankment of forty feet. Scores are said to have been killed, and many others wounded. Another train went headlong into the Delaware river, causing a fearful loss of life.

THE destruction of vessels along the Delaware coast, was the greatest that has been known for years: some were entirely destroyed. A Palace Sound steamer was dashed upon a rock and filled with water, while her two hundred passengers escaped. In some instances the crews of vessels clung to the wrecks during the entire, terrible night. Many other marine accidents have been caused by the stormy weather.

THE TORN CLOAK.

"If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin."—John 15: 22

1. Jesus came into the world.
2. He spake unto the people.
3. "Now they have no cloak for their sin."

Jesus came into the world through the flesh. Coming in the flesh condemns sin. Sin condemned can never be justified. Sin is wrong, and wrong things are not right.

Jesus spoke unto the *people* of this world. He did not speak to and teach beasts, birds and fishes that men might be saved, but to the people. Having spoken to men and women, and taught them, "now they have no cloak for their sins." Can't hide under the cloak of ignorance.

But this is not the cloak I started out to tell you of. There is another, and it is so often torn that a little warning to take better care of it will not be amiss.

"Charity shall cover a multitude of sins." This is the cloak every Christian must wear and does wear, if he has been clothed from above. But how often we tear it! How often rent!

Sometimes anger, wrath, evil speakings, and malice cut large gashes in the cloak and then the holes stand wide open. They look bad, so we go to God and He mends them all nicely, but then the next time, in our haste, we tear it worse than ever, and back we go to Jesus for more mending. He is always ready and does His work well, but the old *rent-marks* are still there.

The cloak is good and strong, but if one gets under it and tries to throw mud at his neighbor, brother or sister, tear it will, and the man is exposed. When he *sees himself*, he, too, will go to Jesus to have his cloak repaired.

It is fair and white, but the acid of stubbornness and persecution eat holes through it and then it looks bad again.

Some punch holes through with backbitings, whisperings, false accusations. Others tear it crosswise and lengthwise by secret devices and self-praise, and then it looks ugly in the sight of God and men. Some tattle holes through; some grow so large in self-esteem that the cloak bursts, and not a few load it down with fashion till it tears. Others again put large pockets in their cloak and fill them with gold and silver until the good old garment tears. Not a few get into a fighting spirit, run into battle and there have large holes made into it with shot and shell. Some stumble and fall over envy and jealousy and not only tear their cloak, but get it all muddy. Thousands run headlong into the thorny world and tear it all to pieces. How shamefully that good old cloak is treated! A *free gift* from God, an honor to *man, yet torn! torn!!*

M. M. ESHELMAN.

BROTHER BASHOR CALLED HOME.

AS brother S. H. BASHOR has been making his home with us in the Waterloo church, and handed in his certificate of membership to the congregation, we deem it prudent as well as necessary to call him home to have a Winter's rest and vacation from his incessant labors. He has been constantly in the field, preaching day and night for two years, and it is impossible that his physical health and strength can hold out much longer unless taken out of the field for a season. His calls and appointments are so numerous and urgent that he finds no way of releasing himself from them, hence this congregation takes upon herself the privilege of taking him out of the field, to give him a chance of recruiting up and improving his health.

So we hereby inform those churches that have been expecting Bro. Bashor to preach for them during the coming Winter, that they need not look for him after November the 17th, 1877. We hope that those congregations who have engaged his services will not think hard of us for doing this, for the man needs a season of rest and must have it—bear in mind that ministers need rest as well as other people. We deem it necessary to make a public notice of this, that the brotherhood may know why Bro. Bashor retires from the field for the time being.

Bro. Bashor will then make it suit to wind up his labors by the 17th of Nov., return home and take a season of rest before entering the field again.

South Waterloo Church, Iowa.
ELIAS K. BUECHLEY.
October 10, 1877.

KNOWLEDGE is a comfortable and necessary retreat and shelter for us in our advanced age; and, if we do not plant it while young, will give us no shade when we grow old.

DEPARTURE.

BY J. J. EMMERT.

Go ye heralds of the Gospel,
Hastened by the Lord's command,
Bear the tidings of salvation,
Safely to a foreign land.
Christ has promised,
"I'll be with you till the end."

May His sacred presence cheer you,
While upon the briny deep,
When the waves roll rough around you,
Then remember, He will keep,
True His promise,
While you're waking or asleep.

Many prayers from God's dear children,
Will ascend in your behalf,
Thus they'll help you on your journey,
Till you reach the final pass.
Christ will help you,
As he promised when he left.

Eager hearts o'er there are waiting,
Brother Hope and little band,
Each dear heart will whisper, Brother!
Welcome to my native land.
Kneel and pray there,
Don't forget the King's command.

Go then, Brethren, tell the story,
To the hungry waiting ones,
Life eternal, free salvation,
Let it be your constant aim,
Heaven strengthen,
You to preach in Jesus name.

When your mission then is finished,
And your work is fully done,
We'll be standing, longing, looking,
Praying for your safe return.
When that time comes,
We will bid you welcome home.

Then we'll worship all together,
Let the time be short or long.
After prayer we'll cross the river,
After that, we'll hear the song,
Come up higher,
Come and rest and be at home.

FROM ENOCH EBY.

ARRIVED at Harrisburg nine A. M. Will leave for Washington 2: 10 P. M. Went about one mile out to the suburbs of the city to visit Bro. Balsbaugh, cousin to Bro. C. H. Balsbaugh; found sister Balsbaugh, son and daughter at home, who greeted me with Christian friendship. The daughter was sick with fever and ague; husband working in rolling mill, did not see him. I then sought for the residence of Bro. and sister Smith: did not find him at home, but Mrs. Smith received me with that degree of courtesy, usually characteristic of intelligence, and desired that we should come and dine with them; but my company chose to remain near the depot, where we are now writing in the midst of the city bustle.

Thus far we have enjoyed our trip well; met with many dear brethren and sisters, and kind friends, who seemed to sympathize much with us on our mission, and whose prayers we believe will be heard in our behalf. We met three times with the brethren in Dry Valley Mifflin Co., in worship, and six times with the brethren in Lost Creek district, Juniata Co. Good interest in all our meetings, and we were made to feel that it is not in vain to meet to worship and to wait upon the Lord, for we had our spiritual strength renewed and were often made to feel, as we often do, that it is hard to part with those we love. Our last meeting was last evening in Millerstown in the Presbyterian church, which was filled to overflowing with very attentive listeners, no brother ever having preached in that place before.

But amidst all the pleasures and enjoyments of the journey thus far among friends, and the pangs of separation, none seem so deep and intense as the enjoyment, as well as the pangs of separation at Waddam's Grove and Lena, Ill. The whole scene in meeting and parting is written as with an iron pen upon the tablets of our hearts. We imagine we can hear the weeping cry yet sound in our ears, and see the tears of affection flow rapidly down the cheek, yea in my vivid imagination I sometimes feel the embrace of loved ones around my neck, so that oft in my solitary moments tears steal down my cheeks before I am aware, especially when I adopt the following sentiment:

> "The Shepherd feels the smarting shock
> Of parting from his weeping flock.
> His feelings for them none can tell,
> When forced to say, dear friends farewell."

But sweet hope, we will meet again, if not in this time of probation, we will in the kingdom of our blessed Jesus if we continue faithful until death. What a blessed thought that our love is like the great cable; it reaches through and across the mighty deep. Oh brethren and sisters will you pray for us? By the time your eager eyes will glance along these hasty lines, we will (the Lord willing) be sailing swiftly along to the Eastern port. I must close and go and buy tickets, and say farewell. May the God of grace and comfort be with you and us.—Amen.

Harrisburg, Pa. Oct. 8, 1877.

TO THE SISTERS OF MONTGOMERY CO., IOWA

Dear Sisters:—

YOUR appeal in No. 32 of *Primitive Christian* and *Pilgrim* is truly worthy of note. We think Bro. Workman's *proposition a very good one.* Who of us could not raise a penny toward building your meeting-house, or place of worship. According to Bro. Howard Miller's census of the brotherhood, we think if *half* the brethren and sisters in the brotherhood would send a penny that you might be able to erect a house of worship.

Some years ago I spent several months in Iowa, in Linn and Story Cos., and found the weather, as you say, quite severe at times. You truly deserve help that you may have a place, a sacred place, a sanctuary in which to worship the Lord in comfort. We have been at places where the brethren were obliged to worship God when the house was so uncomfortable that one could scarcely think of the intent of their coming together. We think if there is any time when we should feel comfortable, it is while engaged in the worship of God. We truly feel that the brother or sister who has read your article, can not possibly turn a deaf ear when the amount asked for is so very small. The widow had but two "mites" to cast into the Lord's treasury which was her whole living. Yet she cast all into the treasury. Who of us would cast our whole living into the Lord's treasury? We trust, dear sisters, you all may be able to obtain the amount desired wherewith to erect the building in contemplation. We hope every brother and sister will put their shoulder to the wheel and send in their penny.

E. R. STIFLER
Hollidaysburg, Pa.

NOTICE.

TO the brethren and sisters of various churches where I have been expected to visit the coming Fall and Winter, and also to those who have written to me of late, I hereby inform all, that I do not expect to travel and speak much for one year at least, on account of a diseased throat which is bothering me much at present. My warmest regards to all that may read this notice. Please remember us at your altars of prayer.

D. N. WORKMAN,
Ashland, O., Oct., 1, 1877.

THE COMMITTEE REPORT

OF THE

Proposed Discussion,

AT

NEWTONIA, MO.

FOLLOWED BY

REMARKS OF J. W. STEIN

.o:

COMMITTEE of arrangements for a proposed public discussion upon points of difference in doctrine and discipline between the Brethren and Baptist churches met, pursuant to agreement, in Newtonia, Mo., August 28, and organized by appointing Judge Ritchey, chairman, and H. C. Howard, secretary for Baptist committee; and S. S. Mohler secretary for Brethren committee, with Bro. J. W. Stein chairman of Brethren committee; and F. M. Bowman, chairman of Baptist Committee.

On motion it was next agreed that the origin and object of the meeting should be publicly stated, whereupon J. W. Stein, being called to the floor, remarked that "it originated in a proposition from elder Bowman to him to have the points of difference between the Baptists and Brethren publicly discussed, and that the object of the present meeting was, to determine propositions and other arrangements for such discussion, whereupon F. M. Bowman remarked, that "the reason for said proposal was, that it had been frequently stated, that Bro. J. W. Stein had repeatedly appealed to the Baptists to clear up points of apparent difficulty in their doctrine and practice, without being able to get a hearing, and that it was time such matters should be looked after," to which statement Bro. J. W. Stein assented as correct.

The following resolutions were next offered by the chairman of the Brethren's committee:

RESOLUTIONS.

"Resolved that the committee, representing the Baptist and Brethren churches, preparatory to a further discussion of the points of difference in doctrine and discipline between said churches, adopt the following rules of procedure:

1. "That the chairman of each committee, having propositions to present, supposed to involve differences in doctrine and discipline between the churches represented, have the privilege of doing so, provided they be presented in writing, upon which the chairman shall immediately present them, one at a time, without motion or second for consideration.

2. The committees shall determine whether the propositions presented for consideration do really involve such differences.

3. The committee may set aside any proposition so presented (from discussion) either by mutual consent or by a vote of the majority of the whole, the "yeas" and "nays" of each party to be reported.

4. The committee shall determine the form or statement of the propositions to be discussed; subject to be reworded by the mutual agreement of the disputants without changing the sense."

The above resolutions being entirely unsatisfactory to the Baptist committee, pending a motion and second for their adoption, the chairman of the Baptist committee offered the following substitute:

"Resolved, that we, the special committee now in session, receive by motion and second, propositions to be debated as herein and after set forth in the future, permanent organization of a committee of the whole to fully settle the terms of said debate." * The above substitute was adopted.

On motion and second it was next agreed that the Baptist friends have the privilege of presenting first their propositions, whereupon the following was offered:

BAPTIST PROPOSITIONS.

1st. Baptist churches possess the Bible characteristics which entitle them to be regarded as churches of Jesus Christ.

Bapists affirm.
Tunkers deny.

2nd. Tunker churches possess the Bible characteristics which entitle them to be regarded as churches of Jesus Christ.

Tunkers affirm.
Baptists deny.

Rejected by the Brethren committee as propositions not suitable for discussion for the following reasons, to wit:

1. Because in our opinion they do not bring forth the points of difference between us, (which Eld. Bowman first proposed should be discussed) as clearly and definitely as would be desired, and as we claim to have had just reasons to expect.

2. Because the large number of New Testament practices, peculiar to us, and which they reject, would under such form of proposition, entail upon our disputant the unequal labor of much affirmative argument while negativing their affirmation.

3. Because we consider the time and labor of our disputant too precious, to be lost in preparing to meet the uncertain and doubtful course of argument, which his opponent may choose to select.

4. Because the Baptist disputant in affirming that "Baptist churches possess the Bible characteristics, which entitle them to be regarded as churches of Jesus Christ," is at liberty to confine himself to such characteristics as are common to both parties (since the Brethren are also Baptists) and thus avoid, if he wished as a matter of policy, to introduce into his affirmative speeches any points of difference between us at all.

5. Because we have propositions to offer, which in our opinion clearly define the points of difference between us, and thus adapt the issues more fully to the apprehension of the public mind, besides being in themselves impartial and just.

6. Because, although we deem it their office and duty, as a committee to entertain and examine such propositions as we have brought here for their consideration, their chairman (Eld. Bowman) has repeatedly and most positively, in submitting these two propositions, affirmed, "We will accept no other."

7. Because in declaring, "they will accept no other," they dictate to us most dogmatically that we shall affirm what the "Tunkers possess." We would not affirm anything about "Tunker churches," for though we understand what they call "Tunker churches," we do not know really what "Tunker churches" are. We will affirm the peculiarities of the "German Baptist Brethren," because we know what they believe and practice.

8. Because we believe, inasmuch as they so dogmatically dictate to us propositions, affirming that they will accept no other, that they are not willing to array their distinctive peculiarities in contrast with our's before the world, and discuss the points of difference between us, as they first proposed, when clearly and distinctly defined.

The committee representing the Brethren, then asked leave to present their propositions before the house, which being granted, they respectfully submitted the following for consideration:

BRETHREN'S PROPOSITIONS.

1. The precepts of the Christian Scriptures may sometimes be taken figuratively and not literally.

Will the Baptists affirm?
The Brethren deny.

2. The precepts of the Christian Scriptures are to be taken literally and not figuratively.

The Brethren affirm.
Will the Baptists deny?

3. Christian baptism, whenever and wherever required by God, is a condition of the remission of sins.

The Brethren affirm.
Will the Baptists deny?

4. The Scriptures promise free and full pardon to penitent believers without baptism.

Will the Baptists affirm?
The Brethren deny.

5. In administering Christian baptism, the candidate is scripturally laid backwards under the water.

Will the Baptists affirm?
The Brethren deny

6. In administering Christian baptism, the candidate is scripturally immersed by a forward bowing posture.

The Brethren affirm.
Will the Baptists deny?

7. The laying on of hands and prayer should follow the administration of Christian baptism.

The Brethren affirm.
Will the Baptists deny?

8 The laying on of hands and prayer after baptism, pertained only to the apostolic age of the church.

Will the Baptists affirm?
The Brethren deny.

9. Christian baptism is administered by a single dip of the candidate under the water, with an invocation of the Holy Trinity.

Will the Baptists affirm?
The Brethren deny.

10. Christian baptism is administered by immersing the candidate for or into each of the three divine names, to wit: Father, Son and Holy Spirit.

The Brethren affirm.
Will the Baptists deny?

11 The eating of an evening meal called a "Supper" or "Love-feast," should be observed by Christians in connection with the Communion.

The Brethren affirm
Will the Baptists deny?

12. The Communion of the body and blood of Christ constitutes the Lord's Supper, independent of any meal whatever.

Will the Baptists affirm?
The Brethren deny.

13. The Savior's example of humility in washing His disciples' feet, and His precept, to wit: "Ye also ought to wash one another's feet," may be sufficiently imitated and obeyed, without the actual washing of feet in the congregations of the saints.

Will the Baptists affirm?
The Brethren deny.

14. Feet washing in connection with the Lord's Supper should be observed in the congregations of the saints, in imitation of the Savior's example in washing His disciples' feet, and in obedience to His precept, to wit: "Ye also ought to wash one another's feet."

The Brethren affirm.
Will the Baptists deny?

15. Christian love and fellowship among the saints should be expressed by the salutation of the Holy Kiss.

The Brethren affirm.
Will the Baptists deny?

16. Christian love and fellowship are sufficiently expressed without an actual kiss.

Will the Baptists affirm?
The Brethren deny.

17. The churches of Christ and her elders are justified in neglecting and refusing to anoint the sick with oil in the name of the Lord.

Will the Baptists affirm?
The Brethren deny.

18. The anointing of the sick with oil in the name of the Lord, in connection with prayer, is a dutiful privilege which should be observed by all the faithful.

The Brethren affirm.
Will the Baptists deny.

19. Every man on occasions of prayer or prophesying should avoid any covering upon his head, except his hair, and every woman on similar occasions should have a special covering upon her head in addition to her hair.

The Brethren affirm.
Will the Baptists deny?

20. The woman's long hair is a sufficient covering for her head in time of worship.

Will the Baptists affirm?
The Brethren deny.

21. Christians may habitually appear like the world in the costliness and fashion of their apparel.

Will the Baptists affirm?
The Brethren deny.

22. Christians should be separated from the world in both the costliness and fashion of their apparel.

The Brethren affirm.
Will the Baptists deny?

23. Christians are forbidden to take oaths under any circumstances whatever.

The Brethren affirm.
Will the Baptists deny?

24. Christians may take oaths of confirmation.

Will the Baptists affirm?
The Brethren deny.

25 It is proper and right for Christians to be identified with secret institutions of the world.

Will the Baptists affirm?
The Brethren deny.

26 Christians should not be identified with any secret, worldly society whatever.

The Brethren affirm.
Will the Baptists deny?

27. Christians though "subject to," are not "subjects of," any civil government on the earth under the present dispensation, but sustain the relation to them of "strangers" and "foreigners."

The Brethren affirm.
Will the Baptists deny?

28. Christians should not only be the subjects of, but the rulers of the nation under the present dispensation.

Will the Baptists affirm?
The Brethren deny.

29. Christians should perform military service, when called upon by the authorities of the country to do so.

Will the Baptists affirm?
The Brethren deny.

30. Christians should not kill their fellow-men under any circumstances whatever.

The Brethren affirm.
Will the Baptists deny?

31. God selects his chosen ministers of the Gospel through the special agency and voice of His church.

The Brethren affirm.
Will the Baptists deny?

32. God selects His chosen ministers by direct call, or direct revelation.

Will the Baptists affirm?
The Brethren deny.

33. There are qualifications and characters among God's ministers, which justly deserve such titles as "Rev." and "D. D."

Will the Baptists affirm?
The Brethren deny.

34. The bestowment of honorary titles upon the clergy such as "Rev," "D. D," etc., tend to promote pride and emulations and is sinful in God's sight.

The Brethren affirm.
Will the Baptists deny?

35. In matters of government and discipline, each local organization, or part of the church of Christ is subject to the whole body.

The Brethren affirm.
Will the Baptists deny?

36. Each local organization, or part of the church of Christ is, in its government and discipline, independent of every other such part.

Will the Baptists affirm?
The Brethren deny.

37. True church succession consists necessarily in an unbroken line of organizations of the same faith and practice from Christ and the apostles to the present time.

Will the Baptists affirm?
The Brethren deny.

38. True church succession may consist in the successive existence of churches, contending for the faith once delivered to the saints, and keeping the ordinances, as they were delivered.

The Brethren affirm.
Will the Baptists deny?

39. The final salvation of the subject of God's sovereign grace and Christ's meritorious work, when brought into a state of justification or pardon, is thenceforth conditioned upon persevering faith and faithfulness in well doing.

The Brethren affirm.
Will the Baptists deny?

40 The final salvation of those who have been brought into a state of justification or pardon, is thenceforth conditioned upon nothing but God's sovereign pleasure and Christ's meritorious work.

Will the Baptists affirm?
The Brethren deny.

REJECTED BY THE BAPTISTS.

The foregoing propositions were rejected by the Baptist committee with a submission of the following reasons:

1. Because the two questions submitted by us, are fair and equitable and cover all the ground covered by the forty propositions so submitted.

2. Because Mr. Stein failed in stating the origin of this meeting, to make known its true origin and thereby leaving the impression that we, (the Baptists) were the originators of this meeting, when in fact, as he admitted, and the minutes of this meeting will show, they, (the Tunkers) are the parties calling upon us.

3. Because in their speeches, which were numerous, they led us to understand from the first, that our propositions would be rejected by them, in which event they would submit such a multiplicity of questions, that no intelligent committee would accept them as propositions for discussion without devoting more time in re-wording and rearranging than in the nature of the case could be done by our committee.

4. Because from the course pursued by them, we feel warranted in believing and stating that they were unanimously agreed in rejecting our terms, and demanding that we should accept theirs, which thing they, in our judgment had no right to do.

5 Because the list of propositions, (forty in number) would require at least one month for their discussion, a greater majority of which time would, by the statement of the questions, be devoted to unimportant matters, a waste of time, that they well knew, our disputant would not consent to do. By this means we believe they seek to avoid a fair discussion, and at the same time try to make a false impression, i. e., that we are fearful of meeting them in public discussion.

6. Because Mr. Stein in his seventh written objection brings forward and objects, that he nor none of his committee, once named in their speeches as a reason why they objected to the proposition, i.e., "that we asked them to affirm of Tunker churches:" they well knowing that we would have corrected that statement had they once intimated that they had an objection on that ground, the failure upon their part to bring forward in their speeches the above named objection is good evidence to reasonable minds that they determined a rejection of all questions submitted by us, and now array this as a reason to justify them in a course of opposition to fair propositions, hence in this there is a manifest injustice, and an advantage sought, which warrants us in rejecting a long list of propositions which have never been examined by us.

7. Because we submitted our propositions to Mr. Stein, more than one week before this meeting and he, nor none of his committee gave any of us an intimation of a single question that they would submit for our consideration until, since this meeting has been convened, thereby giving us just reason to believe they sought an advantage in the event they could not escape a discussion.

8. Because some of the propositions submitted are unsuitable for discussion from the fact, our people are divided in their views upon them.

9. Because the chairman of our committee asked Mr. Stein, as soon as he had concluded the reading of his list of propositions, if he held them to be (wherein he affirmed) Bible characteristics, entitling the party holding them to be regarded as a church of Jesus Christ, whereupon he answered, "he did," which admission is an acknowledgement that our two questions cover all the ground.

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*Though the Brethren submitted to the adoption of this, without a protesting voice, it was by no means satisfactory, as they fully believe it was intended to evade the direct issues between us as a people.—J. W. S.

10. Because in their fourth objection they intimate fears that they are not warranted in doing from the character of our propositions, nor from our past course in discussion. Many other reasons in addition could be submitted.

After the rejection of the propositions offered by the Brethren on the part of the Baptist committee, the chairman of the Brethren's committee submitted the following proposition as

A SUBSTITUTE

for the propositions offered by both parties, to wit: "Whereas our Baptist friends think the propositions specifying so many points of difference between us are too numerous, and would involve too lengthy a discussion, we therefore propose to the Baptist committee to confine the discussion alone to the baptismal question, and submit for their consideration, propositions Nos 3 and 10 inclusive, contained in the catalogue which we have already presented.".

This proposition was accepted by the Baptist committee so far, to wit: that they "would submit it to their disputant Mr. Bay, for consideration," after which the meeting adjourned without order.

S. S Mohler,
Clerk of Brethren's Committee.

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REMARKS.

BY J. W. STEIN.

The above minutes were read in the hearing of the chairman of the Baptist committee, with one other member, and assented to as being correct. If anything incorrect should appear in them, we hold ourselves bound as a committee to correct the same through the same medium in which they are published, and ask our Baptist friends, if they will accept the golden rule of action to do the same. The contents of these minutes will, however discover to your careful readers, what character of spirits we have sometimes to deal with in the South-west. — I feel that truth and right and the cause of our dear Redeemer forbid me to allow the above proceedings and utterances to pass public scrutiny unexamined Hence the following remarks:

1. The objections which the Baptist committee set forth in their first and ninth reasons, however correct the statements upon which they are based, do by no means meet nor invalidate the force of our objections against their form of propositions as set forth in our second, third and fourth reasons.

2. Elder Bowman's second reason says: "Mr. Stein failed in stating the origin of this meeting to make known its true origin, and thereby leaving the impression, that we, (the Baptists) were the originators of this meeting, when in fact he admitted, and the minutes of this meeting will show, they (the Tunkers) are the parties calling upon us."

The above statement contains several features besides some very grave, though unprovoked personal charges which demand attention. He had better said: "My part of the statement," for he (Elder Bowman) made a part of the statement himself, which was equally his duty and which he was called upon to do, and when the statements were done, none seemed wronged but all appeared satisfied and agreed. If I had made a false statement respecting the true origin of that meeting, then and there was the place to have brought forth the charge and sustained it, and not go back and pick up accepted statements with a view to impugn personal motives. Whether therefore, there is any reason in this reason of his, we submit to the verdict of an impartial world; also whether my admission and the faithful record of the same upon the minutes, will support the charges he makes, their connection with indisputable facts will show. His statement contains the following grievous personal assaults of character:

1. That I am guilty of a false statement.

2. That I am guilty of making a false impression, in that I would have the people believe that the Baptists were the originators of the meeting, whereas he (Eld. Bowman) claims that the Brethren are the parties calling upon them. If we had been the proposing parties in such a case, I am sure we would not have been ashamed of it, since it would be no very serious matter, but the following facts will show that we did not originate the meeting, and that my statement of the matter was strictly true. I stated that it originated in a proposition from Eld. Bowman to me, to have the points of difference between the Baptists and Brethren discussed. — Elder Bowman added that he had stated to me, that rumors had repeatedly come to him that I had called upon Baptists to meet certain issues which they had failed to do, and that was the cause of his proposition. This was merely his own apology for proposing a discussion I admitted in the meeting, as the minutes show, that he had made me this statement, and that it was true that I had made certain calls upon Baptists, the character, time and circumstances of which, the published statement of Eld. Bowman and the present crisis demand, shall be made known, so that facts, which, because of modesty and regard for individual feeling, have hitherto been suppressed, must henceforth be permitted to speak publicly before the world. The calls I made upon Baptists, were not for discussing the points of difference between them and the Brethren, but for facts concerning the relative claims of their single dip baptism, and baptism into each name of the Holy Trinity with a view to vindicate Baptist historians as well as extricate myself, (then a Baptist) from the difficulties in which this question was involved. The following are some of them:

In March 1874 I wrote Dr. Fuller of Baltimore, Md, for assistance in getting at the origin of trine immersion. In his reply of March 22nd, 1874, he frankly said: "The matter of trine immersion I have never studied. I have no work which gives any clear and conclusive evidence such as you desire."

About the same time, I wrote Dr. J. M. Pendleton, (of Upland, Penn'a, the seat of the Crozer Baptist Theological Seminary) for authorities treating the subject. My letter was submitted to Dr. Moss, Professor of Church History in the Seminary, and the only apology I ever had for not receiving the names of authors (which was what I asked, that could show, what I then supposed, was a post apostolic origin of trine immersion) was in a letter from Dr. Pendleton of March 24th, 1874, in which he says: "His (Dr. Moss's) health is not good, and it is very doubtful whether he can comply with your requests." Had the names of such authorities been in Dr. Moss's knowledge of Church History, he could have done what I asked for, in a few minutes on a postal card.

Soon after I wrote Dr. John A. Branddus of the Theological Seminary of the Southern Baptist Con., then located at Greenville, S. C., about the same thing. A reply of April 10, 1874, from Dr. Wm. Williams, Professor of Church History, referred me to "Chrystal's History of the Modes of Baptism," "a work," he said, "in which you will find, all I presume you wish." He further remarked: "I think he is ultra on the subject, and makes the most he can of his authorities Still as he quotes the authorities, every reader can judge for himself."

This to me was a sad disappointment; as a young man looking to ecclesiastical scholarship for rescue in my anxious investigations. Chrystal's position was not what I desired. I wanted to see single immersion vindicated by indisputable facts, whereas Chrystal, though a learned Pedo-Baptist, (while he puts the first instance of sprinkling, A. D. 200, and pouring A. D. 250, both in the church) assigns the origin of single immersion to Eunomius, an Arian heretic, about A. D. 375., (see p. 137) while the whole tenor of his book shows, that Baptism into each name of the Holy Trinity is apostolic and scriptural, and worst of all for me was, he did not claim more than his authorities prove.— I earnestly appealed to Dr. Williams for authorities refuting Chrystal's authors, but for a failure to doso, he only offered apology for being too busy to give the subject attention. I made appeals for assistance to Dr. J. B. Jeter of Richmond, Va., Dr. J. R. Graves of Memphis, Tenn, Dr. S. H. Ford and others of St. Louis, Mo, and others with similar results A question which had involved the religious destinies of the Eastern world through all the centuries of the Christian dispensation, and now involves the destinies of from sixty to one hundred millions of Eastern Christendom, seemed to all so obscure in origin, as to make all my efforts in that direction futile. Drs. J. R. Graves and S H. Ford however, promised a written series, investigating the subject, and the latter, on the basis of my queries, which series however, have not yet appeared. I also appealed to Dr. Ford and Elders R S. Duncan, D B. Ray and others, to engage in a written discussion of the matter with a trine immersionist, in order that their relative claims might be clearly brought before us. (Be it remembered, I was then a Baptist, looking after light on the subject). Mr. Ray declined for the reason he was busy getting up his paper, but stated in a letter to me of Oct. 30, 1874, that "The *Battle Flag* will be the place to bring out those points." When sometime after Eld. R. S. Duncan had conditionally agreed to enter such written investigations, and I thought, I was getting the matter fixed up, and wrote to say to Mr. Ray, that if all things worked well, a written discussion of the subject would commence in the *Flag* in December 1874, he declined in a letter of December 3, 1874, by saying. "I do not think it necessary to publish the discussion. Tunkerism is a local disease, and ought to be treated locally." I then appealed to the editors of the *Central Baptist* of St. Louis, (through whose columns, I had previously published some articles on the single dip side of the subject) to open their columns for this discussion, and though not surprised at their refusal, I was astonished at the following remark from Dr. Luther in a letter to me, dated October 23rd, 1874, viz: "I very much doubt whether it, (the discussion) would keep a solitary person from embracing the doctrine of trine baptism." Also in the autumn of 1874 and once since, I called upon Elder D. B. Ray to furnish me the names of his authorities for attributing as a historian, the origin of trine immersion to the Catholics of the third century, as he has done in his "Baptist Succession," (pp. 355, 356, 410.) I asked it earnestly, as a matter of information, when a Baptist. My request however he treated with absolute silence. This, together with his failure to furnish any authority for such statements in his book and my own acquaintance with the testimony of the fathers and Greek historians, satisfy me that he *cannot do it*. That request though made when a Baptist, stands now before the world in thousands of printed copies

Such then is the character of the calls I have made upon Baptists, not as challenges, but while yet a Baptist, looking to them, but in vain, in the midst of perplexity with an anxious heavy heart for help to support the fond tradition of my youth, *i. e.* a *single dip* for Christian baptism, the which I have freely abandoned because I believe with all my heart that it has no shadow of support either in Holy Writ or historic facts, and that it is a human compend to an innovation upon the institution of Christ. One other case I have to mention and I am done with these allusions. Soon after I united with the Brethren, Elder B. Mc. Cord Roberts made several public attacks upon our method of baptizing, to which I as many times publicly replied, kindly asking his presence each time, during which responsive efforts I proposed to him a written, published investigation of the question as a decision of the issue between us. This was several years ago. I do not remember that I have offered any proposal of any kind to a Baptist since, though I have not hesitated to try to defend what we regard as truth, when they have assaulted. That the people of this, and other communities have talked of these things since, I do not doubt, but I leave it to the world to decide, whether, because of these personal private calls and responses to public attacks, years ago on a single issue, (we the Brethren) "are the party now calling upon the Baptists to discuss the points of difference between the two bodies, for the consideration of which these committees were called together." This meeting had never been thought of but for the special proposal of elder Bowman to me "to discuss the points of difference between the Baptists and Brethren." This proposition is truly and strictly his. Neither myself, nor any of my brethren in this country, have ever, as far as I have been able to learn, made such a proposition to the Baptists in our lives, and if the contrary is asserted by him we demand the proof. Thus the world may see that in his statement, which virtually accuses me of duplicity, he designed that I should bear the responsibility of what he himself has originated. Whenever I make propositions to Baptists I feel myself to be their true source and author, and to be the originator of the proceedings which they produce, and we ask him to stand squarely to his own proposition *i. e* to discuss the *points* of difference between Baptists and Brethren, and not after ending his own proposed issue, to lay the authorship of its proceedings upon me.

3. He assigns as a reason for rejecting our propositions "that our speeches which were numerous, led them from the first to believe that we would reject their propositions, and submit to them in *lieu*, so many that no intelligent committee would accept them without more time in modifying than their committee could in the nature of the case do." 1. Their speeches I think were fully as "numerous" as ours and no one's more so on the occasion than Elder Bowman's. 2. Inasmuch as it was proposed and understood that this discussion should be presented to the world in book form, as a kind of test issue between the two denominations, we supposed the propositions sufficiently important to engage as long as necessary the serious deliberations of very intelligent committees, and supposed that Elder B. so regarded it from the fact that, a while before the committee meeting he informed me that he had written abroad for parties(their ablest ministers in this section) to be present on the occasion. 3 We did not tell them in our speeches we were going to reject their propositions, this they supposed. On the other hand their emphatic affirmation *viz.* "we will accept no other" plainly declared they would accept nothing we might offer. We met to examine their propositions and have them do the same with ours, and if at first we could not agree to continue to propose and amend by mutual consent until we did have something upon which we could agree. While *one* of their committee even before we had offered our propositions at all, strenuously insisted upon the immediate acceptance or rejection of their propositions on our part saying, "if you won't accept them just back down and say so" Such was the dictatorial, self-interested and animal spirit we had to deal with, instead of an *intelligent, deliberating* committee as we expected, to help devise terms suitable and acceptable to all in the premises. 4. If they regard our propositions too numerous, it was their privilege to ask for the discussion of such points as they deemed most important, for our committee were all agreed before-hand to settle upon a few points, if they were not willing to enter upon a general discussion as our final submission of the baptismal question alone, (see minutes) fully shows. Thus Elder B. makes their mere inference that we would not accept their propositions, a reason for rejecting ours, without examination, while they plainly tell us they will accept none but their own and yet we accused, (without correction) in the committee room, if we do not promptly accept theirs, without even an opportunity, as yet, for submitting ours of "backing down."

4 His fourth reason is, because he thinks we had "no right" to reject their propositions and demand that they should accept ours. This he feels warranted in believing and stating, from our course we were agreed to do. Eld. B. is truly a hero in probabilities, suppositions and conjectures. In this we were not agreed. None of us knew what propositions would be submitted by them till we reached the committee meeting. Had we been agreed in what he conjectures of us, he would have justly censured, though in doing so even then he would have condemned himself, for in demanding that we should accept theirs and in rejecting ours (just what he supposes we were agreed to do, reversed,) they were agreed as their chairman's emphatic affirmation in submitting theirs (*viz*: "we will accept no other,") plainly declares. May we not truly say "Physician heal thyself?" Then if we become similarly afflicted we may call for thee. Thou that teachest another, dost thou not teach thyself?

5. He complains that the number of propositions might require a month's discussion. As the proposal was to discuss the points of difference between us, we submitted those points as correctly as we could, believing the investigation of Scriptural subjects to be sufficiently important to engage whatever time, labor or means they might require. *Second* He also thinks many of the questions to be on such *unimportant matters* that the consideration of them would be a waste of time on the part of their disputant. We offered propositions upon nothing but Scriptural subjects, involving, as we believe great moral principles and issues, but we learn again from this as well as from *much painful*, past experience and observation that questions which engaged the time, teachings and tears of the Savior of mankind, as well as the tongues and pens of inspired men are considered by many of our Baptist friends *too unimportant* to waste their time and attention with. The smallest matters which Christ and His apostles talked about, are of *great* importance to us, for our Sovereign Teacher, Legislator and Judge has taught us that "He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much" (Luke 16: 10). *Third.* He thinks in presenting a multiplicity of questions, we seek to avoid a fair discussion. Whether our many propositions *first* offered, or *the few* which we *finally* submitted are *unfair*, or offer *unequal* or *unjust* terms we shall let the people judge for themselves. *Fourth.* He charges us in the same effort of *trying* to make a false impression *i. e.* that they were fearful of meeting us in public debate. Eld. B. is certainly a champion in judging, surmising, and impugning motives. Did we make any such charge or intimation in any of our propositions? Whether the proceedings of the meeting exhibits grounds for such accusations, let the readers decide. We have never doubted their willingness to enter public discussion But here I give it as my personal opinion (to which I am certainly entitled until convinced otherwise) that they are unwilling to discuss publicly, on equal terms, the points of difference between us, when said points are clearly and accurately defined in the propositions. Eld. B. first proposed to me that these points should be discussed and proceeded at the same time to specify a number of them, all of which we offered propositions upon which we have never yet refused to discuss.

6. Because we did not state orally objections to certain wordings in one of their propositions which objection we *did* state in writing, Eld. B. accuses us of seeking advantage, and of manifest injustice, on which accusation he grounds a reason for rejecting our propositions. An objection expressed, whether in writing or in speaking, is the same to my mind. And as to their readiness to change certain wordings for our accomodation expressed after a discussion was agreed to, Eld. B's. own declaration repeatedly quoted, as well as our knowledge that the propositions submitted us, were exclusively Mr. Ray's and not the committee's, led us to conclude anything else. We were not there to consult Mr. Ray about propositions, but the committee, intending that after our minds were satisfied, Mr. Ray and Brother Miller could further consult each other as they pleased. But here we discovered that we, as an *independent, deliberating committee*, were met to accept or reject a few words of Mr. Ray through a few bound, passive tools calling themselves

a "Baptist committee," without an opportunity of *deliberation*, without consulting Mr. Ray who was several hundred miles off.

7. Eld. B's. seventh reason for rejecting our propositions is as follows: "We submitted our propositions to Mr. Stein more than one week before this meeting and he, nor none of his committee gave any of us an intimation of a single question that they would submit for our consideration until since this meeting has been convened, thereby giving us just reason to believe they sought an advantage in the event they could not escape discussion." He accuses us here of either seeking an advantage or of trying to escape discussion; whether we were trying to escape discussion, our present standing proposition, before them, speaks for itself and to say we were seeking an advantage in not submitting our propositions before the committee met, looks more like the death struggle of a desperately weak cause or mind than any thing else, but we should pity men's weaknesses. The committee meeting was the place to submit propositions and not before. Further, we did not know how our propositions would be shaped until our committee met in council to determine them. Moreover Eld. Bowman did not once inform me before hand that he had propositions which he intended submitting to our committee. He read me two propositions one day at the post office which he said he had from Mr. Ray, which I told him I for one should object to for discussion for several reasons. He then said he would write again to Mr. Ray at once and try to get a return before the meeting. I suppose he was trying to secure the advantage of Mr. Ray's mind before hand (while as yet we had not consulted Bro. Miller as to forms of propositions,) intending to submit him the proceedings of the committee as I supposed they would do Mr. Bay, allowing them to make further arrangements if they wished. I did not then think that Eld. B. intended to present those propositions *verbatim literatim* to our committee.

3. He says none of us gave any of them an intimation of a single question we were going to submit. Let facts speak for themselves. Bro. J. T. Mason told one of their committee only a few days before that we would present the question of non-conformity to the world in dress as one point for discussion. I talked over, with Eld. Bowman, the evening he made the proposal for discussion, a number of points, also left him a number marked for his special attention which I proposed should be discussed, asking him to select from among them such points as he preferred. That evening the design and action of baptism, the Lord's Supper, the Salutation and perhaps several other questions were talked of and agreed upon by both of us then as points of discussion. He never afterwards told me he would decline those points I told him a short time before the meeting that I should insist on a pretty *full* discussion of the points of difference. I told him the evening he read me Ray's proposition that we would insist on *defining* clearly the points of difference. Yet he says none of us gave any of them an intimation of a single question before hand.

8. Eld. B's. 8th objection is founded on the unsuitableness of some of the propositions from the fact that his people are divided in their views upon them. This is an interested reason surely, and a stubborn and destroying fact for them to consider. As a church their faith and practice is contrary in many respects to the faith of thousands of their members on such subjects as Feet-washing, oaths of confirmation, going to war etc., etc. Yet these people hold to their church as tenaciously as a Romanist to his apostolic hierarchy exclaiming "Its the church! Its the church!"

Though divided upon questions and principles of experimental and practical importance, the affirmatives and negatives of which involve nothing less than obedience on the one hand and usurpation and rebellion on the other, they nevertheless claim to constitute "the house of God," and kingdom of Christ. "Notwithstanding a house or kingdom divided against itself cannot stand," (Mark 3: 24, 25). Well may they dread to exhibit their divided state to their own membership, much less the world; for thousands of them though believing different from their church are bound and gagged by the galling priesthood of their Baptistic standard.

9. His last objection is founded upon the claim that our fears (that the Baptist disputant with such propositions as they offered might as a matter of policy if he wished avoid introducing into his affirmative speeches, points of difference between us) is unwarranted. I answer that they were warranted by their own assertions in the committee room where they maintained that under that form of propositions they would avoid the discussion of certain issues. And when Feet-washing was mentioned the chairman of their committee remarked "We will not discuss that question. We know too much to discuss questions upon which our people are divided."

FROM GEO. W. MILLER.

I AM permitted to write you of the blessings our heavenly Father bestowed upon us during our meetings, which closed September 21st. The communion meeting opened on the 15th, and the Lord permitted our dear brethren John Metzger, Joseph Hendricks, C. C. Gibson, John Hayes, and I Coalbanks to be with us in the declaration of His Truth Quite a number of brethren and sisters from other churches were also with us, and gathered around the Lord's table to eat and to drink in His name.

Brethren Metzger and Hendricks continued meetings until the 21st, baptizing fourteen before leaving. We love them, and were sorry to see them go, but other fields need cultivating and sowing, hence try to be reconciled. Two persons were also reclaimed during our meetings, thus making twenty-two that have been received the past month. Truly the Lord has been very kind to us. The attention and order being excellent, the Word of the Lord seemed to reach every heart.—

Liberty, Ill., Sept., 24th, 1877.

GLEANINGS, &C.

Matter for this department should be brief and to the point; written on but one side of the paper, and separate from all other business.

From J. W. Hawn. — This little church, (Soldier Creek, Kan.) now numbers about fifty members. It was organized two years ago, two deacons at that time being elected. Bro S. C Stump preached here when there was but one member, and the church increased rapidly. Feeling an interest in the members here, and through the earnest solicitations of the members, I moved here last April. I labored the best I knew how among this people.

At a feast in Brown Co., about a month previous to our communion, I solicited several ministers to come "over" and help us, which they promised to do, but failed to put in an appearance. Our council meeting was held two days before the feast, and no ministering brethren being present at that nor the feast but myself, you may well imagine how I felt. Brethren you tell of things you like and don't like; how would you like to be left alone under such responsibilities? One person was received by baptism and two by letter. Brethren, if you cannot come to us, pray for us.

James' Crossing, Kan., Oct., 3rd, 1877.,

From D. D. Clark.—We had the pleasure of attending the feast in the Seneca church, Sept. 22. The members were much encouraged and edified in the work of the Lord. The ministering brethren from abroad were brethren Jacob Wine and S. T. Meyers. The Word was spoken with power, and the attention was very good. The church here is in union, love and peace. God bless all His dear children.

Grant, W. Va., Oct, 2nd, 1877.

From East Nimishillen Church, Ohio. —Church news from this place may be of interest to some. We have reason to rejoice. Our Love feast came off on the 25th, all in good order. We had abundance of ministerial help. A sister, Martha Eby from Lanark, Ill, was also with us. Truly the Lord was present. Three more souls were added to the flock at this meeting. Brethren, let us pray and work for the salvation of precious souls everywhere. When the church works, God works: be alive in the Master's cause.

JOSEPH J. HOOVER.

Marlboro, Stark Co., Ohio., Sept. 29th, '77.

From S. T. Bosserman. — Two were added to the church in Eagle Creek, Hancock Co. O., on last Sabbath, making twenty-seven accessions to this arm of the church this summer. Think there are others who are counting the cost. May the good work of the Lord continue.

Dunkirk, Ohio. Oct. 3rd, 1877.

From Samuel Murray. — Our meeting at the stone meeting-house in Marshall Co. Ia., closed to-day. After the communion meeting, I took sick, and on Wednesday evening I could preach but little. Preached a few evenings more, in all seven discourses, and seven precious souls arose and confessed Christ, making in all thirteen baptized and two reclaimed. The meetings closed with a general, good feeling. Hope many more will come soon.

Quarry, Ia, Oct., 2nd, 1877.

From Rock Run Church, Ind. — Brethren Bashor and Gibson, closed their series of meetings in Rock Run district, Elkhart Co., Ind., Oct 4th.

We had Glorious meetings, good attendance and good order, The result of their labor was, thirty-three baptized and others deeply impressed; and we were all made to rejoice on our way Zion-ward. May the Lord lead us all through the uneven journey of life, and land us safely on the other shore where we will meet to part no more, and ever be with the Lord.

J. A. R.

Oct., 4th, 1877.

From J. S. Flory.— The Summer is past and the harvest is ended the "brown, sear and yellow leaves" tell us Autumn days have come and soon nature will be robbed of her verdant garb, the birds of Summer will leave for sunnier climes, and the chilly winds tell us Winter is coming. Blessed is the man who hath husbanded his crops and lain up in store for those of his own house and will remember the honest poor,—hath in his soul the plantings of God's grace ever ready for the great soul's harvest, that he may be safe from every strong wind that blows, and bask in the smiles of his Savior in that happy land "over there." But alas! how poor and miserable the soul that has spent the summer of life like the gilded winged butterfly flitting from flower to flower,—from one earthly pleasure to another, until, when the shrill whistle of Winter's blast shall be sounded, they must exclaim "*the Summer is past the harvest is ended* and *I am not saved.*"

From Henry Landis.—We still have cause to thank God and go on in the good work of the Lord. The power of God's truth upon sinners, is being seen and felt here. Since the 27th of July, nine persons have been received into the Bachelor Run church by baptism, and others have made application.

Bringhurst, Ind., Oct., 1st, 1877

From J. H. Garman.— Eight persons have been added to the Brush Creek church, O., within the past five or six weeks, and one reclaimed. Prospects for a further ingathering soon.

Sinking Springs, O., Sept., 29, 1877.

From J. W. Moats.—On the fifteenth and sixteenth of September, we attended the Indian Creek Love-feast. The weather being good, and attention excellent, we enjoyed the feast very much. Two precious, blood-bought souls came forward and were baptized. Andrew Dendorff and Samuel Lehman of Lee Co., Ill, were also present, and labored in the Word.

On the twenty-second of September, we attended the feast at Dallas Center, and were pleased to see the young members take an active part in waiting on the tables, and attending to the work generally. Brother Bashor had been laboring here shortly before, and there are now many young members in that congregation.

On the 28th of August, a terrible wind and rain storm visited this country. The heart-rending Rail Road disaster on that night, only four miles from my place, was horrible to behold. We were present the next morning, and the scene was sad indeed. Such is mortality.

Altoona, Ia., Oct., 1, 1877.

From Annie E. Rupert.—Four persons have been received into the church here by baptism, during the past month. Our dear brethren and sisters who are on their way to Europe to assist Bro. Hope, stopped with us. The brethren preached to us Saturday evening, Sunday and Sunday evening. It was sad to say farewell to Bro. Eby, who has often preached here in times gone by. But there is a great work to do elsewhere, and go they must.

We have meeting every two weeks here at the meeting-house, and Sunday-school regularly each Sunday afternoon. Brethren John Mohler and Stineburger are the superintendents. This school has been in operation for ten years, under the care of the Brethren, and at present consists of about seventy or eighty little boys and girls. After singing and prayer, the infant class is taken to the basement, and there taught interesting Bible incidents, and sing pieces adapted to little folks. There are eight Bible classes in our school —*Lewistown, Pa., Oct.*, 1, 1877.

From J S. Flory.— Persons, either male or female, who wish to engage in an honorable business at their homes that will bring in an income without interfering with other business and no capital required by addressing Lock Box 20, Greeley, Colorado, will get particulars from a brother as to the business.

From Duncansville Church, Pa. We will try and give you a sketch of the Love-feast held at this place. The above named brethren and sisters were again permitted, by a kind and merciful Father, to assemble at the sanctuary of the Lord, to engage in the solemn exercises of God's house. The 22nd and 23rd of Sept., as previously reported, was the time appointed. It was expected that Bro. Quinter would be present on the occasion, but the appointment here happened at the same time as that of the Brethren at Mechanicsburg, so he was expected to be with them, and could not be here. Other ministering brethren were expected, but no one came. It also happened that the brethren at Warrior's Mark held their Love-feast at the same time, so Bro. Graybill Meyers was not here. The ministers present were James Sell, Brice and David—the home ministers. The meeting opened at 4 o'clock P. M. At the close of the opening services two precious souls expressed their willingness to forsake the old paths of sin and folly, and accept the yoke of a meek and lowly Savior. The one is a near neighbor. Had several conversations with him upon the subject in contemplation, and tried in my weakness to throw light upon the points yet somewhat dark at that time. He did not wish to enter into church relations until he was fully convinced on all points.

Just here we would suggest a thought. How many enter the fold, perhaps not wholly reconciled, who, through weakness or unwillingness, fall short of the glory of God, turning again to the beggarly elements of the world!

But I am digressing. The people resorted to the "river side, where prayer was wont to be made" (Acts 16. 13), and while those on the shore sent sweet strains of music to the throne of God, these dear brethren were buried with Christ in the liquid stream, and arose we trust, to walk in the footsteps of a glorified Redeemer. We feel confident that angels rejoiced in those delightful scenes. Dear brethren, keep Jesus and the Cross in view, and by the help of God you will never be induced to turn back to the wicked allurements of this sinful world.

The conduct of some of the spectators present during the evening services was truly shocking. These lines may not meet the eyes of those so vilely engaged; but SHAME! to any one who would be found guilty in disturbing those of God's people, who were so solemnly engaged in the ordinances of the Lord's house.

The number of communicants was not so large as usual, as it was proposed at the last church-meeting, that the brethren and sisters of Altoona should hold a separate Love-feast at their meeting-house in the city one week hence.— So now for the first time the brethren and sisters commemorated the ordinances of the Lord's house, at that place. On Saturday morning James A. Sell addressed the congregation, followed by remarks of Brice and David. With the exception of the disturbance by some of the spectators on Saturday evening, it could truly be said that the meeting was a good one, and that it was good to be there.

Fraternally,
E. R. STIFLER.

Hollidaysburg, Pa., Oct. 1877.

ANNOUNCEMENTS.

Notices of Love-feasts, District Meetings, etc., should be brief, and written on paper separate from other business.

The brethren and sisters in the Okaw church will hold their Love-feast, the Lord willing, in their meeting-house at La Place, Piatt Co., Ill., on the 15 and 16 of November, commencing at 10 A. M. A general invitation is extended to all who desire to be with us.

L. ARNOLD.

Our Love-feast in the North Fork Wild Cat church at Pyrmont, Ind., will be on the 26th of Oct. A general invitation is extended to all.

L. D. WAGGONER.

(*Primitive Christian, please copy.*)

The members of the Wyandot congregation purpose holding their Love-feast at Bro. J. Heistand's, three miles North and one and one half miles West of Nevada, Wyandot Co., Ohio, the Lord willing, on the 20 and 21 of October. There is a general invitation extended. Those coming by rail should come to Nevada, Ohio.

J. HEISTAND.

The brethren of the Middle Fork church, Clinton Co., Ind., intend to hold their Communion meeting, October 16, four miles North-East of Mulberry on the L M. and B. R. R. A general invitation extended to all the Brethren and sisters.

J. W. METZGER.

We, the Ashland brethren having our new meeting-house about completed, intend, the Lord willing, to hold our Love-feast in the same, Thursday, November 15, 1877. We extend a hearty invitation to all that desire to be with us at that time, meeting to commence at ten A M. Place of meeting three and a half miles South-east of Ashland. Those coming by rail stop off at Ashland notify the undersigned in time to make arrangements to meet you and convey you to the place of meeting.

D. N. WORKMAN.

Ashland, O.

LOVE-FEASTS.

English Prairie church, Lagrange county, Ind , Oct. 20.

Dry Creek church, Linn county, Iowa, Oct. 17 and 18

Poplar Ridge church, Defiance, Ohio, Oct. 20.

Orange Center meeting-house, four miles south of Waterloo city, Oct 20 and 21

Coventry church, Chester Co., Pa., Oct. 20 at 2 o'clock P M

Silver Creek, Ogle Co , Ill , Oct 23 and 24.

Mineral Creek, Johnson county, Mo., October 10

Monticello church, three miles north-east of Monticello, Ind , October 23

Logan church, Logan county, O , Oct. 17.

Cerro Gordo, Macon county, Ill., October 19 and 20

Hudson, Ill., October 20 and 21.

Grundy Co., Ia , Oct. 26 and 27.

Panther Creek church, Woodford Co , Ill , Oct 25.

Seneca church, Oct 16.

Pyrmont, Ind , Oct 18

Pine Creek, Ill., Oct 18 and 19

Rock Creek, Ill., Oct 20 and 21.

Naperville, Ill., Oct 20.

Millmine, Oct. 21

Waterloo, Iowa, October 20 and 21

DISTRICT MEETINGS.

Walnut Creek church, near Knobnoster, Johnson county, Mo., Oct 10.

THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which Shall be unto All People." — LUKE 2: 10.

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The Brethren at Work.

EDITED AND PUBLISHED WEEKLY

—BY—

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HIGHER WAGES.

[It is said that Prof. Agassiz once replied to a lecture committee, who sought to extract his refusal to lecture, by the offer of a large sum, "I cannot afford to work for money."]

"I CANNOT afford to work for money."
 Wealth is a doubtful good at best,
The cares of the rich are far too heavy,
 And dreams of losses disturb their rest.

"I cannot afford to work for money."
 For good that money may do! Ah! yes.
For wealth is good, and its use may be noble,
 Used rightly it may be a means to bless.

But money alone is a price too little
 To buy from the brain or hand its toil.
This world is fleeting, and fame too precious
 To spend like a honey-bee hoarding spoil.

"I cannot afford to work for money"
 I've a life to live and a mind to store;
There's knowledge to gain, and truth to master,
 Enough to fill all my life and more.

"I cannot afford to work for money"
 For labor a better price I ask.
"Riches have wings," and a life's endeavor,
 If given for gold, were a barren task.

There's gold enough in the world already,
 What boots it whether it's mine or not?
But the great world's knowledge may be made greater
 By even a single scholar's thought.

"I cannot afford to work for money."
 I'm laying up treasure to be secure
Your gold is a burden you cannot carry
 Beyond the river My wealth is sure

—*By D. A. Curtis, in Ledger.*

◆

MARKS OF THE LORD JESUS.

BY C. H. BALSBAUGH.

WHEN the Scribes and Pharisees saw the boldness of Peter and John, and perceived that they were ignorant and unlearned men, they marveled; *and they took knowledge of them* THAT THEY HAD BEEN WITH JESUS (Acts 4: 13). A consistent, unabashed testimony for the truth is still an indication of true discipleship. There are signatures, cabalistic to many it may be, by which God's ownership of us is verified. Paul had it for his boast, "*henceforth let no man trouble me*: FOR I BEAR IN MY BODY THE MARKS OF THE LORD JESUS" (Gal. 6: 17). Whatever these marks may have been to which he alludes in his own case, the application of the term is admissible in the distinction of *character*. What are the marks which designate the disciples of the Cross, the heir of Heaven? I will specify a few. In Acts 20; 35, we find one of them. "*Remember the words of the Lord Jesus, how He said,* IT IS MORE BLESSED TO GIVE THAN TO RECEIVE" This mark spells Christ. It means all *from* God all *for* God. "Ye *cannot* serve God *and* mammon." "CHRIST PLEASED NOT HIMSELF" (Rom. 15: 3). His incarnation, ministry and death mean *give* before they mean *receive* "He has left us an example, that we should follow His steps" (1 Pet. 2: 21). This mark needs to be branded in again and again. In Heb. 13: 16 it is crimsoned with the blood of Gethsemane and Golgotha, and resplendent with the glory of the Holy Ghost. What is so well pleasing to God, ought to be no reluctant, constrained, involuntary matter with us. "I *delight* to do thy will, O my God" (Psalm 40: 8). This was the declaration of the co-eternal Son to the Father, when He left the bosom of Everlasting Love for the manger and the Cross. It meant *give* even to the last spark of life. In imitation of this, "God loveth a *cheerful* giver" (2 Cor. 9: 7) "I DELIGHT *to do thy will*." O how many a largess nominally in the interest of the Gospel, has proved a millstone on the neck of the donor, dragging him to perdition. And how many a dime, penny, mite, has been like wings of sunbeams to the obscure, and it may be, neglected and despised contributor, wafting the Christ-adoring, Cross-embracing soul through the pearly doors of grace A cup of cold water given in the name of Jesus, shall in no wise lose its reward (Matt 10: 42). IN THE NAME of JESUS. The *name* represents the *person*, the *life*. To give in the *name of Jesus*, is to give in His *life*. It must be an expression of Himself A cup of cold water so given, is like the water at the marriage in Cana of Galilee—it is turned into blood. It means the sacrifice of Christ. *He* was crucified at the *close* of His life: *we* at the *beginning*. *After* that, *our blood*, and the blood of Jesus, is on all we do. Having the nail-prints and spear-wounds, and thorn-punctures, and scourge-gashes—the great redemption-marks of the Lord Jesus, all the other marks of discipleship and heirship will follow. Then will Matt, 5: 44, Mark 9:-43-50, Luke 6: 23, John 4: 32, 34, Rom. 6: 11, 12, 13, 2 Cor. 7: 1, Gal. 5: 24 and 6: 14, and hundreds of others, cover our whole body with marks of our Divine relationship, even as the blood oozed out of every pore of the sacrificial Lamb as He was tied to the horns of the Altar under the olives of Gethsemane. Then will Sol. Song 6: 10, be gloriously fulfilled. Then will the readiness referred to in Rev. 19: 7, be secured. Then will we be prepared for the ravishing contrast of Rom. 8: 18.

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GOD'S LAW.

BY J. L. SWITZER.

"I have written to him the great things of my law, but they were counted as a strange thing."—Hosea 8: 12.

I PRESUME it is fair to say that God has written unto us the great things of his law, and that these great things are contained in the Bible.

THE BIBLE.

Who is its author? Not Moses, David, Isaiah nor Jeremiah. Not Peter, Paul, John nor Luke. These were celebrities in their day —God's instruments in grand, noble work,— but a greater Author than any of these gave us the Bible.

Do you recollect Carmel? See the rain-fire of heaven descending; behold the sacrifice, sinner, and turn to Jesus. Hear the water hiss, the stones crackle and fly; see the dust melt in the very presence of God. Could you, sinner, stand carelessly and behold the four hundred and fifty prophets of Baal going against God and not be moved to serve the *living God!* Could you have stood and and unmoved beheld, the countenances of those fifty prophets as they cried to *their* gods for the fire? Ah! you would have then remembered the goodness of God, and turned to meet Him. This incident is one of the great things of God's Book.

Even long before this notable event, God's presence was terrible to men. Moses said: "I exceedingly fear and tremble." Again, stand in the plains and see Sodom and Gomorrah turned into ashes. Remember Lot's wife—her fate. Remember the bloody river, the frogs, the lice, the murrain of beasts, the boils and blains upon man, the fire and hail that were visited upon the Egyptians, then think of your own condition, sinner. The innumerable locusts, the terrible darkness, and the wailings and lamentations in all the houses of Egypt when the first born lay in death's cold, icy embrace—see it all, sinner, and behold how terrible is God towards them that obey Him not.

Then God is the Author of our Bible. O, what a Book! What a supreme Author! Omnipotent in power. The Almighty, the Omnipresent, the Infinite has condescended to write to us the great things of His law. Can anything coming from God be otherwise than great? Ah! well may He say, "*Great things of the Law.*" A "perfect law," a "sure word" whereunto we do well to take heed. It is perfect, because from a perfect Being; sure because from a sure source. Thy words are very sure O God!

The "great things" were counted as a strange thing." God did not count them strange. Somebody else counted them *as* strange. That somebody was poor, helpless man. Had man originated them, he would not have counted them *strange*. But because of God, and not of man, they were counted as strange. Sinner, do you count the great things of God's law, *strange?* That kind of counting will not bring life eternal to you, will not make you happy, will not please God nor all His holy throng.

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LOVE.

BY D. D. FREY.

"And hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."—*Romans 5: 5.*

WE notice in this passage of Scripture that *love* is also essential to salvation, and without it the law is not obeyed. By the love of Jesus for man, we were redeemed, or saved from eternal destruction; that is, if we obey His commands. "For God so loved the world, that he gave his only begotten son, that whosoever believeth should not perish, but have everlasting life" (John 3: 16). Here we see that God *first* loved the world, and sent His Son, His only Son, to be nailed to the cross, and by His *love* redeem the world, and opened the way to heaven for us. That was *God's* love. He set an example for us that we should follow in His footsteps. We can not repay God for His mercy toward us; but by loving Him, and doing as He tells us to do, He is pleased. "The blood of Jesus cleanseth from all sin." And if we do not follow in His footsteps, but turn into the way to destruction, then He spilt His blood upon the cross for naught. God first loved us, and in return we should love Him. God "sheds his love abroad in our hearts *by* the Holy Ghost, which is given unto us." We are also to love one another. Paul says: "Let brotherly love continue." Here Paul commands us to love one another. *What is love?* It is devotion or attachment to one another: or, as Paul terms it, charity. He says: "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal" (1 Cor. 13: 1). But he says though he had everything, and had not charity, it was not worth anything. But charity *alone* profiteth nothing. To love one another is a commandment; and Jesus says himself: "A *new* commandment I give unto you, That ye love one another; as I have loved you, that ye also love *one* another" (John 13: 34). Some say that feet-washing is not necessary because Jesus said "A *new* commandment I give unto you." They say that they love one another, let them show it. God loved us. How do we know it? Why, He sent His Son into the world to be crucified, that we may have eternal life. Jesus loved us. How *do* we know it? Why, the same night in which he was betrayed, *before* the betrayal and the supper, He took a towel and girded himself, poured water into a basin and humbled himself so much that He washed His disciples' feet. There He showed His disciples how much He loved them. After He was through He told them that he had given them an example.

If a man love his neighbor from the depths of his heart he is willing to do anything to show it. That was the way with Jesus. He loved His disciples and to show, or prove it, he washed their feet. But a man loveth not his neighbor if he goes to war and fights with him. Our high-minded professors, at the present age, are too haughty to wash one another's feet. They think that they can take another route, perhaps an easier one. But what would the apostle Paul say, were he here, to see these beautiful young ladies and gentlemen, all dressed up in the latest style, especially professors of the religion of Jesus Christ? Would he not say as Jesus did to the Scribes, Pharisees and Sadducees? Woe unto you hypocrites, "for ye make clean the outside of the cup and of the platter, but within are full of extortion and excess" (Matt. 23: 25). Some of our *non-professors* are even more honest than these. Paul, the good old man of God, would bitterly reproach such hypocrites. Let us first see that our heart is right, and *then* will be the time to cleanse the outside of the platter. And let us "come out from among them, and be a separate people," "earnestly contending for the faith once delivered to the saints."

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A FAREWELL WORD.

HAVING been associated in the editorship and publication of the BRETHREN AT WORK, published at Lanark, Ill., and whereas I have recently disposed of my interest in said paper a word of explanation and encouragement would seem necessary.

It is well known to the readers of this paper, that the writer has been associated with its present editors in its publication from its first inception. The paper is as yet in its infancy, but its success has over-reached our expectations. Persistent efforts and unrelaxed labor on the part of its editors and many friends, have gained for it an extensive circulation, both in the East and in the West,—a circulation which will give its editors and contributors a broad and extensive field for future usefulness, spiritual and mental improvement. But to make the paper still more successful in its mission of usefulness, and to forward business in the office, it was necessary to make several changes. My home being in the East made the business part of the office somewhat unsatisfactory, as we could not consult each other in any other way than through writing. Matters of immediate attention had to be deferred on account of the editors not being together. Thus the workings of the institution was kept too much in check. To facilitate business, therefore, it was considered best for the editors to be near or at the office. The writer being sensible of the fact, that his labors are needed where he is, he, on that account, made a disposition of his interest and claims on the office to its present proprietors.

Brethren MOORE and ESHELMAN now having assumed the responsibility of the entire office, and are now giving to their readers the enlarged paper, as previously promised, we hope they will meet with success, and that our brethren will hail with a joyous welcome the enlarged paper. J. T. MEYERS,

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First American Bible Society.

CONGRESS in 1777, ordered 20,000 copies of the Bible to be imported for free distribution. Congress thus became the first American Bible society. But then Congress was made up of a different class of believers than now. They did not fear when the Bible was read in the public schools, and found in public places. They reverenced the good old Book, because it was God's, and manifested no disposition to gain distinction by denouncing its teachings. But then we are a progressive people, and not a few prefer to progress in rebellion against the Truth. That is progression downhill.

CONGRATULATORY.

BY JAS. Y. HECKLER.

THE BRETHREN AT WORK is a beautiful sheet :
Its regular visits in welcome I greet :
Its pages peruse on what they may treat :
Its numbers I file, each volume complete.

It brings me the tidings from churches afar,
Where the waters are moved and the gates ajar.
The heralds of Zion, how faithful they are,
In publishing peace on the mountains afar.

It always has something of int'rest to me,
Of Love-feast, or baptism, or meetings, may be
Some minister preaching to sinners so free,
Or sinners whose eye-lids are opened to see.

And last but not least, yet remaining in scope,
It brings me the news from our dear brother Hope,
Who is preaching to sinners—in darkness they grope—
But searching for Christ, disbelieving the Pope.

Brother Hope and his brethren, a fair little band,
Are calling for Elders, the time is at hand
To build up a church in a far distant land,
To follow the Savior in every command.

There is work for the brethren everywhere they go,
And plenty of labor for each one to do ;
For Satan is busy, as all of us know,
To choke the good seed which the brethren may sow.

Harleysville, Pa.

RAILROAD SERMON.

BY J. S. MOHLER.

"Because strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it."—(Matt. 7 : 14).

THE term *strait*, as used in our text, means narrow, difficult &c.—and of the same width as the way. Whatever cannot be taken through the gate cannot be carried on the way. The way here spoken of, may be very correctly compared to a rail-way. Of these there are two kinds—the wide and narrow gauges. We will notice more particularly at present

THE NARROW GAUGE.

We understand the term *narrow* to mean, that restraint that Christians are required to exercise over their inclination to sin, referred to in the following Scriptures : "Resist the Devil and he will flee from you." "Keep thy heart with all *diligence*." "What I say unto one, I say unto all *watch*." "Mortify your members which are upon the earth." "Crucify the flesh with the affections and lusts thereof." In short it means that our wills, judgment, desires, affections, propensities, appetites, motives—all be governed, controlled and sanctified by the Word and Spirit of God. In this sense the way is narrow to the worldly minded, but to the Christian is wide enough. But in direct opposition to this way is

THE BROAD GAUGE,

spoken of by Christ. This way admits of all the corruption in the world, murder, robbery, drunkenness, dishonesty, lying, pride, adultery, fornication, and every evil work under the sun. It means an unbridled exercise of all the worst passions of our nature. All the bad characters in the world are upon this way. It is a very dangerous road to travel. In comparison to this road, the narrow gauge, is a very

SAFE WAY

to travel. It is built upon the Rock of Eternal Ages. The way is so safe that the gates of hell shall not prevail against it. The Builder of this way has obtained all power and will reign till the last enemy is destroyed; and to assure us of our safety, He says: "Fear not little flock it is your Father's good pleasure to give you the kingdom." Again, "God *careth for us*." These are consoling words. The apostle says: "If God be for us, who can be against us." Says the Prophet, speaking of the safety of this way : "No lion nor ravenous beast shall go thereon" *i. e.* no bad, dangerous characters that are seeking the destruction and downfall of their fellow beings. "They shall not hurt, nor destroy in all my holy mountains," saith the Lord by the Prophet. Also: "The redeemed of the Lord shall walk there and shall return with everlasting joy upon their heads."

All the passengers on this way are seeking each other's welfare, and delight in each other's spiritual prosperity. Naturally, to take passage on a rail-way, it is of the utmost importance that we be

ON TIME.

It is equally important in a spiritual sense. We are all swift passengers to eternity, and are either upon the broad way that leadeth to destruction, or upon the narrow way that leads to joys at God's right hand.

There are a great many persons to-day, who are upon the broad road, that have long since sought passage on the narrow way, but somehow they are always a little *behind time*—*waiting* for a more *convenient season*. One has bought a piece of land ; another some stock ; and one has married a wife. All expect to take passage, by and by, but just now are a little behind time. A house must be built first, or a barn, or some other improvement attended to, or some of the temporal wants supplied, though the train is fully on time. The alarm bell, denoting readiness, has rang again, and again. Soon the train will move off, and leave those poor, deluded lovers of the world far behind, who will be given over to hardness of heart and reprobacy of mind, and at last take up the lamentable song, "the summer is past the harvest is ended and my soul is not saved."

Again when persons take a long journey by rail, they generally procure a

THROUGH TICKET

as being cheaper and avoiding a great deal of annoyance and trouble on the the way. This illustrates a great spiritual truth. The Christian's journey is a long one. In the language of Bunyan, he starts from the city of destruction and his destination is the celestial city. And it is very important if we expect to arrive in safety at our desired destination to procure a "*through ticket*." We hear the heavenly Ticket Agent say: "He that endureth unto the *end*, shall be saved." Again: "Be faithful until death, and I will give you a crown of life." Also, "He that *overcometh* shall inherit all things." From these and many other Scripture we learn that the Christian's journey is *onward*, "pressing forward towards to the mark for the prize of the high calling of God in Christ Jesus." To take passage on this narrow-gauge road a little while, and then stop off, would do us no good. The last state of that man is worse than the first. "The righteousness of the righteous shall not save him in the day he sinneth," says the prophet. Christianity is not to be put on and taken off at pleasure, but to be worn constantly, in all departments of life, and every circumstance we may be placed in. In sickness and health; in poverty and wealth; in prosperity, or adversity; in sadness and rejoicing.

Naturally, when persons intend traveling, but a short distance or to stop on the way, they procure a

LAY-OVER TICKET.

We read in the Gospel of some who had procured some of those lay-over tickets, and were reproved by one of the apostles, thus: "Ye did run well; who did hinder you, that you should not obey the truth" (Gal. 5: 7). "Having begun in the spirit are ye now made perfect by the flesh?" (Gal. 3: 3). Again, we hear Christ speak of some represented by the seed that fell by the wayside among thorns, and on stony ground, who ran well for awhile, but having *lay-over tickets*, stopped off to suit their own convenience.

In this corrupt age of the world, we have reason to believe more "*lay-over-tickets*" are used than *through tickets*. Large numbers who connect themselves with the church during religious revivals under excitement, run very well for awhile; rather better than through passengers, but their ardor soon cools and when the world gets up a *dance, horse race*, a picnic, and other unhallowed associations, they simply use their lay-over ticket and step off the train and mingle in the gay festivities of the world, and become drunken with its pleasures, till another fast train comes along and they step on board again to make another short run, till at last the train leaves them, and they are picked up by the broad-gauge conductor.

Naturally, in traveling by railway, we like to have a gentlemanly

CONDUCTOR.

This beautifully illustrates the comforting influence of the Word—the Christian conductor given unto us to guide us on the way. By the influence of the Holy Spirit we make known to God our wants, and ask for those things necessary for our well-being in time and in eternity. Our natural Railroads are sometimes up grade and sometimes down. But this heavenly road is,

UP GRADE

all the time. The longer we travel on it, the higher we get. Every day brings us a little nearer heaven. Every trouble we meet, and every temptation we overcome, but lifts us up a little nearer Heaven's throne. It is said of the eagle, that when the storm approaches she will divest herself of every unnecessary feather that might impede her upward flight. Having thus prepared herself, she begins to soar up into the heavens, higher and higher, till she rises above the storm; then in safety she looks down upon the raging elements beneath. It is thus with the Christian. He lives far above the low, sordid, corrupt, groveling desires and storms of human passion. He breathes a higher, a holier, purer moral atmosphere, lives in heavenly places in Christ Jesus.

When there seems to be danger near, the engineer signals

DOWN BRAKES

to check the speed, that he may have a little time to see where the danger lies, and thus escape a great calamity. This admits of a good application spiritually. In our journey heavenward we find it necessary frequently to *put on the brakes*, to check our speed somewhat, that we may look about us, examine ourselves; to meditate, to watch, for we need to be constantly on our guard. With all our good intentions and care, we often find ourselves drifting off into the world more than we should. If the various churches of the day had properly applied the "*brakes*" about forty years ago, to-day would not see them in all the fashion of a corrupt age, and following close upon the heels of a corrupt world, in all things the world admires and calls great. We have great need, then, brethren to often apply the brakes, that we make not shipwreck of our faith.

Our natural trains have connected with them

A BAGGAGE CAR

for the convenience of passengers, a certain number of pounds being allowed each one. But this heavenly road has no such appendage. Not one pound of unnecessary baggage is allowed for through passengers. That car is run off at the "*death switch*."

We frequently notice persons carrying entirely too much baggage for their spiritual prosperity. Some have hardly time to attend church, especially through the week. Such are carrying too much baggage, others will complain that they cannot pray, are not gifted, cannot find suitable words in prayer, but can find plenty of words to ask a favor of their neighbor. Such we fear are carrying *too much baggage*. Another will say, "I can spare no means for benevolent purposes, I need all my means for my own affairs." Such a one is certainly carrying too much baggage. In various ways our progress in divine life may be hindered by carrying too much of this world's goods. While it is right to have enough of this world's goods to make us comfortable, more than this is only a hindrance.

Our natural trains have connected with them

A SLEEPING CAR

for rest and comfort to the passengers. But this heavenly road has dispensed with this car long since. We however read of some in the apostle's day, that tried to take passage on this car to their own destruction. Says the apostle, "Some are weak, and sickly, and some *sleep*." "Awake thou that *sleepest*." Spiritual drowsiness is a dangerous condition to be in. There are those who are so infatuated with their religious attainments that they have concluded they have arrived at sinless perfection. Such are dead, asleep, and ought to remember the admonition of the apostle, "*Awake* to righteousness, and sin not!" There are those again who, after running well for awhile, begin to manifest signs of drowsiness, become indifferent in the discharge of Christian duty. Prayer becomes irksome. Such are beginning to fall asleep. The apostle says: "Therefore let us not sleep as do others, but let us watch and be sober" (2 Thess. 5: 6). Naturally when persons have been aboard the train a long time, they begin to wish their journey would soon end. At every

STATION

they feel comforted in the thought that they are getting still a little nearer their journey's end. So with the Christian. Every day makes a station to him. At the close of each day well spent, he consoles himself with the thought that he is a little nearer home than he was in the morning. Thus station after station is passed, till at last the celestial city with all its glory bursts upon his view. The safety of the train depends much upon the vigilance of

THE ENGINEER.

This is equally true of this heavenly train. We, as Christians, however, have an Engineer in whom we can fully confide. He says "*I am the way*." He has promised to be with us always even unto the end of the world. He never sleeps, never tires, but is always on duty. No danger of the train being thrown off the track, if we but follow His instructions. The devil and his agents tried it repeatedly but always failed. In fact there is no other name given under heaven among men whereby we can be saved. No other name can take the train safely through, if we but comply with His instructions. This heavenly train has been a long time passing through the world, gathering up passengers of all ranks and conditions of people. Its officers are still soliciting more passengers to get aboard the train while it is called to-day, knowing that the night of death will soon be here, and the train be out of sight. But while this train has been a long time passing through the world and is being pretty well loaded with passengers, it will not be long till its passengers will all be transferred to the

LIGHTNING EXPRESS,

whose head-light will first be seen in the East when the heavens will be rent asunder. Its shrill whistle well be heard all over the universe, *i. e.* at the last sound of the trump all the passengers on this heavenly road will be exchanged to this lightning express, which will pass rapidly through the world till the agents, or angels have gathered up all properly ticketed passengers for the

GRAND EXCURSION

into the Holy City, when it will be said, "Lift up your heads ye gates, and ye everlasting doors be ye lifted up, that the king of glory may come in! Then Zion's King, with His many millions of subjects shall enter the Holy city in triumph, and the song of redemption from inspired tongues will roll unceasingly from heaven's sweet choir, there to glorify God and to enjoy Him forever.

Since the

DESTINATION

of these two roads is so different, the narrow gauge ending in eternal happiness, while the broad gauge ends in eternal misery, we should very carefully examine our ticket to see whether we are on this heavenly road. If not, make an effort to get on board as soon as possible. See that your tickets are properly marked and correctly dated. See they are stamped with the seal of the Holy Spirit. Keep a careful look-out for counterfeit tickets, for they will be refused by the great Conductor of the train. In short see that your tickets have carefully printed on them all the stations of obedience marked down in the New Testament. In short, obedience to all the precepts of Jesus, and we venture the assertion that your right to enter the holy city will not be questioned.

I make no apology for the length of this article. The train is a long one, so is the article.

Urich, Mo.

THE RAINBOW.

BY S. S. W. HAMMER.

"And there was a rainbow round about the throne, a light like unto an emerald."—Rev. 30: 3

NOW in this chapter is presented to our notice, the splendid vision of heaven with which John on the Isle was favored. He is permitted, as we understand, to view the whole throne of God, and to have an imperfect vision of that great and august Being who sat upon it, and then and there he is favored with a view also of the splendor which surrounded His throne, expressed in the words of the text at the head of this article: "And there was a rainbow."

After this we find that John beheld the four and twenty seats upon which the elders were sitting with their golden crowns and white garments. He also saw the four beasts round about the throne, and heard their hallowed ascriptions of praise, for day and night they worshiped God, saying "holy, holy, holy Lord God Almighty, who was and is to come." He then and there heard the universal chorus of praise proceeding from the four and twenty elders, who fell down before the throne and cast their crowns before Him saying, "thou art worthy." The whole of this is very glorious and striking, and deeply interesting to the expectant of heavenly felicity: but we will have to go back and confine our remarks to the appearance of the throne, and the rainbow.

Let us now view the nature and Scriptural history of the rainbow. It is presented to our notice, in connection with the covenant God made with Noah. After the deluge God gave a gracious promise to Noah that He would never again bring a flood of waters upon the earth (Gen. 3: 8). To the rainbow He referred as the sign, or a token of the covenant thus made. No doubt the rainbow had been seen from the beginning and was not as some have thought, created for this occasion. It is the natural effect of the rays of the sun falling on drops of rain in the clouds, and by the refraction and reflection of those rays. Now God was pleased, therefore to select it as a token of that promise which He had given Noah. There are several striking reasons for the appointment of the rainbow as the sign of the covenant. I will take occasion to mention some of them. The rainbow is only seen when the fears of men might justly be excited as to another flood. No doubt the descendants of Noah for many generations, would have greatly feared whenever they beheld the black clouds stretching themselves across the heavens, in gloomy and portentous aspect; and it is only when these clouds appear that the rainbow is seen. How appropriate then that at these seasons the bow should be the recognized symbol of peace and promise.

Now to the eyes of all men and women, this appears beautiful to set forth the harmony of the divine perfection in the economy of grace. When God proclaimed Himself to Moses, He exhibited Himself the glorious seven-fold character, Lord, God, Jehovah, Almighty, Merciful, Gracious, long suffering, abundant in goodness and in truth, yet inflexibly just (Ex. 34: 6). Now all these are exhibited in harmonious operations in the redemption of man, and were all combined in the person and work of God, or Christ. Behold His miraculous power, His mercy to the miserable, His grace to the unworthy, His long suffering to His enemies, His goodness to all His brethren, all His doctrine and teachings, and His justice in giving His own life promptly and freely as He had engaged for the salvation our world.

The rainbow appears to reach to the heavens and then it shows us the heavenly origin of all the blessings of grace. In heaven the plan was formed; from thence the Savior came. The Gospel is glad tidings from heaven, so likewise pardon, and grace, and holiness, every grace and benefit, every good and perfect gift. The rainbow appears to unite heaven and earth together. This is truly effected in redemption. God was in Christ reconciling the world unto Himself. Angels sang this over the plains of Bethlehem, glory to God.

The rainbow in the text is said to be about the throne of God, Now this indicates that all His attributes and perfections are under His influence. It binds all together; all His laws and ways and works are under its benign influence in short the throne of God is the throne of grace, of covenanted mercy and reconciliation, and good will toward men: hence the apostle says; "let us come boldly." There is indeed enough to overwhelm us, to startle us, to cause us to keep at some distance, viz: The majesty, glory and purity connected with it; but there is one grand source of encouragement even to the vile and guilty sinner, that there is a rainbow round about the throne of God. The rainbow round about the throne is represented as like unto an emerald. The meaning as I understand is, that the beautiful and green color of the emerald was a chief and leading appearance, intending to teach us the freshness and perpetuity of the blessings of God's grace. Though thousands of years have rolled round since the New Testament Scriptures were determined upon, and contrived, yet it is still green and flourishing as ever.

THE CURSE OF STRONG DRINK.

INTEMPERANCE is a curse to the land. Like a sea of lava rolling down the mountain side, intemperance sweeps onward, blighting homes and prospects, withering the fair characters of the youth and middle age. Woe and misery follow wherever it goes: blessings flee and curses fall in their track.

Years ago strong drink entered into nearly every man's diet. The farmer thought he could not plow, sow and reap without it. The mechanic claimed that his saw and plane cut smoother if he would indulge a little in strong drink. The lawyer, the physician, the teacher all set up a plea for tippling. But a wonderful change has been wrought in the public mind. Science, religion, philanthropy and the prayers of the good and wise have combined to bring about a change for the better. The army of temperance has rapidly increased, and instead of strong drink being courted and extoled in every department of life, it has been upset and swept from the door of thousands of families.

What shall be the future of the war against strong drink? Young men, arise and show your strength, and labor to increase the ranks of those who "touch not, taste not, handle not." The evils of intemperance are not a set of theories, but actual facts. The blood-shot eye, the haggard look, the burning brow, the staggering motion, and the fearful and horrid delirium *are the products* of strong drink. This is a faint picture of the physical. Horrible as it is, it is bright compared with the mental anguish and degradation, and the effect upon the soul. It has ruined and debauched statesmen, authors, inventors and scientists. Who can have the boldness and courage to stand in defense of strong drink? Ah! yes, who?

E. L. L.

COME TO JESUS.

SELECTED BY I. W. ELLIS

COME in the faith. In the New Testament we read much about faith. We are said to be "justified by faith," and "saved by faith," and are told to "Believe in the Lord Jesus Christ," that we may be saved. Faith is confidence, reliance. If I am hungry, and a kind friend offers me something and says it is bread, but it is dark and I cannot see, yet, if I begin at once to eat it, this is faith. I trust in his word, if I am sick, and medicine is given me which I am told will do me good, and I drink it, this is faith, I believe or have confidence in the doctor's skill. Jesus came into the world to die for sinners. He says, "believe in me; I have purchased a full pardon for you, and you may go free; It costs my own blood to obtain it, but you are freely welcome to it, if you will obey my words, and trust in my protection, I will engage to save you from death and hell: I am quite able to do this: here is bread to eat which will make you live forever if you eat it: here is a medicine which will so cure your soul's sickness that you shall never die. Come unto me—believe in me and you shall be saved." Faith is just trusting to what Jesus says. Faith is simply coming to Jesus. He has died for thee. Believe it, and take the benefit of His dying. He has opened the prison door for thee. Believe it and make thine escape. He is willing to bear thy burden for thee. Believe it, and cast thy sins upon Him. He has paid all thy debts. Believe. He brings salvation to thee, and says, "It shall be thine, if thou art willing." Stretch forth thine hand, and take it with a grateful heart. Like the prodigal in the parable, thou hast wandered far from home; but Jesus has obtained for thee permission to return. Thy Father, for His sake is willing to welcome thee back. Believe it, and say, "I will arise, and go to my Father." You desire to be trusted by your husband, or wife, or children, you would feel hurt by their doubting your word. So Jesus wishes to be believed when He says, "Poor sinner, I am able and willing to save thee. Come unto me." Do not grieve Him by distrusting His Word. If you do not come because you think you are too great a sinner, you say in effect He is *not* able to save you, though He tells us "He is able to save to the uttermost ALL who come." You make Him a liar. Believe that He really will do what He promises. Go to Him at once. Say to Him, "Lord, I believe; help thou my unbelief. "Thou art able to save to the uttermost save *me*."

Upper Dublin, Pa.

GOD'S POWER AND JUDGMENT.

BY JAMES MEW.

THE judgment day will come in due time, and then who shall be able to stand before the great Judge. How utterly helpless is man when God displays His power! How fearful it will be when the heavens shall depart as a scroll which is rolled together, and every mountain and island shall be moved. Then men will not only think, but also know that the great and notable day of the Lord has come. Terrible will it be when the vials of God's wrath shall be poured out on the earth. The sea shall become blood; a sure pestilence will visit mankind, and a mighty earthquake will send consternation to all living things.

When all these things shall be fulfilled, then the Lord will dwell with His people. There before the great white throne, the saints shall see the Lord in all His glory. God has long warned us and plead with us in this matter. Those who listen, of them God says, "they have passed from death unto life." The great Judge will come, not because men have not been warned, but because He has given all plenty of time to escape if they will. Sinner, will you come while the door is still open?

The Brethren at Work.

PUBLISHED WEEKLY.

J. H. MOORE, } EDITORS.
M. M. ESHELMAN, }

"The Brethren at Work," will be sent post-paid, to any address in the United States or Canada, for $1.50 per annum. Those sending ten names and $15.00, will receive an extra copy free of charge. For all over this number the agent will be allowed 10 cents for each additional name, which amount can be deducted from the money, before sending it to us. Money Orders, Drafts, and Registered Letters may be sent at our risk. They should be made payable to J. H. Moore. Subscriptions, communications, etc., should be addressed.

J. H. MOORE,
Lanark, Carroll Co., Ill.

LANARK, ILL., OCTOBER 25, 1877.

THREE were added to the church at Pine Creek, Illinois, during their Love-feast last week.

◆

THE editor's wife and her sister C. K. BISHOP—one of the typos of this office—are at their old home in Champaign Co., on a visit among relatives and friends. Wish them a happy visit.

◆

NOW then, friendly readers, here is the BRETHREN AT WORK in its enlarged form. Examine it carefully and tell us how you like it. Have you any improvements to suggest? If so let us have them.

◆

JESUS was laid in the manger. It is wrong to ask sinners to get *under* the manger when inviting them to come to Jesus. It is not enough to sit at the *feet* of Jesus, but a man is required to get *into* Christ, and *put* Him on.

◆

THE enlarging of our paper enables us to devote a few columns on the last page to general news, and other important matter that will likely interest our readers, thus keeping them posted on the general movements of the day.

◆

WE are not in the habit of calling special attention to certain articles, but in this instance must ask each of our readers to give brother MOHLER'S "Railroad Sermon" a careful perusal. In our humble judgment it would make an excellent tract for general circulation, especially around railroad stations.

◆

WE deem it prudent to continue our former course regarding advertisements, inserting only such as are connected with our own business, unless it be an occasional notice of good books, or something that is calculated to build up and improve people intellectually, morally and religiously.

◆

THE address of JESSE CALVERT is changed from Wawaka to Warsaw, Ind. He purposes traveling and preaching considerable during the coming Winter, and is authorized to take subscriptions for the BRETHREN AT WORK, and also orders for books and pamphlets kept by us. He also carries with him a number of our tracts and pamphlets for sale.

◆

WE have opened a department on sixth page, headed *The Home Circle*, to which we invite the attention of the sisters and little folks, and solicit them to contribute to this department. Sisters can do a good work by keeping the *Home Circle* well supplied with wholesome reading matter for both the young and aged. Sisters, let us hear from you quite frequently.

◆

A LITTLE six year old daughter of a certain clergyman committed a fault by telling an untruth. Her mother corrected her, when the little girl replied: "If I believed as ma and pa do, I would not have said so, but I am a universalist." What a lesson for older heads! That little child had learned from the doctrine of universalism that there is no hell, no punishment, hence felt safe in telling a falsehood.

◆

FROM OELRICHS & CO., we have received a circular giving the names of the passengers on board the Steamship "Mosel," and among them are our missionaries to Denmark and their wives. The vessel left New York city, Oct., 13th, and if all goes well we may hear from it again by the time the next issue comes out.

◆

WANTED:—A skillful printer to take charge of the mechanical department of this office. As a workman he should be first-class, accurate and rapid. Wants to understand composition thoroughly, also book and job work; good at make-up and proof-reading, courteous and genteel, and one who is not afraid of work. Men who use intoxicating drinks or profane language need not apply.

◆

A MAN'S temper is a good thing provided he keeps it, and takes good care of it. If people would devote half the time to cultivating their tempers that they spend in idleness they would realize a larger share of genuine happiness. A man's temper is like fire—a useful *servant* but a cruel *master*. Never allow your temper to become your master, but keep it under subjection and make a servant of it.

◆

CAUTION.— a brother informs us that he has lately attended two meetings where a number of persons were poisoned by eating meat boiled in a copper vessel. In one case the meat was allowed to stand in the vessel only about twenty minutes after being taken off the fire. In the other case it was allowed to boil slowly, and perhaps sometimes entirely stopped. The best and safest way is not to use copper vessels at all to boil meat in, for considerable danger sometimes result from their use. Those who live in congregations where copper vessels are used for boiling meat will please make a note of this.

◆

THE devil's skill and success does not consist in tempting men and women when he finds them profitably and judiciously employed. They are generally too busy to give his projects and inducements much attention, and hence he finds it to his interest to turn to idle hands and give them employment. If you would evade the devil keep head and hands constantly employed in something that is useful and profitable. Give me a *working* congregation for peace and piety.

◆

AS the paper is now enlarged to twice its former size, our correspondents will bear in mind that it takes considerable more to fill it; hence it is hoped they will keep us well supplied with good wholesome articles. But don't forget to boil them down before sending to us. Let them be brief, but to the point. Our manuscript box will soon need replenishing. Let us have all the church news you can get for publication, for each reader wants to know how you are prospering in the good work of the Lord.

◆

SOME weeks ago mention was made of the excitement that resulted from a Catholic priest contemptuously throwing a Bible out of the car window. When tried he stated that on the fly leaves of the book were obscene pictures which disgusted him, and hence he was released. But now the story turns on the gentleman. The book was picked up by some workmen, who were employed on the road, and on examination no pictures were found on the fly leaves, thus leaving the priest in a bad light before the public.

◆

FOR the benefit of our readers and the good of the cause at large, we solicit a good and constant supply of *church news* from all parts of the brotherhood. We need some one in every congregation to keep us supplied. The reason most people do not want to write for a paper is because they cannot spell good or compose their articles grammatically. Now this makes no difference to us whether you spell correctly or not, nor do we care for the grammar. What we want are the facts—just tell in a brief manner, what you have to say and we will attend to putting it up in good shape. We have matters so arranged in the office at present that such things can be attended to just as well as not.

◆

JOHN G. MATTESON, is traveling and preaching in Denmark in the interests of the Advent church, and writes as follows from Alstrop under date of Sept. 17th.

"In the forenoon I attended the service of the German Baptists. They have a missionary here from America. There are two other persons among them who speak in public, who are also from America. They have baptized some in this vicinity." Brother HOPE wrote us concerning the meeting between him and J. W. MATTESON, and stated that they had a very friendly interview. Mr. MATTESON is however mistaken about there being two others there at the time, who also speak in public. No doubt in talking with him they alluded to the two who were to come over from America, and assist brother HOPE.

◆

BY referring to another page of this issue it will be seen that Southern Illinois has taken one more step forward in the missionary work, and at their District meeting appointed four instead of two missionaries. Their efforts in the field were quite successful last season, thus giving the Brethren better assurance that their efforts in that direction are going to accomplish good. Their missionary plan is a good one, and commends itself to the attention of other districts desiring to extend the borders of Zion in their own localities. We purpose before long giving their method of raising the funds by which their missoin is sustained.

The time is here that a general effort should be made to preach the Gospel more extensively in our own country. There are thousands of places where the faith and practice of our people are not generally known, and then there are places where the Brethren stand well, and a great amount of good could be accomplished if only a proper effort were made. It is hoped that the earnest efforts of Southern Illinois will prompt others to do likewise in spreading the Truth.

◆

A PRIVATE letter just received from brother R. H. MILLER informs us that the health of himself and family has been quite poor of late. Severe attacks of the fever have rendered him quite weak and unable to do scarcely any preaching, and has not been able to attend any Love-feasts, besides his own during the Fall. The great amount of sickness that his family has passed through during the Summer has drawn pretty largely on his means. He says: "So you see our condition is not pleasant, and hence I must sell out here and get my family to some place more healthy, for sickness is eating up our means and living."

We publish the above for two reasons. 1. We want all who can do so, to send brother MILLER $1.60 and get a copy of his *Defense of the Brethren's Doctrine*; thus have something good to read and useful to hand to your neighbors; and 2nd, do all you can to get him and his family in a good and healthy country. His address is Ladoga, Montgomery Co., Ind. Just as soon as he is able to travel he expects to enter the field again and devote the Winter to preaching.

◆

BROTHER J. T. MEYERS, formerly of Germantown, but now of Phenixville, Pa., has been in the city and neighborhood during the last week. While here he preached in the Brethren's house and also in Dutchtown. The special object of his visit West at this time, was to make arrangements regarding the sale of his interest in the BRETHREN AT WORK office, a proposition having been made him. He therefore concluded to sell out and devote his future labors principally to the ministry. Brother MEYERS possesses abilities, which if properly cultivated will render him both interesting and useful as a minister.

He has now sold out his entire interest held in this office, which has been purchased by another ministering brother, extensively known in the brotherhood, of which purchase and arrangements, full particulars will be given next week. Under the new firm arrangements the paper will continue as it started out—occupying the same platform that was embraced by our ancient Brethren who were first in this reformatory movement—laboring for the reproduction of primitive Christianity in all its ancient purity. Full particulars will appear in next issue.

HOW IS THIS?

THE daily *Inter-Ocean*, of October 11th, published the following editorial item. It shows which way the wind is blowing for secret societies:

"Free Masons in France have been for a long while doubtful as to the expediency of considering a belief in the Supreme Being as a necessity to the order. At a convention held recently an article of the constitution which ran thus, 'Free Masonry holds to the principle of the existence of God and of the immortality of the soul,' was changed to read, 'Free-Masonry holds to the principle of an absolute freedom of conscience, and to the brotherhood of mankind.' It excludes no one on account of his religious belief."

Thus it appears that an *infidel* can become a member of the Masonic Order, for that body "excludes no one account of his religious belief." He, then who becomes a Mason is "unequally yoked together with unbelievers."

PRICE OF THE PAPER.

THE price of the BRETHREN AT WORK, in its present enlarged form, is $1.50 per annum. This includes the postage which we pay at this office before sending the paper out, so that subscribers need not bother about the postage. The paper will be sent from now to the end of 1878 for $1.80. Money by Post Office orders, Registered letters or Drafts on Chicago or New York, may be sent at our risk. Drafts must be prepaid by the sender.

As we are endeavoring to give the brotherhood a good large paper, neatly printed in good clear type, it is hoped they will do an excellent thing in turn for us by sending along a large list of new subscribers, not only of those in the church, but those out of it. We have been working for sometime to get ready for publishing the paper in its enlarged form, and have now succeeded in accomplishing the object.

We need a number of active agents to soon commence collecting subscribers, and will send an outfit to those wishing to act as such, providing they send us their address. Our old agents need not go to the trouble of sending in their address as they will receive an outfit anyhow. Our prospectus will soon be ready.

COARSE AND FINE PRINT.

WHEN procuring reading matter there are at least two things that require considerable care. We allude in the first place to the *contents*, for evidently a useful book will be filled with good material, and secondly, to the type in which it is printed. There are thousands of good books, pamphlets and papers printed in type entirely too small to go before the public.

We have visited houses where the only Bible in the family was in very fine print, rendering it very difficult to read with any thing like satisfaction. In such cases children seldom read the Bible—they prefer reading other books, especially if they are printed in better type. Not unfrequently a fine print Bible is used in the meeting-house, and aged ministers cannot read from it by lamp light. When purchasing Bibles for either families or meeting-houses, good coarse print should be selected.

Fine print has much to do with injuring the eye and prematurely affecting the sight. Hundreds are compelled to use glasses when their eye-sight ought to be good and clear. We need more books and papers printed in good clear type, large enough to be read with ease by the aged as well as the young. Large clear print is like plain distinct talking, all can get the good of it. Some publishers are taking the advantage of the general wants of the reading people, and putting good coarse type on their papers, and it gives good satisfaction to all.

We conclude to use but little small type on the **Brethren at Work** and thus give our readers a good paper printed in good clear type. The most of them do their reading after night and hence the necessity of clear type. Besides this it is much better on eyes and gives more satisfaction generally. Then it will suit the aged of which class we have many in the brotherhood. As the paper is pretty large, and we insert no advertisements aside from our own business we will be able to give about all the reading matter that could be expected.

NO MONEY REPORT.

UP to the present time we have been publishing the amount of money received, serving as a receipt to those who have remitted. The plan has some advantages, we must acknowledge, but not enough to justify its continuance; hence we conclude to dispense with publishing the money list, believing that the space occupied by it can be filled by more profitable matter. The one in the present issue will be the last that we will publish.

Our last year's experience enables us to transact business on a much better system—one that will give more satisfaction to our patrons generally, and saves not less than two-thirds the amount of book-keeping usually demanded in a printing office. When our readers send money for a book, pamphlet or any thing of the kind and they receive what they ordered that will be their receipt for the money sent. When they receive what they order they may know we have received the money. If, after waiting a few weeks, they do not receive what they ordered, then they will know that the money has not been received by us. This is easily understood, and saves the trouble of publishing the money list for that purpose.

When money is sent for the **Brethren at Work** it will be receipted on the paper just to the right of the subscriber's name. To illustrate, we take the first letter we come to, which is from G. W. Hoxie, who sent $1.50 to renew his subscription for another year. Now the only receipt he will receive for the money sent will be this: On the top margin of his paper he will find printed the following:

G. W. Hoxie, 1 10 1878.

This means that he has paid for his paper till October 1, 1878. All others sending money for subscriptions will find it receipted in the same manner to the right of their names and will thereby be able to tell just when their subscriptions expire.

Money sent in for the Danish Mission &c., will be reported as usual. Hope our readers will remember this so as to know just where to look to tell whether their money has been received or not.

INSTALLATION SERVICES.

IN a few instances we learn that elders when installing ministers of the second degree into office, have not done so according to the general order of the church, and we have therefore been requested to state the correct manner of installing into the second degree, not to cast reflection on any one who may have unintentionally digressed from the general practice, but to properly instruct all that there may be no occasion for a similar course hereafter.

Having seen a number installed by elders well experienced in the work, we give the following as the general order of installation: In the presence of ordained elders the members state whether they are willing for Bro.——to be advanced to the second degree of the ministry. They give in their voice in the same manner as when voting for a minister. If the church gives her consent, then one of the elders announces the decision of the church and proceeds to lay before the brother in the presence of the church, the duties of his office, telling him that he is now authorized to appoint meetings for preaching according to the general order, to administer baptism, solemnize marriages, preside at council in the absence of elders, or at communion meetings when properly requested to do so. In short, he is invested with the authority to perform all the duties of an ordained elder except installing officers or laying on hands in ordinations. His duties are laid before him fully, making the occasion a very impressive one. He is then asked to accept the position which the church has thought proper to tender him, and promise to submit to the general order of the church, doing all in his power to maintain the Gospel order as laid down by the apostolic churches. After this the church should receive him with hand and kiss according to the general order of the church.

The particular feature to which we more definitely allude is the *manner* of receiving the brother into his office. It should always be done with the hand and kiss in the same manner as his first installation into the ministry. To simply announce that such a brother has by the consent of the church been advanced to the second degree, and not have the church receive him by the hand and kiss is not sufficient, and furthermore, it is not in harmony with the general practice of our people.

We refer to this matter in order to correct some errors that have grown out of some unintentional deviation from our practice, and trust that it will have a tendency to throw parties on their guard hereafter, so that similar mistakes may be avoided.

The installation of ministers should be attended with all due solemnity. Around the sacred scene should be thrown hallowed incidents that will cause the brother to look back upon his installation with feelings of awe and reverence. If ever there is a time when solemnity should pervade an assembly it is when officers are installed into office, for the prosperity of the church may depend largely upon their actions. And as the greatest care should be manifested so as to commit the Word to none but faithful men, who will teach others also, let the occasion be a solemn one, characterized by such religious features as will render it impressive and sacred in the minds of all who may witness it.

FROM S. H. BASHOR

ON the morning of Sept. 27th I left West Branch, Ogle Co., (where Bro. D. B. Gibson and I had been holding a series of meetings), passed on the C. & I. R. R. to Chicago. Changed cars here and passed around Lake Michigan, on the Lake Shore Road, thus gaining a full view of this beautiful inland sea, and also of the different fisheries and pleasure resorts scattered along its shore. Passed on through South Bend to Elkhart, where we stopped twenty minutes for dinner. After the usual bustle of such places was over, we stepped up to a refreshment stand and procured something to eat; then at the "All aboard" of the conductor, we dropped our knife and fork and was soon in the beautiful little city of

GOSHEN,

the county seat of Elkhart county. Population about 6,000, with neat dwellings, fine business houses and elegant public buildings. The Court House is probably one of the richest and neatest in this part of the State, having been erected at a cost of $170,000. Was met at the station by I. L. Berkey, one of the ministers of Rock Run church, and conveyed to the home of his father, Eld. Jacob Berkey. Spent the afternoon pleasantly, conversing on the condition of Zion and her future prospects. At 7:30 P. M. we met at

THE CHURCH

for public worship. Congregation large and the interest good. After church we met and formed the acquaintance of many brethren and sisters, quite a number of whom had come from a distance. Among them brother Michael Forney, of Ill., brother to Eld. John Forney, of Falls City, Neb. Met also on next evening for services and on Saturday forenoon and evening, when we were met by brother Gibson.

By this time the house was filled to overflowing with anxious listeners and seeking hearts, and at the close, when the invitation was extended, several came forward and made the "good confession," and were immersed on Lord's day forenoon. We continued until October 4th, when we closed our meeting, having labored seven days. Preached thirteen sermons and received thirty-three into the church by confession and baptism; some of all ages from fifteen to eighty-three. One old father in his eighty-third year and his companion of about sixty. Also an old lady of near seventy years, she following Jesus with her children from the Amish church. The brother above alluded to is an uncle of Eld. Jacob Berkey, and is at the present living in the same house with him. He is hale and hearty, and bids fair for many years yet. Has a history of peculiar interest. Was an early resident of Johnstown, Pa. Says he remembers when there were only two dwellings in the place, where at this time there is a population of perhaps 20,000. Was for fifty years a deacon in the M. E. church. Stood as an exemplary member and served his office well until he made the change to come to us. Was Sheriff of Fort Wayne, Ind. three times and a Grand Master Mason for probably thirty years; and now, after a long life and many changes, has united with us to spend his last days in traveling on the safer way to life eternal. May God, in His infinite mercy and wisdom, govern and guide him along with all those who confessed during these meetings, safely across the ocean of time, and when they reach the farther shore, tenderly reach forth His arm of love and draw them inside the beautiful city of immortal peace.

During these meetings we had the pleasure of again meeting brother David Younce, widely known in our brotherhood as an earnest and successful laborer in the cause of Christ. He is now living in Syracuse, Ind., engaged in the hardware trade, but thinks of renewing his labors in the ministry as soon as his health will permit. Several other ministering brethren were with us during the meetings at different times. The church, too, worked well and supplied all our wants and of course we feel to thank them for what they did for us. How could we leave such warm-hearted people without saying: "Thank you, brethren, and may God bless you for your kindness to us while here."

This is perhaps one of the first churches organized in Northern Indiana. Has a membership of near three hundred. Nearly all the children of our people, from twelve years and upwards, are members of the church and workers in the Sabbath School. About one half of those gathered in while we were there were from other churches, or families who were connected with other denominations. Bro. Jacob Berkey is their bishop now and has been for a number of years. Has two fellow laborers in the second degree; his son Isaac and a brother Weaver. They have a neat chapel 40x60, well lighted and carpets in the aisle, which makes it more pleasant for both speaker and hearers, as persons coming in during services do not make the racket they otherwise would, and thus every thing is neatly arranged, but plain and in gospel order. In fact we have been in few churches where more perfect order reigns in every thing. All fashion is excluded, members neat and plain and all in perfect harmony. We will long remember our visit to this church, and as years roll on will wait and watch until we are called to meet again. At the close of our meetings arrangements were made to hold a communion soon for the enjoyment and benefit of the new members; this we like as we have learned that unless we *eat that bread* and *drink that cup*, we have no life abiding in us.

Our next appointment was in the church near Goshen. Will give report next week. The meeting was a glorious and encouraging one. Grace, mercy and peace to all.

OFF FOR DENMARK.

IN another column it will be seen that the brethren chosen to go to Denmark to assist brother Hope, sailed from New York on Saturday the 13 inst, and by the time this reaches our readers, nothing preventing, the brethren and sisters will have well nigh completed their journey. That it was a hard task for them to leave near and dear friends, and equally bitter for those endeared to them to see them go, is perhaps evident to every sympathetic heart. We belive all, those going as well as those remaining, willingly sacrificed their own feelings and preferences for the promotion of the great cause of Christianity. We are assured and satisfied that only a sense of duty and love to God and their fellow man, induced those dear brethren and sisters to sever the kindly relations and associations of friends, brethren, sisters, children, and brave the trials and difficulties of a long and tedious journey. That no carnal ambition, no love of self-distinction prompted them to go, nor those sending them is certainly apparent to all who have familiarized themselves with the mission and its results. Christians are not commanded to face the perils of land and sea, and the cruel thrusts of critics in order to gain fame among men. Not at all! They go because the souls of men are dear to their hearts, and because the Master commands them to walk in that direction.

And it is not expected that in setting on foot and prosecuting a mission so far away, and under such great difficulties, that no mistakes will be made. All stand ready to admit this, except such as never make mistakes.

In choosing two brethren to go to Denmark to organize a church, the District was guided by the usages of the church, and aimed to so conduct the matter as not to incur the displeasure of the general brotherhood. In the adoption of the plan, some of us yielded our convictions of the matter, and in doing so have not the least idea that God will withhold His blessings because *we* did not at first favor it, or because somebody else does not like it. God will look at it on its own merit and do exact justice.

Brother Hope entered a field where superstition, unbelief and priest-craft reigned supreme, and stand high yet. Day and night he toiled to clear away the rubbish preparatory to sowing the good seed. His hearers had to be taught that there are differences between the Law and the Gospel. Next that Jesus died for them, and that they were dead in trespasses and sins. This done, the fact that the New Testament is our only rule of evangelical faith and Christian practice had to be urged. Oppositions came up daily and from all quarters. These had to be met with meekness and firmness. It was not a little skirmish and a large ingathering to the church, but hard fought battles and gradual victory, yielding sparingly, but surely.

All things considered the mission has been one of the most successful in the history of the church in the past 150 years. Looking therefore over the past, we are not discouraged, not cast down but lifted up with all thankfulness to God. The brethren and sisters have not forgotten their duty in the matter. They wish the mission success—prayed for it. They believed in *practical* prayer and *practical* sympathy, and showed that they did. They were not unmindful that years ago, Europe sent over its Alexander Mack and little band even if she did it by the hand of persecution. Now in all gratefulness, returning good for evil, the Brethren acknowledge the favor by sending them the good old doctrine of Jesus and Him crucified, in peaceful hands. Brethren, sisters, do you regret your toils, your prayers, your contributions for such a noble purpose? Not at all; but you resolve to take courage and go on in all good work, until we shall pass the gates of the New Jerusalem to view the golden streets and sing the song of the redeemed.

M. M. E.

Oneness with God.

Labor to bring the Brotherhood into sympathy with God's ends in Christ Jesus. If we could rightly understand *why* God limits His dispensation of grace to our character and activity, we would consecrate anew and more unreservedly than ever, the sweetness and power of oneness with God.

C. H. Balsbaugh.

The Home Circle.

READ AND OBEY.

"Husbands, love your wives."
"Wives, obey your husbands."
"Fathers, provoke not your children to wrath."
"Children, obey your parents in all things."

"IT IS I!"

SELECTED BY ELMIRA S. HARLEY.

LITTLE children, guarded yet,
From the trials some have met;
Learn to sing the Savior's praise
In the sunshine of your days;
And to know the heavenly voice
That is bidding you rejoice.

Sorrow will not always stay,
In the future, far away;
When it comes, oh then how sweet,
Jesus in the storm to meet,
As a known and trusted friend,
Who will love you to the end.

He, whose blessed feet could tread
O'er the billows' crested head,
Will not let His children be
Lonely on affliction's sea;
But will then in love draw nigh,
Saying: "Fear not, it is I!"

Pain and sickness, death may come,
All be darkened in their home;
But where'er His children are,
Jesus is not distant far:
Still he hears their trembling cry
And will answer: "It is I!"

Morrison, Ill.

THE WIFE.

BY J. S. FLORY.

THE wife in a great measure shapes the destiny of her husband, herself and home. She wields a power of no little magnitude. Not a power to execute so much, as a power to influence, and thus she stands in relation to the marriage contract as a master wheel to run the affairs of home either for weal or woe. While she may not be equal with man in a way to cope with him in manual labor and the rougher duties of life, she is his equal, and I might well say, his superior in her right and recorded sphere to rule in the family. I don't mean a right to domineer or lord it over her "head," but a right to revolve in the orbit of her peculiar existence as a bright star of light and moral influence, a thing so necessary to the prosperity of all around her.

The path through life, at best, is but a rough one, and dark clouds will come and go. No one can smooth the rugged road or disperse the gloomy mists of life so well as the wife, if she but let the genial rays of woman's ennobling nature shine forth in glory and with power.

Men may be called the "lord of the land," but to woman, moving in her God-ordained sphere, we must assign the sceptre of queenly government and independence. When the influence of woman's pure and holy nature rules in the hearts of her subjects, she is more worthy the title of queen, than any one that ever wore a nation's crown. On the other hand, should her moral sensibilities have been corrupted and her opportunities for good reversed, she wields a power to plunge the little world around her into chaotic confusion, and engulf all into a boiling sea of misery and woe.

Two young men may set out in life, both from the same family, with abilities and prospects the same; the one chooses for his help-meet a woman not only with head accomplishments, but also of good and pure heart culture; the other chooses for a companion a woman to all appearances in accomplishments equal or superior to the other.— However, it will appear in due time, she lacks heart and social culture, her education has been mostly of a superficial nature.

What do we see in after years? She who had learned to meet the stern realities of life with a moral courage befitting her station in life, to stand bravely by her husband in times of adversity, and instill into his nature by her words of sympathy, a will to persevere, and in a spirit of true womanhood, learned to economize in in times of short crops or empty coffers, so managed her affairs, that with energy on his part, they came through the series of years that tried the farmers of this country as never were farmers tried, with their farm free from the money lender's iron grasp. In times of prosperity she was not so foolish as to spend money simply because they had it to spend. The result of their judicious management, as may be seen to-day, is a beautiful home all their own. An interesting family of children rise up, and call their parents "blessed." Their home is a home of peace and joy. Love dwells there; the children find "no place like home" because affectionate hearts, such as can nowhere else be found, are found there.

We turn to the other family. The wife who had grown up an accomplished butterfly of fashion and worldliness, entered upon her new life illy prepared for the up's and down's incident to wedded life. Not having abilities cultivated up to the standard of a will and power to resist the temptations of a fashionable and hollow-hearted world, despite the entreaties of her husband she would neglect her home duties and be off to the banqueting halls of pleasure and vanity. In times of financial closeness, she would not economize, would not suffer her proud spirit to be humbled so as to live within their means. Debts accumulated, but she cared not, only that she might equal or surpass her associates in worldly pomp and show. The more the husband gathered in times of prosperity, the more she felt inclined to spend, and in time, bank bills told a sad tale. Their farm was swept away from them by the flood of debts, and now, as a natural result, they live in squalid poverty, moving from place to place, trying to make a living by farming the land of others as tenants. No love, no peace, no home. No wonder if the children are growing up as the weeds grow, uncultivated, and left to take care of themselves.

This is no fancy dream or imagination of the heart, but the truth of the experience of many to-day.

Let me say to the wives of our valleys and plains, especially of the independent, sturdy farmers, remember, you are endowed with susceptibilities and an opportunity to use them that will be the means of elevating you higher and higher in the scale of womanly independence, insure to all around you peace, plenty and happiness. Not only in the family will your noble labors be felt and appreciated, but the community around you, and the world at large, will reap the reward of your good influence and labors in the right direction to have your sons and daughters live lives of usefulness. As parents mold the minds of their children, and send them forth into the world, just so will the world be.

In times of prosperity learn to save, for that is the time of all others to save, the time to get free from grinding debt, and the time to run up a bank account, the greatest on the credit side.— Prosperous times cannot last always and only those who have learned in times of prosperity to lay by a surplus, can successfully stem the storm of adversity.

In conclusion let me say to the wives of the Colorado farmers, as well as to wives everywhere, you hold in your hands the reins by which you may, if you will, guide the destiny of your homes on to a noble independence. Grow not over jubilant with present prospects, but keep a lookout for breakers ahead. God will bless the wife that is a blessing to her home, and may her destiny be ever onward and upward.

Greeley, Col.

A LITTLE ERRAND FOR GOD.

HELEN stood on the doorstep with a very tiny basket in her hand, when her father drove up and said: "I'm glad you are all ready to go out, dear; I came to take you to Mr. Lee's park, to see the new deer."

"Oh, thank you, papa, but I can't go just this time. The deer will keep, and we can go to-morrow. I've got a very particular errand to do now," said the little girl.

"What is it dear?" asked her father.

"Oh, it's to carry this somewhere;" and she held up the small basket.

Her father smiled and asked, "Who is the errand for dear?"

"For my own self, papa; but—oh, no; I guess not. It's a little errand for God, papa."

"Well, I will not hinder you, my little dear," said the good father, tenderly. "Can I help you any?"

"No, sir; I was going to carry my big orange, that I saved from dessert, to old Peter."

"Is old Peter sick?"

"No, I hope not; but he never has anything nice; and he's so good and thankful. Big folks give him only cold meat and broken bread; and I thought an orange would look so beautiful, and make him so happy! Don't you think poor, *well* folks ought to be comforted sometimes as well as poor, sick folks, papa?"

"Yes, my dear; and I think we often forget them till sickness or starvation comes. You are right; this is a little errand for God. Get into the buggy and I will drive you to old Peter's and wait till you have done the errand; and then show you the deer. Have you a pin, Helen?"

"Yes, papa; here's one."

"Well, here's a two-dollar bill for you to fix on the skin of the orange. That will pay old Peter's rent for two weeks; and perhaps this will be a little errand for God too," said the gentleman.

Little Helen, who had taught a wise man a lesson, looked very happy as her small fingers fixed the fresh bill on to the orange.—*Watchman.*

WALLET AND ALL.

A FEW years ago, the writer was supported by the children, and so they called him Children's Minister. They seemed to enjoy the contribution day as much as any. Their turn came at Magog Lake, and they were on hand. — The house was full. Parents and children came, and a happy day it was. When the contribution-box was coming round, one black-eyed boy kept close watch with one hand in his pocket. And when it came near enough, the boy jumped up, and threw in wallet and all.

When the deacon got round he went to the boy, and whispering said: "How much money did you intend to put in?" The boy answered so distinctly, that he was heard all around: "Give him all he wants."

Who, now, will dare to think that the great Redeemer will suffer Himself to be out-done by that little boy? O, He will, some day, give that little one all he wants.—*Children's Minister.*

A LITTLE BOY'S FAITH.

LAST Winter a little boy of six or eight years begged a lady to allow him to clean away the snow from her steps. He had no father or mother, but worked his way by such jobs.

"Do you get much to do, my little boy?" said the lady.

"Sometimes I do," said the boy, "but often I get very little"

And are you never afraid that will not get enough to live on?"

The child looked up with a perplexed and inquiring eye, as if uncertain of her meaning, and was troubled with a new doubt.

"Why," said he, "don't you think God will take care of a boy if he puts his trust in Him, and does the best he can?"

CORRESPONDENCE.

HOW CAN IT BE SO?

Dear Brethren:—

IF the first baptism was for the remission of sins, why be re-baptized? Last Sunday the Mormons or Latter Day Saints as they style themselves, held a meeting three miles Northwest of Atchison, Kansas. Before meeting they went to the creek, and immersed three persons, each once backwards. One of them had been baptized by them before, but had fallen away or committed willful sins, and, to receive him again into their fellowship, was re-baptized. He then at their testimony meeting declared that the Mormon church is the church of Jesus Christ; that he had tried it before, and knew it to be the right way, and that he had received the gift of prophecy.

Now, how can this be so, when God plainly declares that, "it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put Him to an open shame" (Heb. 6: 4—6). "For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins" (Heb. 10: 26). "And without shedding of blood there is no remission" (Heb. 9: 22). If then, there be no more shedding of blood for remission, we fail to see why this man should again be baptized.

We are of them that believe to the saving of the soul; let us take heed and exhort one another so much the more, as we see the day approaching. O I am longing for the times when the brethren will hold meetings here as in other places, so that the people may hear the Gospel preached in its primitive purity and simplicity. There are thousands of people here who know nothing of the "obedience in Christ Jesus" our Lord. Sinner, examine the Word of God prayerfully and be not deceived. Start right, continue right, and you will end right. The Lord help you and all others is my ardent wish.

J. D. SHAFER.

FROM TEXAS.

[The following letter to a sister, is published by request for the benefit of those desiring to emigrate to Texas, since by Brethren moving into new fields, the Gospel can also be spread, and souls brought to Christ.—ED.]

Sister Sarah:—

HAVING an hour's time yet before leaving here for Galveston, I will give you a brief sketch of my travels in this state. I have already been to Denison, Sherman, Dallas, Fort Worth, Terrell, Pineola, Long View, Palestine, Herne, Austin, San Marcos, New Braunfels, San Antonia, arriving at this place yesterday evening. Little did I think, when leaving home, that I should here find the "garden of Eden." There is some of the finest country in the central and western part of the state that fancy could picture. When I first came to the state, the wheat and oats were yet in shock, and the ground appeared literally covered with them. Wheat thirty to forty bushels and oats 80 to 110 bushels to the acre in some of the counties. Corn crop in most of the places I have been in, is very fine, and cotton, (formerly the staple article of this state, but now equally as good for wheat, oats and corn)—is one of the finest sights to one that never saw it growing and will be an excellant crop.

I wrote to brother Samuel to come and see this country, and I feel almost sure that he and Smelkers and Rorer's will come here, and I must change my mind from the present (if health and circumstances permit) if you do not find self and family here within at least two years. I never saw a country with so many advantages, and so few disadvantages. The climate is perfectly grand,—always a cool breeze and nights are cool. You can always sleep under cover. This is now their hottest weather, and you will find two covers on beds wherever you go, under which you just feel comfortable and get up in the morning feeling refreshed. The sun during the day is hot, but it does not appear so suffocating as in the North. — The longer I am here, the better I like the country.

Land is so cheap, $1.00 to $18.00 for prairie, according to location; no hay to make, and you have so long a time to get your crops planted. — The same way in harvesting it, and the raising of cattle and sheep is done with so little cost, that you cannot help but make money. Illinois and Iowa are no comparison to this state in comforts of living.

In many places the water is not so good, on account of its being so strong of lime, but that can easily be remedied with cisterns. This is the climate for Annie; there is no such disease here as asthma or hay fever in any form. I have conversed with different ones who came here that were badly afflicted with it, and now they are entirely cured of it. This is the finest place for consumptives; if they are not too far gone, it will effect a cure.

I expect to leave this state soon, but regret doing so, and go North, to be roasted at night. — I saw watermelons in San Antonia two feet long and one foot in diameter. You can have peaches from June to December and wild plums and grapes without any end to the amount. Society is good, and the best school fund of any of the states. Visit Lamar, Fannin, Collin, Denton, Tarrant, Johnson, Dallas, Kauffman and Williamson counties.

W. M. PANNEBAKER.

The Brethren of Long Branch congregation, Harrison Co., Mo. expect to commence a protracted meeting on the Evening of Oct. 16th, to continue as long as the meeting will be interesting, profitable, and edifying.

FROM COLORADO.

Dear Brethren.

AS usual, the first Lord's day in the month, we attended our appointments in Boulder Co. The religious interest was somewhat more than usual, owing to the fact, that the Campbellites had a protracted meeting in course. The minister, formerly from Kentucky, but late of Kansas, true to the spirit that sometimes characterizes some followers of Campbell, had cast forth a flood of abuse upon the Brethren and the truths of the Bible, and with his virtuperations, had a mixture of considerable errors concerning the Bible. For instance he claimed, that those humble people who practice the ordinance of Feet-washing, got it from the old Bible, just as the Mormons get polygamy therefrom. Every child of God that has learned its ABC's from Jesus knows that the lesson of "ye ought also to wash one another's feet," never was heard of, until Christ commanded it. However, we can excuse even learned men for such palpable errors, when we understand they did not go to school to Christ so much as to man!

Again, while on the subject of the mode of water baptism, to prove his single immersion fallacy, he referred to the case of the children of Israel being baptized unto Moses in the sea and cloud, and said: "They did not go through the sea again, and again, and again like our Christian neighbors," or words to this import. Doubtless he forgot to consider the fact, that they went forward and not backward, and that it took more than one step to take them through. It was Pharaoh and his hosts—the persecutors of God's people,—that got the single immersion! And so it is today; the single immersionists often are the very people that persecute the true followers of Christ.

No sooner had we closed our first services, and were proceeding to attend to the ordinance of baptism, than we were challenged by the said preacher, and some of his brethren to hold a public discussion, which we declined, giving as our reason that there were very few men qualified to hold a discussion of that kind to profit the cause of Christ. From what I had heard and seen, I was convinced this man was not one of those few men. Though I did not so inform him, I did tell him, and the congregation, that, if I would condescend to "step down and out" of the sacred stand to enter into a petty cavilling dispute on religious matters with him, I would consider I had betrayed the trust imposed upon me.—Discussions of the kind with men of mild temperament, possessed with a true spirit of Christian courtesy and respect for those of a different opinion, might be allowable, and result in good.

We preached again at night to a crowded house; another one came out as an applicant for church admission. It truly makes us rejoice to thus see souls flee to Jesus for salvation, especially when they come in the bloom of youth, and are of our own children.

The Brethren, having had to pass through the fiery furnace of persecution, will, I am sure, come through all right, because they "are like the Son of God,"—yea, the veritable Jesus was and is with them, and having learned their lessons from Jesus, they will stand immovable, always abounding in the love of God.

J. S. Flory.

Greely, Col., Oct. 10, 1877.

REPORT OF FUNDS.

THE following sums were received by the Brethren in Montgomery Co, Ia., for their meeting-house.

Wm. D. Lichty	$ .10
John H. Miller	.25
Monticello church, Ind, by Isaac Amick	2.00
J. Y. Heckler	.25
J. A Garber	1.00
Sisters of Libertyville, Jefferson Co, Ia, by E. E. Garber	.20
Hatfield church, Montgomery Co., Pa., by Jonas Price	5.00
Allison Prairie church, Illinois, by J. H. Jellison	1.00
Sister Carrie Roelky, Md	1.00
Minerva Fritz, South Keokuk church, Keokuk, Ia	.30
Green Tree church, Ohio, by David Wise	1.52
Jane Hopson	.50
Susan Rowland	.25

Brethren and sisters, please accept our thanks for your liberal contributions. We hope our dear brethren and sisters will respond at once, as the time that we have set to commence our house, is at hand, and we have but little means as yet. We will be able to raise between four and five hundred dollars among the members and friends, and for the rest we will have to depend upon the brethren and sisters, and unless they respond at once, we must abandon the idea of building our house, for we don't want to go in debt for it, or any part of it. Brethren, will you come to our relief? The amount is very small that we ask of you. Our congregations are increasing, and interest in the Brethren's doctrine seems to be gaining ground. Our little school-houses are crowded to overflowing at nearly every meeting; we stand very much in need of a church.

Yours,

Silas Morton.
N. C. Workman.

Sciola, Ia., Sept. 9, 1877.

FROM ENOCH EBY.

Our Trip from Millerstown, to New York, via Washington, Baltimore and Philadelphia, Penn'a.

Dear Brethren:—

HAVING one trunk with us, when we came to Harrisburg it was not on the train. Left orders to hunt it up and send it to Philadelphia. Had some anxiety of mind about it. Arrived in Washington on the evening of the eighth.—Next day obtained our pass in Secretary of State department, passed by the President's house, went through Treasurer's department. Here 1800 hands are employed. Went to the Capitol, and up on the dome; stairway consists of 364 steps. Looked over the city with all its grandeur and vanity spread before us, but could only feel as the Saviour did, when looking upon Jerusalem: "O that thou hadst known the things that belong to thy peace; but now are they hid from thine eyes." Not one brother did we see while in Washington. What a pity! I here state what Bro. Daniel Fry said: "I would rather see a good, faithful brother, than this city with all its worldly beauty." We soon got hungry for our own company. I was made to rejoice to meet our dear brother Joseph Lehman and our sister, his wife, from Franklin Grove, Ill., in Harrisburg, on their return to the West, but was with them only about ten minutes, and then they were borne West, and we South.

We left Washington on Wednesday morning for Philadelphia. Had a good view of Baltimore, being conveyed through the business part of the city by horses, as their ordinances will not allow the engines to pass through the city. Arrived at Philadelphia about noon, took street cars to Woodstock str., went to No. 1739 to the residence of Bro. Christian Custer, (he moved there last Spring) where we were kindly received. Evening went to meeting. Short notice, hence a small turn-out. Next day attended to some business, and went to meeting in evening. Small congregation. Over night with Bro. Silas Thomas

Friday morning left the city for this place, (our trunk having arrived all right), arrived here at 10 A. M. After dinner we went to see our boat, Mosel, which was rapidly receiving her lading, and will be ready to sail at the appointed time, the 13th, at 2 P. M. She presents a good appearance; and we feel that we can venture and sail safely, if Jesus will be near to control her, and rebuke the proud waves if necessary.

In the afternoon I crossed the Hudson to New York City to obtain tickets, and meeting with some difficulty to get my check cashed, because of a mistake on the part of the business men, I must necessarily go over this forenoon, then we will be ready to sail. And in our imagination we seem to feel and hear the prayers of many of our dear brethren and sisters, in the beautiful western gale or breeze, which is gently moving over the waters; and hence we feel to take courage, and with a firm step move towards the wharf and enter the ship, and launch forth to leave the bustling city and many dear ones behind, who will hear no more from us on this side of the great deep.

The impressions and pangs of our parting are still felt in our tender hearts, and often cause the tears to flow. We close for this time with the language of the apostle:

"BRETHREN, PRAY FOR US."

Written in haste at the Park House, amidst the bustle and confusion of City life. We found a good home at the Park House; they did all they could to make us comfortable. Thank you, brethren Editors for your care for us, in making arrangements as you did. Hope to receive letters from many kind friends, after we arrive in Denmark. Hence we say to all: "Farewell."

Hoboken, New Jersey, Oct. 13, 1877.

ON THE STEAMSHIP "MOSEL."

Dear Brethren:—

IT is now 1 : 30 P. M. and we are on the boat I will write, and perhaps I can send it ashore. There is a great stir on the vessel just now. We have a double room in the center of the boat. I would feel more at home, if it were more English, but we can get along pretty well. I think by the appearance of things, there will be more passengers than reported this morning. I would enquire but they are so busy and forbid any one asking questions while on duty. I do not like the arrangement quite as well as if the first and second cabin, (or class) were in one apartment: we are right under the first class. But that is Scriptural, to have the aristocracy above and the baser sort below. A medium is generally safe.—If we do any preaching, brother Daniel will have German hearers. We were the first on the boat, and formed the acquaintance of the chief steward's wife, who can talk both English and German. I have not seen the captain but they say he is a man as old as Bro. D. Fry. This is a beautiful day, and we will feel lonesome after leaving the harbor, having been accustomed to city life for nearly a week. We will have a good opportunity to meditate upon the wonderful works of God. Hope you are all well. Much love to you all.

Enoch Eby.

Oct. 13, 1877.

FROM LAGRANGE, MICH.

Dear Brethren:—

THE brethren of the Pokagon congregation held their first meeting in their new meeting-house, six miles East, and one and a half miles West of Dowagiac, on the 7th, inst.

The first sermon was preached by M. T. Bare from Flowerfield. The day was cold and rainy, yet the house was filled with attentive listeners, (estimated at about 600) who seemed to appreciate the Word preached. Services again in the evening and the next day at 10 · 30 A. M. One person volunteered to follow Jesus and was baptized according to Matt. 28: 19.

These are times of rejoicing on the part of God's children; especially when sinners come to the Lord's house, where there is bread enough and to spare. Twenty-four have been received into the church at this place during the year, twenty-one of which surrounded the Lord's table with us on the evening of the 8th. There our minds were carried forward to the evening of this world, when our blessed Savior shall come forth and serve us. Our minds were also carried to the scenes away back on Calvary, where the blood of the Lamb was shed for us. Let us therefore walk in humility; being non-conformed to this world, transformed by the power of God.

On the morning of the 9th we assembled to hear the farewell sermon. This was a solemn time for all, for we know not what shall befall us before we can meet again. But here hope spreads her joyful wings, ready to carry us to the land, where all the faithful shall meet around God's throne, to part no more. May the Lord enable us to all see that day.

A. A. Munson.

Oct. 12,1877.

FROM OREGON.

Dear Brethren:—

PERHAPS a few lines from the Willamette Valley church, Oregon, might be of some interest to at least some of your many readers.

Will say that our Communion meeting in Linn Co., that had been published to be the 15th and 16th of September, was for certain reasons postponed until the 29th and 30th, and is now among the things of the past. We had a very pleasant meeting, although our congregation was not as large as had been anticipated in consequence of rainy weather. Yet the Lord was with us; and the very best of order and attention. The members generally were well entertained, encouraged and built up in our holy calling and faith and our spiritual strength renewed.

During said meetings one person, (a young female) was added to the church by baptism.—May the Lord help her to prove faithful until death. Sinners were made to weep and tremble while the Word was preached. The meetings were a feast to every true believer present, and as our field of labor is very large, and the laborers very few, we, with the brethren present, thought it good to hold a choice for a minister and several visiting brethren, and the result was as follows: For minister our dear loving brother Aaron H. Baltimore of Linn Co., who was by request, and the unanimous consent of the church, advanced to the second degree of the ministry; and for visiting brethren the lot fell upon the following dear members: Brethren Philip Baltimore, Christopher Hardman, and Franklin Davidson, all of Linn Co. Said choice passed off very agreeably and harmoniously. Have reason to think, that they were the Lord's choice. May the Lord enable them to be faithful in their calling. May they take courage, labor willingly and faithfully for the advancement of the Redeemer's kingdom.

Our meetings closed last night with a good feeling generally. This morning we took the parting hand, and went away rejoicing in the Lord, having a lively hope that if our newly elected officers in Linn Co., will prove faithful in their calling, and the lay members will encourage the work,—the great and glorious work of the Lord, be alive to their duties and will all labor for the upbuilding of the church, that the ark of the Lord will move along in Linn Co., as well as elsewhere, many souls will be saved and God's name honored.

Since the first of April there have been seven accessions to this arm of the church, by baptism, three reclaimed and fourteen by letter, making in all twenty-four, for which we feel to praise and thank the Lord; for all the praise belongs to Him.

Now, in conclusion, I will say to all our dear members everywhere, remember us in your prayers, for we need the prayers of all the faithful.—With brotherly love for all the faithful, I remain,

D. Brower.

Salem, Oregon, Oct., 1, 1877.

CHURCH NEWS.

From Turkey Creek Church, Neb.—We have received two members by baptism this Summer, and one by letter. There are others carefully counting the cost. Our communion was at our place on the 1st and 2nd of September. Had a very good meeting, good order by the outsiders, save a few who were outside the tent in the evening. Ministers present were John Forney, C. Forney, Johnson and Henry Brinkworth. Meeting on Sunday afternoon and evening. The Lord bless the brethren for their labor of love. We have only one speaker here, and hope and pray that more laborers may be sent into this part of God's vineyard to build up the church in its primitive purity. We have a good country, and invite brethren to come and see us.

Elizabeth Smith.

E. Troxel's Field-work.—On the 23rd of September, myself and wife were taken to Bro. Messer's where we remained until the 25th, when we were called to participate in John 2:1, Bro. W. B. Woodard and sister Effie Sykes being the happy couple.

Next went to Blairstown, where we held one meeting. Was met here by brother H. Stoner of Keokuk Co., who took us to the appointment near South English. First meeting on the evening of the 28th, and continued them every evening and at times during the day, until Oct. 7th. From the beginning to the conclusion, the congregations were large. God blessed our humble efforts, seven precious souls were united to Christ by baptism, one reclaimed and three applicants for immersion when we left. Many others expressed themselves as about ready to come to Jesus.

We were sorry that our arrangements were such as to prevent a longer stay, as the great interest manifested was evidence that the Lord has much people there.

During these meetings, the brethren held their Love-feast—a real *feast* indeed. We thank the Lord for the good conduct of all present, as the day of the feast was wet and unpleasant out-doors and all had to remain in the house. We enjoyed this Love-feast as much as any we ever attended. The other ministers from abroad were, John Thomas, S. Yoder, Chas. Wanderlick, John Fritz, and Charles Hillery. These brethren did the preaching during the afternoon and evening of the feast. The last day of the meeting was a solemn one. Subject, 1. Cor. 15: 58. Directed our minds to faithfulness in the Christian warfare, and the glorious meeting beyond the river of death.

Bidding our brethren and sisters farewell, we started homeward, but on the way stopped near Millersburg, Ia., and held one meeting. Arrived home Oct. 11th, and found all well, thanks to our dear Father.

Leave to-night at two o'clock for Greene, Ia. Peace and joy to all the saints.

Vinton, Ia., Oct. 11, 1877.

District Meeting Report.— The District Meeting of Southern Illinois was held in the Coals Creek church, Fulton Co., Oct. 15th and 16th. The meeting was a pleasant one. The two missionaries sent out into the field by last district meeting, reported that 120 had been baptized by them during the last year, and that there was yet in the treasury $24.62 for next year's expenses.

A number of delegates there reported encouraging results from various parts of the district where the missionaries had labored, after which the expression of the meeting was to thank God and take courage. In view of the many pressing calls for more preaching of the same kind, it was deemed necessary to put more missionaries into the field, hence four instead of two were sent out by this meeting, and it is believed that through the prompt co-operation of the members of our churches generally, hundreds of precious souls can be won to Christ in Southern Ill., during the present year, and much good done this way in strengthening and encouraging isolated members.

Yours, in hope of eternal life,

DANIEL VANIMAN.

Virden, Ill., Oct., 17*th*, 1877.

GLEANINGS.

Matter for this department should be brief, and to the point; written on but one side of the paper, and separate from all other business

From James Baker.— In Vol. 2. No. 41 of the BRETHREN AT WORK, in the article from Rock Falls, Wis., the name D. B. Homes should be D. B. Thomas.

Rock Falls, Wis., Oct., 13,1877.

From G. W. Miller.— The BRETHREN AT WORK, is what ought to be called a fireside companion, and not only called such, but used as such, for in it I find comfort and joy.

Socrates' Prayer.— THE prayer which Socrates taught his disciple Alcibiades, deserves a place in the daily devotions of every Christian: "That he should beseech the Supreme God to give him what was good for him, though he should not ask it, and to withhold from him whatever would be hurtful, though he should be so foolish as to pray for it.

Don't Stop my Paper.— This is the way one of the elders in Mo. puts it. "I don't want my paper stopped. I want you to drop me a card and tell me how much I owe you up to the first of next January. Your brother in the one true Gospel faith."

From Lizzie Cripe.— *Dear Brethren:*— While at home to-day,—not having had the privilege of meeting with the brethren and sisters— I had the pleasure of perusing the columns of the BRETHREN AT WORK. It makes me rejoice to read the good news from all parts of this wide, wide land, and to know that the brethren are at work in preaching the Word of the Lord. May they more and more proclaim the joyful news, and call continually to sinners to come home to God and live.

Warsaw, Ind.

Probationers.— THE *Independent* is pushing a very affectionate inquiry, as to what becomes of the probationers in the M. E. Church. It is a sore spot, and some of the good brethren resent the intrusion of the probe. The question is one of facts, however, and the *Independent* appears to have the best of it.

From D. B. Mentzer.— We shall know! Thanks be to God for the hope! We shall know as we are known, and see face to face. May you and I be among the "wise virgins," when the Bridegroom shall come to receive to Himself His "chaste virgins"—the true and faithful church. O for more wisdom, and grace, and patience, that we may live and labor to the glory of God, and adhere to the truth though the way may lead through dark days and perilous paths! May He whose angels are "ministering spirits" keep our feet from slipping, our hands clean, our eyes clear and pure, and our minds uncontaminated from the errors and corruptions that are in the world through lust. May we stand pure in Christ.

From J. P. Moomaw.— According to appointment, we held our Love-feast on the 15th 16th of Sept. at the house of brother Eli. Armagost, in Butler Co. We surely had a feast of love. The congregations were large and order excellent. Bro. C. Long officiated and did most of the preaching. Think the good Spirit strove with many hearts as the numerous tears indicated.

This church was organized in June, 1876. with the writer as their minister, and Bro. John Holler called to assist. At this meeting, the writer was ordained, Bro. Holler was advanced to the second degree, and Oliver Shirk called to labor in the Word, and John M. Wine chosen to the office of deacon. The church is in a prosperous condition. We are trying to contend for the Gospel order of things. One addition by baptism, and others beginning to long for Jesus. Plenty of room here for brethren who are firm, active and wide awake in word and doctrine.

Purple Cane, Neb., Oct., 10*th*, 1877.

LIST OF MONEY

RECEIVED FOR

Subscriptions, Books, Pamphlets, Etc.

H Landis	.75	D Harader	2.00
L S Snyder	2 35	I Hoover	.40
D B Gibson	8.00	J G Lewis	1.00
H M Berkly	1.35	J B Lehman	.40
E R Stifler	2.25	J Crouse	.25
J G Eby	2 35	J M Detweiler	2.00
P Heil	.25	Geo B Boyer	.50
R Kunkel	17.10	L Altland	.25
D Brower	6.40	A E Bashor	.20
M J Good	2.00	E Leckron	.40
A A Munson	1.00	C K Johns	.50
G S Wine	4.50	N G Neher	1.90
J H Jellison	1.00	A sister	1.00
I Henricks	1,90	J A Trimmer	.25
G W Keim	1.35	G H Friend	1.35
T A Turner	1.90	A Ives	2.00
J S Flory	1.50	W D Hartman	2.00
H P Brinkworth	2.70	D S Royer	1.00
A M Horner	4.20	L M Kob	1.00
J Jones	1.00	J H Meyers	.50
A B Woodard	1.35	J Early	.25
J Laman	1.25	H K Carroll	.10
F Allen	1.30		

DANISH MISSION FUND.

English Prairie church	$ 9.00
Oakland church, Dark Co., O	8.10
Henry Harshbarger	1.00
Indian Creek Church, Iowa	2.50
Previously reported	1232.48
Total,	$1253.08

C. P. ROWLAND, Treasurer.

Lanark, Ill., Oct. 13, 1877.

Bethel church, Neb	$ 1.90
W. F.	2 00
J. R. Gish	10.00
Mary B. Miller	2 50
Sarah Berkly	2 50
Mississinawa Church, Ind	3 00
J Buckwalter	1.00
H. Moherman	50
D. Stoner	.60
T C. Denton	.25
S R. M	1 00
Margaret Odell	1.00
Harriet Brubaker	1 00
Elizabeth Friedly	.35
D. Eckman	1 00
A young brother	1.00
A sister from Hollidaysburg, Pa	.29
A sister	.25
Willamette Valley Church, Oregon	6.00
A sister	.75
A sister in Boulder Co., Colo	1·50
Big Swatara Church, Pa	20 00
Daniel Miller	20 00
Jonathan Jones	.25
Previously reported	254.14
Total,	$ 332 88

ANNOUNCEMENTS.

NOTICES of Love-feasts, District Meetings, etc., should be brief, and written on paper separate from other business

LOVE-FEASTS.

Okaw church, La Place, Piatt Co., Ill., Nov. 15 and 16

North Fork Wild Cat church at Pyrmont, Ind., Oct. 26

Three and a half miles South of Ashland, November 15

Railroad Arrangements.

For the benefit of those desiring to go East to Maryland or Pennsylvania, from any part of Northern Illinois, special arrangements have been made at greatly reduced rates. Can go at any time and tickets good for 60 days. For further particulars address BRETHREN AT WORK,

Lanark, Ill.

—Congress is again in session, and indications for a short work of it are not very flattering.

DIED.

Obituaries should be brief, written on but one side of the paper, and separate from all other business.

HOFFMAN.—In the Indian Creek Branch, Westmoreland Co., Pa., August 6th, 1877, Irvin K. Hoffman, aged 1 yr. 4 months, and 3 days. Funeral discourse from Hebrews, 9: 27, by D. D. Horner.

HOFFMAN.—In the Same Branch, August 10th, 1877, Laurie B. Hoffman, aged, 14 years, 2 months, and 10 days. Funeral discourse by I. M. Bennet

HOFFMAN.—Also in the same family, Charles W. Hoffman, August 19th, 1877, aged, 12 years, 1 month, and 14 days. Funeral discourse by Silas Hoover, from Somerset, and the writer. Subject, John 11: 6-25.

HOFFMAN.—Also, in the same family, August, 31st, 1877, Lucinda A Hoffman, aged, 6 years, 7 months. Disease, diptheria. All the above died in less than 4 weeks. The stroke of affliction was heavy on the above named parents, brothers, and sisters; but I do hope and pray that these afflictions will be some of the means to lead to Jesus. Funeral occasion improved by the writer.

D. D. HORNER.

SHELLHASE.—In the Waddams Grove church, Stephenson Co., Ill., August 2nd, 1877, sister Anna Barbara, wife of brother George Shellhase, aged, 59 years, 11 months, and 10 days. She was born August 25th, 1817, in Hesse, Germany; married in 1842; emigrated with her family to America, in 1853, became a member of the church in 1857. She was the mother of seven children, one having preceded her to the grave. All the others, save one, are members of the church. She was to meeting regularly unless prevented, and her departure will be severely felt. Funeral occasion improved by brethren Paul Wetzel, and Enoch Eby, from 2 Cor. 5: 1-6.

ALLEN BOYER.

FIKE.—In the Ashland church, Ashland Co., Ohio, Sept. 4th, 1877, sister Mary Fike, aged, 75 years, 11 months and 26 days. Funeral text, 1 Cor. 6: 19, 20

McQUAITE.—Also in the same church, September 11th, Mariah McQuaite, daughter of Bro. John and sister Elizabeth McQuaite, aged, one month. Text, 2. Kings, 4: 26

MEYERS.—Also in Maple Grove church, Ashland Co., O., Sept, 17th, 1877, Cora Maud Meyers, daughter of friend Samuel and Aggie Meyers, aged, 9 months and 15 days. Funeral services from 2 Kings, 4: 26.

MEYERS.—Also in same church and house, Ora Clyde Meyers, brother and twin mate of Cora, aged, 9 months, and 26 days. Funeral occasion improved by the writer in all of the above cases. Text, Revelations, 19: 9.

D. N. WORKMAN.

HECK.—In the Donalds creek church, Clark Co., O., Oct. 13th, 1877, sister Barbara Heck, wife of Bro. Peter Heck, and daughter of elder John Frantz. Her age was 40 years, and 18 days. Several days before her death, she called for the brethren, and was anointed with oil in the name of the Lord.

On the 15th, the corpse having been placed in a plain coffin, was hauled in a plain covered spring wagon by a brother to its last earthly resting place, followed by a long procession of relatives, friends and neighbors. The funeral services were conducted by the brethren residing in the district, using upon the occasion the 26th verse of the 15th chapter of 1. Cor.: "The last enemy that shall be destroyed is death."

AARON FRANTZ.

Scissors and Paste.

Corn crops are reported generally good, and in some parts of this state, the largest that have been known for many years.

There is said to be a spring at Waco, Texas which runs a large stream of clear water between 9 and 10 o'clock every day, but during the balance of the time the flow ceases entirely.

The amount of rain that has fallen in different parts of the country, during the last few weeks, has been immense. The rains seem to have been pretty general, and in some localities caused a good deal of damage.

Passenger trains in speed, seldom reach one mile per minute. The fastest time on record in America was a few weeks ago, on the Canada Southern Railroad. The train ran 111 miles in 109 minutes, stopping but once during the time.

THE western abutment to the great iron bridge that spans the Missouri River at Atchison, Kan., fell, with a terrific crash, on Friday night, Oct. 12th carrying with it the entire wall, fifteen feet thick, and seventy-five feet of embankment. The work of repairs will commence at once, and the superintendent of the bridge promises a new abutment, anchored on the bed of rock, within thirty days.

Fears were entertained that the late election in France, would result unpleasantly, but all passed off peacefully. Two hundred and eighty-four Republicans and 195 Conservatives have been elected out of 490 arrondissments; in eleven cases second ballotings will be necessary. The result in ten of these is expected to be favorable to the Conservatives. It is considered probable that the new Chamber will consist of about 320 Republicans, and 210 Conservatives.

On Sunday night the 14th inst, a terrible storm visited England, causing immense damages. The storm burst upon London like a sirocco, commencing at 10 o'clock P. M. and lasting until 5 o'clock A. M. of the next day. Chimney stacks went down as if built of card-board; tiles and slate were torn off the roofs and scattered in showers over the ground; trees and shrubbery were uprooted, buildings blown down and the shipping badly damaged. The gale extended over England, Ireland, and Scotland, and the isles along the coasts.

◆

For Emigrants.

I wish to answer a number of questions concerning this part of Missouri. Up to the present, have had no frost to injure anything. Corn has matured well. Wheat was a good crop; also all other crops. Unimproved land can be had from $3 to $10, per acre. Plenty of good, living water. Timber land $10, to $25, per acre. Wild and tame fruits do well. There is one tract of six or eight hundred acres of land consisting mainly of prairie, lying at the head of Long Branch, which can be had for about $5, or $6, per acre. Good timber within one or two miles of this land.

This much is given with the hope of inducing brethren to come here to live. Now who will? Remember this country is yet sparsely settled, but is being rapidly settled, here and there pretty white houses dotting the country. Our church here numbers twenty members, though considerably scattered. Have good schools and school-houses. Would like if some brethren who are qualified to teach school would come here and teach. For further particulars address as follows:

WM. B. SELL.

Martinsville, Harrison Co., Mo.

◆

Homes in Gage Co., Nebraska.

The Otoe and Missouri Indian Reserve, lying in the south part of Gage Co., Nebraska, is now said to be opened up to actual settlers. The lands have been appraised and 120,000 acres offered for sale. These lands are the very best in the West, embracing water, timber, and stone, and a deep, rich, loamy soil, offering extra inducements to the emigrant seeking a home. This reservation is surrounded with settlements which have been made a number of years, and is therefore in the midst of civilization. It also lies between the St. Jo. and D. C. R. R. on the south, and the B. and M. R. R., on the north, thus affording ample facilities for shipping. The lands are appraised at a very low figure, averaging only $3.50 per acre.

The terms of sale are one-third cash, one-third in one year, and one-third in two years, with interest at 6 per cent. per annum, or applicants can pay all cash. The design of the bill for this sale, as well, also, the wish of our people, is, that these lands should be settled and improved by actual settlers only, and hence each settler can get not to exceed 160 acres. For once in the history of this country, let it be said that an Indian reserve has not been gobbled up by land rings or railroad companies.

◆

War News.

The Russians in Asia have defeated the Turks, capturing eighteen thousand men and forty cannon. The Russians have again invested Kars, which, if they capture, will give them complete control of Armenia. In Bulgaria the situation remains unchanged. Fighting continues around Plevna, and in other parts important movements are being made

There is a strong probability of war between the United States and Mexico on account of Mexican depredations along the Rio Grande.

◆

Mine Disaster.

On the 22nd inst. an explosion occurred in a colliery at Hight Blantyre, near Glasgow, Scotland. Two hundred and thirty-three men were in the mine at the time, and fears are entertained that all have perished. Exploring parties went down immediately. Forty dead bodies were found at the foot of the shaft. Faint knockings were heard at the bottom of another shaft, but the workmen, though having penetrated about half a mile, were at last accounts 150 fathoms from the men, and it is feared none will be found alive.

W. U. R. R. Time Table.

Day passenger train going east leaves Lanark at 12:21 P. M., and arrives in Racine at 6.45 P. M.

Day passenger train going west leaves Lanark at 2: 16 P. M., and arrives at Rock Island at 5 50 P. M.

Night passenger trains, going east and west, meet and leave Lanark at 2.21 A. M., arriving in Racine at 9.00 A. M., and at Rock Island at 6.00 A. M.

Freight and Accommodation Trains will run west at 12: 55 P. M., 10: 50 A. M., and 12: 20 P. M., and east at 4 10 A. M., 1 P. M. and 4: 70 P. M.

Tickets are sold for above trains only. Passenger trains make close connection at Western Union Junction

G. A. SMITH, Agent.

THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which Shall be unto All People." — LUKE 2: 10.

Vol. II. Lanark, Ill., November 1, 1877. No. 44.

The Brethren at Work.

EDITED AND PUBLISHED WEEKLY

—BY—

J. H. Moore, S. H. Bashor, M. M. Eshelman.

—:o:—

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D. B. MENTZER, - - - - - - WAYNESBORO, PA.
MATTIE A. LEAR, - - - - - - URBANA, ILL.

COME TO JESUS.

BY ALICE M. TROSTLE.

COME to Jesus, sinner, come,
For on earth you have no home,
No abiding city here,
Come to Jesus, He is near.

Come to Jesus, sinner, come,
Up in heaven there is room,
"Weak" and "heavy laden" come,
Work on earth will soon be done

Come to Jesus, sinner, come,
His offered love oh, do not spurn,
His good will we must obey
Or suffer in judgment day

Come to Jesus, sinner, come,
Christ bids all a "Welcome home,"
All may come if they but will,
Why refuse and go to hell?

Come to Jesus, sinner, come,
March to New Jerusalem,
Walk the streets of purest gold
Say "the half has not been told."

Come to Jesus, sinner, come,
Side by side we'll all go home,
Where is day and no more night,
Clothed in robes of spotless white.

Mt. Morris, Illinois.

THE ETERNITY OF TRUTH.

BY C. H. BALSBAUGH.

To brother Samuel Reid, minister in the Big Swatara church, Penn'a.

HOWEVER new truth may be to us, it is old to God. To string together texts which the common mind never thought of in connexion: to pierce through the letter with which we have been familiar from our childhood, and show in its depths the reflection of the high, blue heavens above with its glories and marvels: to unlock the objective institutions of grace and lay bare the mind of God in them, may have all the attractiveness and authority of a fresh revelation, yet is only our discovery of what has been ever within reach, and waiting for recognition. It is the *hiding* of our *life* with *Christ* in *God* that brings *wisdom*. The asking of James 1: 5–8, is but verbalizing the *life*. Between that prayer and a life *out* of Christ, there is a bottomless chasm. "*Let not that man think he shall receive anything of the Lord.*" If "*grace and peace*" are to be "*multiplied*," the *truth*, as to their order, must be a living verity. Not only the truth but its relations and disposition are eternal. Not first the brazen laver, and then the brazen altar. Not the altar of incense without fire from the altar of burnt-offering. Not baptism and then repentance, nor remission and then baptism. Not burial into death without having died, nor death without burial. If the truth is to make us free, it must have the same supremacy and order in us that it had in Christ Jesus. "*Thy will be done*," is the bond of Heaven and earth. "*Glory to God in the highest*" is the great sustaining motive of true worship. The Crystal River returns to its Fountain. If grace is sought because it is grace, peace comes unsought. If peace is the primary object, then our service is selfish, being mainly for the procurement of a personal good. The desire to find in ourselves the holiness and other features of Christ's character merely in order that we may *feel safe*, is to confound the distinctions between good and evil. The ultimate motive of acceptable service must have reference to God. For this we have a Model in Christ. "*Lo, I come to do Thy will.*" This embraces all secondary considerations. "*The joy set before Him*" was the joy of truth. Holiness and sin, reward and punishment, the Divine character and relations, were falsely conceived of. The life and death of Jesus was a revelation of the truth concerning all these solemn verities. We need to be awakened to the recognition of the cardinal element in the Christian life—SELF SACRIFICE. O what a power we might be in the world, what a joy to ourselves, and what a glory to the Highest, if we ever practically illustrated the principles of Luke 22: 42, Acts 4: 32. How would our inborn popery, our magisterial airs, our mammon-worshiping disposition, our self-seeking and self-idolizing vanish into nothing if we would but fully enter into the glorious, ennobling, body-and-soul transforming life of Jesus, the Christ. We want boldness to enter the Holiest while on earth, and boldness in the Day of Judgment, and both by the blood of Jesus, and this means truth as God is true. O how easy to make the life a lie (Heb. 10: 19, 1 John 4: 17). To be the incarnation of Eternal truth is salvation.

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GOD'S WISDOM.

BY JACOB GOOD.

NUMBER VI.

God's Wisdom as seen in the beauties of nature.

THE physical beauties of our world are numerous, and in them God had an object. It is claimed that the object of their beauty is merely to please the eye, but this mere pleasing is not their only purpose. They point us to the beauties beyond this life. They are a foretaste of still grander beauties away in the dim future. They stimulate us to reach forth with longing hearts for God's perfect works above. God's spiritual and physical laws are truths as immutable as Himself. The law of the Spirit, though perfect, does not contain all the physical law. The course of nature is God's art, hence God's book. Many precious truths are found outside of the Bible, written in God's natural book.

Physical beauties are symbols of purity and perfection. The gentle dew is a picture of meekness. The drooping flower is a symbol of humility. The music of nature is an emblem of joy and happiness. The rocks and hills denote firmness and steadfastness. The mountains and cliffs are types of great strength. Thus nature is filled with truths for our instruction. All of them point heavenward. The flowers say to us, "Be pure, be holy." The rocks say, "Be firm, honest, true." The grains of sand and drops of water ask us to imitate their friendship, for they unite to form larger bodies. The snow-flake, in its gentle fall, teaches us to be kind and good. These and many others teach us good and noble lessons. We must possess heavenly qualities if we would reach heaven. Behold God's wisdom in all that He made. The flower, the rain, the rock, the grain of sand, the gentle rill unite in teaching us modesty, beauty, gentleness, meekness, etc. Ah! who can not see the beauty of nature.

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THE BEAUTY OF DEATH.

BY CHARLOTTE T. BOND.

THE critic may remark, "Can there be any beauty found in this subject?" The beauty does not so much consist in death itself, as in the contemplation of what follows it. Though I contend there is beauty in death—a solemn, sacred beauty when we behold the true Christian die, when the faithful follower of Jesus is called to his promised home and he is passing from time into eternity, how beautiful, calm and resigned he appears. I once asked a dying Christian, "Do you want to stay longer with your family, or do you want to go?" His answer was indeed beautiful, with a countenance beaming with love divine, "Whatever is the Lord's will concerning me I am ready to comply." Reader, can any one deny that being beautiful? I almost felt that I was in the presence of angels and that they were whispering peace to his departing soul. The question arises, How shall we live, so as to realize this beauty in death? Should we not always feel just as that expiring saint, keeping before us that the Lord's will concerning us in every case is just what we want to submit to firmly believing, amid all of the discord of this life, that He is guiding our way? And although the waves and billows of this world of strife may seem ready to swallow us up, and though a mælstrom of contending theories should arise to engulf us in its whirling eddies, yet there is a sure and powerful hand guiding and protecting the frail bark that carries along those that put their whole trust in God; and they can cheerfully say, "I know that my Redeemer liveth." And he can show by his example to the world, that amid all of the toils and trials of life he can stand fearless and firm. And in all afflictions and sorrows of life, he can rejoice and be glad. These are the words of comfort to the afflicted, messengers of peace to the troubled hearts, for they find good in every providence of God. Those who keep nearest to God and have God in all their thoughts; those who walk daily in His counsels, are the greatest, wisest, happiest and purest of all creatures.

In the contemplation of death, the dread monster of the living, they behold a beauty in laying aside the tenement of clay, and seeing their heavenly Father as He is, a joy in being acknowledged one of his children. If you were to offer one of these heaven-bound beings in their last moments this earth with all of its treasures, what would the glories of earth be to him that was just about to enter the city of the New Jerusalem and to walk its golden streets, him, who was expecting to be crowned a conqueror? It would seem like mockery to him that was invited to inherit a kingdom, prepared for him from the foundation of the world, an heir to eternal glory.

Reader, can you see no beauty in such a death as this? Would it not be prudent and rational in every one of us to prepare to enter our home in triumph? to live so that there would be no fear or shrinking from death, since it must come upon all, rich and poor, small and great? None are exempt.

All animal and vegetable creation are constantly bringing before our minds the thought, that there is a constant passing away. Each season brings its representation of passing mortality. Spring represents youth in all of its virgin beauty. Everything comes forth bright and full of promises for the future.—Bright anticipations fill the youthful bosoms as they start out in the world. Summer speaks of maturer age, filling the purpose of supplying refreshing showers and sunshine for maturing what the spring has started in existence. So with middle age. We are building upon and increasing the strength of early years. Then comes Fall with her fading leaf, telling as plain as words can tell, that Winter will soon sweep every vestige of life from all that appeared with such beauty and promise in Spring, and ripened through the Summer, and now in Fall, must, as it passes away, sink into the Winter of death.

Just so with our mortal existence. We must pass through the spring-time of youth, the summer of maturer years, the decaying age of autumn, and eventually come to the winter and die. And if we are still in a carnal state, how dreadful! We are told, to be carnally minded is death, and here is the true secret of the great dread of death; but to be spiritually minded is life everlasting. This is the great and true reason why there is such great difference of opinion about death. The true believer and follower of Jesus Christ looks upon death as a means that will free him from the shackles of sin, and the temptations of this world, he feels that he will exchange this sinful state for one of eternal glory. He dwells upon the promises of God, and he knows that there can be no failure if his own weakness does not overcome him; and even in that he has many promises of assistance from on high.

On the other hand, the carnal mind has nothing to hope for beyond the grave. All is dark and dreary. Not one glimmering ray of hope in this world. They have had their good things, and must now sink down to black despair.

Dear reader, if you want to see any beauty in death, come to Jesus, call upon Him while He may be found. Be guided by His counsel, and the thought of death will soon lose its terror; and instead of your leaving friends in sorrow and despair, you will, in the last moments, be able to give them words of encouragement, as they weep around your dying bed; and you can then tell them, that Jesus can take away the sting of death and bring tranquillity and happiness in the hour of death. And perhaps they, by seeing that there is beauty in the Christian's death, may be constrained to draw nearer their God and make preparation for their departure, as we all know death must come, whether we see any beauty in it or not.

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GO AS GOD GOES!

O LET us go down to the bottom of the well of salvation and drink from the Fountain of Life! The bitter of Jesus is far sweeter than the sweets of men. The long forbearance of our Father is the example of forbearance for us. When we erred, our Father told us of it in a kind and gentle way. O brethren we want to go that way too! If you think your brother has erred, go and tell him as God would go! And when you think so, do not go as if it were a fact, clear and indisputable, but remember, you only *think* so and you need to be very careful. Go cautiously, go smilingly, go lovingly, go godly, and the praise of God will be upon you. Never allow Satan to stir around in your heart with his finger, before you approach your brother, but wrap your heart in the mantle of Jesus and tie it up with the cords of God's love, and the holy angels will rejoice when you start, while you are going, when there, and as you return. "The wrath of man, worketh not the righteousness of God."

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OUR THOUGHTS.

It is said of man, as he thinketh in his heart, so is he. A man's thoughts form his character. A man may, to all public appearance, be a pure man, and yet, if he is indulging unclean and unholy thoughts in his mind, he is forming a base character and is becoming a base man. If a man be tending to wrong, though he may not utter it with his lips; though he may not communicate the conception to his dearest friend, he is destroying his own true character. It is by entertaining wrong conceptions, by indulging wrong thoughts, by familiarizing himself with improper scenes, and by harboring wrong purposes, that the barriers against sin are finally broken down, and he is led to the commission of evil—*Bishop Simpson.*

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A MINISTER of the Gospel will feel, and deeply feel, for the salvation of his people. He will weep over their condition when he sees them going astray and in danger of perishing.

WHAT IS THE TRUE DESIGN OF BAPTISM?

BY MATTIE A. LEAR.

"Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead."—Col. 2: 12

BAPTISM being so much enjoined upon the Christian, in the Word of God, it is of the utmost importance that we have a proper understanding of it, both as to its mode, and design. As there have been many exhaustive treatises written on the mode, we will try in our weakness to write something on the design of this very important ordinance. In our text, baptism is called a burial. In the preceding part of the chapter, the apostle exhorts the Colossians to steadfastness, and constancy in Christ. He speaks of the abounding fullness, and all-sufficiency that there is in Him, tells his brethren they are complete in Him, they need no other source of happiness, no other wealth, they have all they can possibly want in Him. They are not influenced, as others are, by the fluctuations of the world; every thing may be prospering, or every thing may be hastening to ruin, as it now apparently is, yet the mind of the Christian experiences no change, and why? because he is buried with Christ. Now we know that when a thing is buried it is hid, covered or concealed. But when did this burial take place? In baptism. Baptism then, is a very significant rite. Buried with Christ in the act of baptism. "Know ye not, that so many of us as were baptized into Jesus Christ," says the apostle, "were baptized into His death?" "Therefore," continues he, "we are

BURIED WITH HIM

by baptism into death." Baptism then is represented as a death and burial,—a death to sin, and a burial of the old or carnal nature. But how is this glorious result brought about? Our text says, "through the faith of the operation of God." The apostle says; "this salvation is of faith, that it might be by grace." Grace means favor; it is the free, unmerited love of God to fallen man. It was this love or mercy of God that devised redemption for mankind. To this fund of grace, of love or mercy we have access through, or by faith. Faith is the medium through which each one appropriates this salvation to his individual self.

The apostle is very explicit on this subject. Says he: "For by grace are ye saved through faith: and that not of yourselves; it is the gift of God. Not of works, lest any man should boast." "And if," as the apostle so forcibly expresses it, "by grace then is it no more of works: otherwise grace is no more grace." If it were of works, then would we earn it and if we earned or merited it, it would not be of grace, but debt. But the whole Scriptures show that such is not the case, but that salvation is a free

UNMERITED GIFT

flowing spontaneously from God to man. "Who hath saved us, and called us with a holy calling, according to His own purpose and grace."

"Well," says one, "this doctrine suits me, if it be all of grace then my salvation is sure. I need not give myself any concern; no matter about my conduct." My friend, be not so fast. Let us try to illustrate this subject. A person commits some gross crime; he is tried by the laws of the State, found guilty and committed to prison. By his crime he forfeits all his rights as

A CITIZEN,

and is to all intents and purposes a bondman serving under a task-master. Such then is the situation in which his crime has placed him; a slave laboring, toiling, but not for his own benefit or aggrandizement. His person and service are at the disposal of the State whose laws he has transgressed. He has no cause for complaint. He has been justly and fairly dealt with. His situation is the consequence of his misdeeds. But his wretched state enlists the attention of some philanthropic hearts who immediately put forth efforts to procure

HIS DELIVERANCE.

A petition is gotten up and sent to the Governor, beseeching his pardon. The Governor's sympathies are aroused, and after much reflection he grants the pardon. The document is forwarded to the prison and the poor culprit is told that as an act of clemency, provisions have been made for his release from imprisonment.

Now all this was done, not because the culprit deserved it, or because his misdeeds did not entitle him to his punishment, but it was purely an act of grace or favor. But suppose the condemned man would

PAY NO ATTENTION

whatever to his pardon, would have no faith in it, and consequently would not avail himself of its benefit, but persistently remain in bondage? Then all that had been done for him, the kindly efforts of his friends, the pardon of the Governor, would be of no benefit to him, and why? Simply because he would not accept the conditions of his pardon or release. Just so with the human family. Every arrangement has been made for man's salvation, and when the plan was perfected, it was presented to him for his acceptance. The Savior when He commissioned His apostles, first told them to teach the nations, lay before them this great and glorious plan of salvation, see that they have a proper understanding of it, and if they intelligently receive your instructions, if they profess their faith in the great Triune God, through whose united labors alone this salvation can be procured, then let them give an expression of that faith or acceptance of this doctrine, by being baptized into each of these Holy Names.

GOD REQUIRES

that we give to the world an expression, or manifestation of our faith; thus the apostle James says: "I will show thee my faith by my works." And what follows this public manifestation of our faith in the Holy Trinity? The full pardon or remission of all our past sins, and the GIFT—(mark the expression) the GIFT, all of grace and not of merit, of the Holy Spirit, that heavenly Illuminator, who is to lead us into all truth. We have confessed Christ before men, and He now verifies His promise to us, by confessing us before the Father, and the Holy Spirit, which proceedeth from the Father and from the Son, is sent unto us.

Oh let us bow in humble submission to heaven's arrangement. Let us not arrogantly set up our opinions against the Law of God. If we have faith, let us manifest that faith by

A FULL COMPLIANCE

with God's requirements, and not insult Deity by saying we have faith when we stubbornly refuse to give heaven's appointed expression of that faith. Now my dear brethren and sisters, we who have received this holy rite let us remove, as it were, our sandals, and approach with awe, for we are now treading holy ground; yet let us look intently and see if we cannot comprehend the symbolical language of this sacred institution. In verse ten we are said to be complete in Christ. "In Him dwelleth all the fullness of the Godhead bodily" He is our only and perfect model. He is the complete and perfect manifestation of Deity. We need not look for a higher or more perfect pattern, all that is required of us, is to imitate Him, and this is required for He says: "Follow me, do as I have done," and in our text we are said to be "buried with Him in baptism." What meaneth this language? One meaning of bury, (the root word,) is to withdraw or conceal in retirement. Now perhaps we can get the idea. The apostle tells these Colossian brethren; "Ye are dead, and your life is hid with Christ in God." They were hid, buried, or concealed with Christ. But when did this burial take place? Our text says "in baptism." If we intelligently and faithfully received this ordinance, it was then that we

FORSOOK THE WORLD,

that we withdrew from her, and retired with Christ.

But our text says not only that we are buried with Christ, that our life is henceforth to be a hidden life, but "we are risen with Him through the faith of the operation of God." And what is to be the manifestation of this spiritual resurrection? That we should walk in newness of life (Rom. 6: 4). But this new or resurrected life is procreated, and sustained through faith, for "we are risen with Him through the faith of the operation of God;" and Paul alluding to this new life says, "the life which I now live in the flesh, I live by the faith of the Son of God."

If then, while God works or operates within and for us of His good pleasure, we by an humble, trusting faith or confidence cheerfully acquiesce in all His dealings with us, and yield

A READY OBEDIENCE

to all His revealed Will, we will in this way increase with the increase of God; we will in this way grow up into Christ, our living Head, in all things.

The following promise is couched in Christ's message to the church at Pergamos, "To him that overcometh will I give to eat of the hidden manna." But what is this hidden manna? We will give Paul's definition. "Which is Christ in you the hope of glory, even the mystery which hath been hid from ages and generations, but now is made manifest to His saints." It is then this hidden mystery or hidden manna upon which Christ's hidden ones feed and grow (Psalms 83: 3).

Having then been buried or hidden with Christ, and having risen with Him, let us heed the admonition of the apostle. "As ye have therefore received Christ Jesus, the Lord, so walk ye in Him."

A DIALOGUE.

BY EMMANUEL UMBAUGH.

IN this dialogue a son is supposed to be seeking for the "narrow way that leads to life and glory," by asking his father to explain to him that which he fails to understand.

Son. Father, I have a desire to obey Christ by being baptized according to His directions. Please tell me how has He directed us to be baptized.

Father. "In the name of the Father, and of the Son, and of the Holy Ghost." Matt. 28: 19.

Son. But some people say that laying the candidate once backward in the water, is the true Christian mode of baptism; others think that it is sprinkling or pouring, while you claim that it is trine immersion. How can I tell which is the correct one?

Father. Well, there is no difficult task to be performed in ascertaining that. Just ask all those men who are trying to persuade you that this or that is the proper mode of baptism, to point out the origin of each mode and you will find that sprinkling and pouring commenced no earlier than A. D. 251, and the backward mode of immersion was never heard of, before it originated with the English in A. D. 1522, while there is no one on earth who can point out a date for the origin of *trine immersion* on this side of the time in which Christ commanded it in His commission. Hence you see that it is the only mode of Divine origin, while the others are human inventions.

Son. But father, allow me to ask, does not Paul condemn trine immersion when he says. "One Lord, one faith, one baptism?" Eph. 4: 5.

Father. O no, Paul was a consistent Christian and never designed to condemn a Divine institution, but only designed to strengthen the believers' confidence by saying what he did. He meant that there is only one baptism, that is of Divine origin.

He was a thinking man and perhaps *thought* that some human invention such as backward dipping, sprinkling and pouring, would be brought about, hence he warned all against such human institutions.

LIFE AND IMMORTALITY.

BY J. W. BROWN.

"Who hath brought life and immortality to light"—2 Tim. 1: 10

HAVE we to-day the privilege of obtaining the charter to life and immortality? Without doubt. Then what a heaven-born, distinguished favor is ours! To-day the Gospel supper is ready. To-day golden opportunities are here. The body vigorous, the intellect expanding, God calling, justice threatening, mercy pleading, all heaven waiting. O sinner come home to Jesus! He says: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart, and ye shall find rest to your souls. For my yoke is easy and my burden is light" (Matt. 11: 28-30). "The Spirit and the Bride say come." "And whosoever will, let him take the water of life freely" (Rev. 22: 17). How the water of life is flowing, freely flowing for you and me! What precious life! What a glorious salvation! How can you, sinner, stand so near the shining shore and not pass over and be saved!

In 1872 a steamer was wrecked at sea. The night was dark, the sea was boisterous. Every moment was full of peril. The frenzied cries of the perishing rendered the scene appalling. The angry billows swept over the vessel. The passengers were cold and terrified. A little girl, whose name was Rosa, looked up into her father's face and calling said: "O papa I am so wet." Her father said to a brave sailor, as he put his child into his care: "Save my child, and I will try to save my wife." But alas how vain! A moment after, the relentless waves hid them from view forever.

Again in 1875 another steamer with its cargo was wrecked. On board was a rich lady and her only child. The danger came suddenly. A watery grave yawned for her and her darling child. She turned to a poor sailor and imploringly besought him to save her child. She promised him vast sums of money, if he would only save the treasure of her heart. But no price, no amount of wealth could save her precious offspring. The waves, with one mighty rush swept the lady, child and sailor, into a common grave.

This teaches that no treasure can save us, except Jesus. He alone can save. Perish you must, sinner, unless you come to Jesus. Prepare, O prepare for the great and notable day of the Lord! This is an important matter. Let the fire of holy zeal warm up your hearts, and keep you alive in Christ Jesus.

EVIL SPEAKING.

BY A. H. BAUM.

"Speak not evil one of another, brethren."—James 4 11.

TO speak evil of one another is getting very near the beggarly elements of the world again, for if there is one beggarly element lower than an other, it is evil speaking. To speak evil, to surmise wrong things, will lead to condemnation. Pure love and evil speaking do not dwell in the same heart at the same time. If evil speaking is in the heart, then pure love has gone out. If pure love is there, then there is no evil speaking. Should we be so unfortunate as to indulge in evil speaking, we stand in an unsafe position.

He who speaks evil, usually does so in the absence of the one spoken of, and that is unfair, unjust. Every man has a God-given right to defend his own character, and to talk about him unfairly in his absence, prevents him from taking his own part. Is it therefore any wonder that God steps in and forbids evil speaking? To attempt to destroy a man's reputation and good standing is low, mean, sinful. God will destroy all such. O that our tongues may be careful and our lips sinless! God help us to be careful!

THE SHIP.

BY GEO. E. STUDEBAKER.

THE ship "Mosel" is no doubt more frequently before the minds of the brethren and sisters than any other vessel that has ever crossed the Atlantic. Why? Because it is bearing God's chosen children to a foreign land. And while the loved ones are on the great deep, exposed to the rushing billows, I thought how necessary for all of us to be concerned and pray God to carefully watch over them. "The effectual, fervent prayer of the righteous availeth much." And yet the eyes of the Lord are upon them while in the line of their duty.

But while our prayers and desires should go up before God for the safety of our dear brethren and sisters, there is another class for whom we should be much concerned. I allude to the unconverted, who are sailing on the sea of life, careless and unconcerned. These are surrounded with greater dangers than those dear ones on the ship Mosel. For them let us also pray, that God may still hold out to them the way of salvation and draw them to Him by His good spirit.

Sinner, stop and think of *your* condition. If God should call you hence this hour, could you meet Him with pleasure and love? Sin separates you from your God; and sin is the transgression of the law, and when sin is finished, it brings death. God loves you, and desires that all men might be saved. Have you become like Felix of old? "Go thy way for this time; when I have a more convenient season, I will call for thee." Don't you see and feel how the ship on which you are riding is being tossed to and fro by the boisterous waves of Satan? God will not carry any from that vessel unless you *want to come to Him.* If you sow to the flesh you may expect to reap corruption; and if your ship goes down with you on board, you will come forth to the resurrection of damnation. O horrible indeed, to come forth and stand before God and receive the sentence: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." And why all this? Because you would not get off the old, leaky ship. You will not come to Jesus that you may have life. The kind, loving Savior, who hath borne our griefs, was bruised for our iniquities, wounded for our transgressions, looks upon and pities you. He did much for you: can you not do a little for yourself? The angels stand ready to carry the news of your return to your Father. Will you come, then, and be filled with joy, peace and happiness, and finally wear a crown of everlasting life?

[The above should have appeared last week, but came too late for insertion.—ED.]

"LET US HAVE PEACE."

BY D. B. MENTZER.

PEACE IN THE NATION.

NEARLY everybody who reads the newspapers knows who, a few years ago, gave utterance to the expression—"Let us have peace." But no matter whom it proceeds from. It is not the author we would call your attention to, but the important sentiment which is contained in this saying of a public man. It indicates a good conclusion, and is a most noble proposition to the nation, and could very appropriately be applied to all nations. These four words have become proverbial, and are certainly very full of meaning, when applied to the church of Christ, as well as to civil or state affairs. But let us glance at our own land of liberty. Think of the great national scourges it has passed through! Can any one recollect the scenes, the rumors, the occurrences, the cruelties, the losses, and the effects of the late war, and wish for war again? Nay, is there a disciple of Jesus who does not pray, that peace, like the gladdening waters of a placid river, may flow throughout the length and breadth of this most desired land? I trust that no one would be so unconscious of his duty, or would be self-deprived of such a privilege. Nothing is more to be desired throughout any nation, and especially that of our own, or rather, to which we are subject. If every man of public influence would adopt and advocate the righteous policy of national peace, this land of boasted freedom would always enjoy rest from enemies within its own borders, and prosper beyond anticipations. But when there are national sins, the God of heaven visits them with some scourge or calamity, though He often suffers long. The eagles of war have made desolation, and left their marks in countless households in the land, but the doves of peace have returned, and shed their gentle, hallowed influences all around us. From the very depths of millions of true hearts the invocation ascends: *Let us have peace always.* Not only would we have peace everywhere throughout the land, but let us also have

PEACE AT HOME.

Home! That sweet word! What endeared memories cluster around it. From childhood to manhood it charms our love. "Be it ever so humble there is no place like home." Home should be all through life, the dearest and happiest place on God's green earth. But how often it is not so. In our homes we spend the most of life. By our own firesides we love to sit down and speak of our joys and our sorrows, our cares and our hopes. It is home, sweet home. O let us have peace! Here we all want peace to scatter its genial rays of solace and comfort while we live in this unfriendly world. Our home-life will surely be spent but once. Then we should make the most and best of it.—Nations prosper when they are at peace; so do our homes. When peace is absent, the enemies gather in and the battle rages. O the waste! O the loss! How many homes have been sorrow-dimmed because peace was excused and went away awhile. But such is human life, and the All-patient, All-peaceful Father above knows how many miserable homes there are in this sin-laden world. Life is a burden, and death is a welcome visitant. Then go and welcome again the gentle dove that will bring back with it the joys, and blessed comfort, and fruits of peace. Let peace flow like the placid, unfathomable river through our homes, that love may abound, and God's free grace find its way into the heart of father and mother, brother and sister, servant and stranger. "Righteousness exhalteth a nature, but sin is a reproach to any people." That's the Bible idea. So it is in our homes. Righteousness elevates the character, and utilizes the public influence of any home. Rather be poor and peaceful, than have great riches and strife with them. But strife reaches the home of the poor too. O banish strife and vain contention from your doors that the peaceful dove may come in and dwell there forever.

"Harmless as doves," the Christians ought to live. They may be reviled, evil spoken of and misrepresented, but this will give them to know for themselves how "harmless" they are. Let peace rule by day and by night, that each coming year may be brighter than those that pass away. Many an humble, but peaceful home has given to the world its best and most truly useful men, Then let us have peace at home, that we may reap the harvest that it ripens, and the joys it brings. Still more important is

PEACE IN THE CHURCH.

The church is the Lord's family—"The household of faith." Surely, here there ought to be peace. And there is peace, blessed peace among the faithful. "There is no peace to the wicked, saith my God," and so there is a *want* of peace to all them that do not "renounce Satan with all his pernicious ways and the sinful pleasures of this world." "Repentance from dead works" and an unreserved "obedience to the faith," will bring the peace that passeth all understanding."

Peace in the nation means obedience to all the laws whether we see the propriety of them or not. Peace at home implies obedience to home rules and regulations. So peace in the church necessitates our love and respect and implicit observance to the principles and order of the church as drawn from the *letter* and SPIRIT of the Gospel. If then, peace comes through fidelity to Christ, and obedience to His church, I entreat every brother and every sister by the mercy of God, let us be faithful and obedient, that the golden chain may bind us together in "The same mind and in the same judgment." When we hear of an army going to battle, it is understood there is peace within its own ranks, and every good soldier is subject to "the order of the day." So it ought to be in the grand army of the Prince of Peace. All should be loyal. But though there be "deserters" and "traitors" and "fault-finders," still the army moves on to victory. O let us have peace—more peace. "Peace on earth," was a strain of the angelic chorus that resounded over the hills of Judea when the Savior was born at Bethlehem.—Peace is a flower that grows abundantly in that "better country" to which every follower of Jesus is journeying. The angels brought the species to earth, and every disciple of Jesus may plant it in his heart. O what beauty in the heart where there is true peace! The world cannot understand the Christian's peace, or it would be no better than the world's peace, which can be easily provoked.—But the peace that comes down from above, is pure, patient and long-suffering and will even die for the truth. This is the peace we need. O let us have

PEACE, PEACE, PEACE.

Peace with God. Peace with everybody, "as much as lieth in you." Peace with ourselves. Peace at home. Peace with the Word of God. Peace with His church. "Follow peace with all men, and holiness, without which no man shall see the Lord."

What think ye of that idea, ye that name the Name of Christ? You want to see the Lord when He comes again, and be one who shall go with Him.—You pray, or ought to pray, "Thy Kingdom come." Are you ready for it?—"Follow peace—and holiness," and the meeting will be a peaceful one and your chief companion the Holy One. Our aim and hopes are forces too sacred to be disappointed. Let us wake up to our highest interests. Let peace be our life and our work. "Being born again," we have peace with God. Beautiful are the children of peace, and they labor for peace. "Blessed are the peacemakers, for they shall be called the children of God." O what encouragement to live and labor for God's cause of peace. Sinners are not at peace with God, and here is a large field for labor. Blessings are promised to faithful workers. Then let all engage in this most noble work.

The church is another field of labor in the interests of peace. Jesus said to His disciples: "Be at peace among yourselves." Yourselves, the church.—There is always work to do, without and within. Then dear brother, sister, let us work. Let us be so faithful to our profession that we may keep the bond of peace unbroken. Let us suffer the loss of all things rather than disturb the peace of Zion. Let us live in peace, labor for peace, and so shall we rest in blessed, immortal peace at last.

Waynesboro, Pa.

The Brethren at Work.

PUBLISHED WEEKLY

J. H. MOORE,
S. H. BASHOR,
M. M. ESHELMAN, } EDITORS.

The Brethren at Work will be sent post-paid, to any address in the United States or Canada, for $1 50 per annum. Those sending ten names and $15.00, will receive an extra copy free of charge. For all over this number the agent will be allowed 10 cents for each additional name, which amount can be deducted from the money, before sending it to us. Money Orders, Drafts, and Registered Letters may be sent at our risk. They should be made payable to Moore, Bashor & Eshelman. —Subscriptions, and communications intended for the paper, as well as all business matters connected with the office should be addressed

MOORE, BASHOR & ESHELMAN,
Lanark, Carroll Co., Ill.

LANARK, ILL., NOVEMBER 1, 1877.

Of this issue we print quite a number extra, on account of supplying new agents and others with specimen copies.

◆

Bro. Samuel Murray requests us to say, that his address will be Burnett's Creek, White Co., Ind., until further notice.

◆

The Love-feast at South Waterloo, Ia., on the 20th and 21st passed off pleasantly. One person was added to the church by baptism.

◆

Last Sunday one young sister was received into the church at this place, and another made application for baptism at the evening meeting.

◆

Brethren Hillery and David Frantz have been laboring with the brethren in Woodford county, Ill., the past week, and up to the 29th eleven had been added to the church by baptism.

◆

By this we inform our readers that Bro. D. B. Gibson is the regular authorized traveling agent for our paper, and those who give him their subscriptions can rest assured that it will be all right with us

◆

The vessel *Mosel*, on which the brethren sailed for Denmark, was seen off Southampton, England, Oct. 23rd all right. It was then within thirty-five hours sail of Bremen. We will likely hear more of it before sending out the next number.

◆

Bro. Jesse Calvert begins meetings at Highland, O., Nov 2, and is to labor in that county about three weeks. We understand that all his time will be devoted to the ministry the coming Winter. Hope his efforts will be crowned with the usual success.

◆

Recently, after the close of an evening meeting, where the minister had earnestly plead with sinners to forsake their sins, a young woman walked up to the minister, took him by the hand and said: "By the grace of God, I have heard you preach, and now, by the grace of God I want to be baptized next Sunday."

◆

Bro Michael Forney of Richland Co., Ill., in company with another ministering brother, whose name we did not learn, has gone to Canada to remain some time, endeavoring to establish the doctrine of the Brethren in that country. Trust the blessings of our Master will attend their efforts, and that much good may result from the preaching of the Word, in establishing primitive Christianity, and building up churches there. We have long been of the impression that good could be done were the proper effort made in that direction, and hence are glad to see these brethren make the trial.

◆

There is quite a lively time in the literary circles of a certain class regarding the manner of Tom Paine's death. Col. Ingersoll, of Peoria, has written a pamphlet attempting to vindicate Paine's character and prove that he died the death of the great and learned. But the editor of the New York *Observer* brings to light some facts regarding the life and death of the infidel that reflect sadly against the author of *The Age of Reason*. It is shown pretty conclusively that Paine died a drunkard, having fallen low in the scale of society on account of his beastly habits and blasphemous tirade against Christianity.

Hereafter all communications intended for the office, should be addressed Moore, Bashor & Eshelman. Postal Orders and Drafts should be made payable to the same firm name. Communications, intended for either of us alone, should be addressed to the party for whom they are intended. Those who are in arrears to the office, will please let us hear from them at once, as a change has been made in the firm, and we desire to square up our books as soon as possible.

◆

At the Silver Creek (Ill.) Love-feast, last week, five were received by confession and baptism. Bro. D. B. Gibson has returned from his tour in Ind., and preached for them the last day of the feast, and when last heard from, was holding a series of meetings in Mt. Morris with large and attentive congregations. He requests us to announce that he will fill his calls in Missouri during the coming Winter months, and will reach home about the last of November.

◆

Brother Bashor arrived in the city last Wednesday morning, Oct. 24th, and will leave for Iowa to-day. His health is improving considerably, and thinks he will be able to take the field again in a few weeks, and preach pretty steadily till Spring, at least. His address, until further notice, will be Waterloo, Ia. Brother Bashor has now purchased the third interest held in this office by brother Meyers, and will, therefore, work in the interest of the Brethren at Work, spending the greater part of his time traveling and preaching among the churches. He will keep up a regular correspondence, giving accounts of his travels and preaching, which have become quite interesting to many of our readers. While here, he preached twice to a crowded house.

FOUR EVANGELISTS.

We have before us a copy of the minutes of the late District Meeting in Southern Ill. Though there was not much business before the meeting, yet it lasted two days, and, from what is in the minutes, one would infer that they did their work well. The following query and answer are quite commendable:

"Will the Southern District of Illinois elect four ministers as evangelists to travel in Southern Illinois, and in the territory between Northern and Southern Illinois districts: to visit neighborhoods where there are openings for preaching the Gospel; especially to visit isolated churches; to labor with them for good? *Answer:* Yes: decided that J. R. Gish, Joseph Hendricks, David Wolfe and Daniel Vaniman be evangelists for Southern Illinois for one year, and that immediately brethren be appointed in each church to circulate a subscription, giving the members of their respective congregations an opportunity to give as they feel, and that said donations be forwarded as soon as raised to John Neher, box 169, Virden, Ill."

These evangelists will please keep us informed of their work, and thereby we will be enabled to keep our readers posted. J. H. M.

SUCCESSFUL PREACHING.

A BROTHER stated to us, a few days ago, that during his travels lately he held a series of meetings in a certain locality, and each evening only increased the interest and attendance, till at the close of the meetings the prospects were most excellent; but just then he had to leave and go elsewhere. This is where the difficulty generally comes in. We preach and work till we get up a good interest, with excellent prospects of accomplishing good by getting people in the church, and then leave the work in its unfinished condition. In many instances the seed falls on good ground—finds its way down into excellent hearts, but perishes for the want of a little care and nourishment.

The want of success in many localities, can be traced to this more than any other cause. The secret of success in many instances may be found in the minister's unflinching disposition to hang on to his work till it is finished. If he discovers that his efforts are making good impressions, instead of pulling up and going elsewhere, he should cling to his work with unwavering confidence in God that his labors will be crowned with abundant success. When a minister sees that there are strong indications of his preaching at a certain point effecting good, though he may have other appointments, let him withdraw them and cling to the work in hand. J. H. M.

GOOD FOR THE RECORDER.

THE *Western Recorder* makes a good point against those who in the pulpit will condemn immersion, and then turn right around and practice it. It is as follows:

"We have often known Methodist ministers to go into the pulpit, preach against immersion, decry it as anti-scriptural and indecent, and at the close of the sermon go down into the water and immerse. Why do they do it? We suppose they do it to get members. But how can a professed minister of Christ do such a thing? If immersion is indecent, then, surely, Jesus Christ never ordained it; it is anti-scriptural, as some of them try to make it out. But how dare any man do, in Jesus' name, what Jesus has never required? To do so, is verily to become guilty of sacrilege. 'Whatever is not of faith is sin' Rom. 14: 2 3. If immersion is Scriptural, then practice it in the spirit of loyal, loving submission to the Divine Law; if it is unscriptural, let it be banished forever. O consistency thou art a jewel!"

THE PROSPECTUS FOR 1878

HOW fast time flies? Another year nearly gone, and we are that much nearer our journey's end. Soon the battle will be over, the victory won and we will rest in safety at home.

The season is now here that we make preparation for the next volume of the Brethren at Work, and hence, send out the Prospectus with this number, aiming to place a copy in the hands of each one who has been acting as agent for us, as well as many others who have not, but trust they will feel to do so. If there are any missed who do not receive a copy, and wish to act as agent, they will please drop us a card and we will forward them an outfit, preparing them for gathering subscribers.

We desire that our agents go to work at once gathering subscribers, and sending them in as soon as possible, that we may get their names set up in the galleys, ready for sending the paper out at the beginning of the year. As a general thing subscribers come in on a pile about New Year's, giving a vast amount of work all at one time; but if the names are sent in early, matters can be got in a good shape by the end of the year and subscribers get their paper much sooner.

See all the old subscribers, get them to renew, and get all the new ones you can, and as many outsiders as possible, for by reading a paper people are often converted. We will be prepared to give you a much better paper the next year, for the paper is twice as large as before, and then we have more time to devote to the editorial; besides this, we are securing a long list of good contributors who will keep you interested. Then there is the *church news* department that is encouraging to read; and we will also keep you well posted on all missionary movements, especially the Danish mission and what the brethren are doing there.

The price of our paper is low, being but $1 50, and hence our terms are cash in advance as near as can be done.

The Prospectus is sent out a little early, but some of our agents are getting in a hurry and want to go to work; others are at work without a prospectus, so now all can go to work, and may their efforts be successful and much good thereby accomplished.

OUR POSITION

THE Brethren at Work comes to its readers as usual this week, well filled, we trust, with good wholesome doctrine, though under a different firm arrangement, yet advocating the same fundamental principles conceived by its editors, when the paper was first introduced to the public.

The present editors are anxious that the position they occupy in the church and before the world, be distinctly understood wherever the paper may be known and read, and hence deem it advisable that the outlines of the ground to be occupied by them in maintaining the truth, be fully laid before the brotherhood, for the course they intend pursuing is, in their humble judgment, calculated to build up the church, advance the cause of the Christian religion and materially assist in reproducing Christianity in its ancient purity.

Therefore, the Brethren at Work is to be recognized as an earnest and fearless advocate of vital and practical religion, being an uncompromising vindicator of Primitive Christianity in all its ancient purity, and published in the interest of the doctrine and practice of the Brethren.

It repudiates all uninspired confessions of faith, disciplines of man's invention, and recognizes the New Testament as the only infallible rule of faith and practice, maintaining that the sovereign, unmerited and unsolicited grace of God is the only *source* of pardon, and that the vicarious suffering and meritorious work of Christ are the only *price* of redemption.

It maintains that Faith, Repentance and Baptism, are Gospel *conditions* of pardon, and hence for the remission of sins.

It maintains that the Holy Scriptures teach but one truly valid method of baptizing, and that is the immersion of a truly penitent believer three times face forward, as was the general practice of all Christendom—during the first centuries of the Christian era.

It maintains that the washing of one another's feet, as taught in the thirteenth chapter of John, is a religious institution—a Divine command to be observed in the church; and,

That the Lord's Supper is a sacred, evening meal, was, in connection with feet-washing, instituted by the Lord Himself, and in like manner should still be observed by His people.

It maintains that the Bread of Communion, and the Cup of the New Testament, perpetuated in commemoration of Christ's suffering and death should, in connection with Feet-washing and the Lord's Supper, be observed in the evening, or after the close of the day.

It maintains that the salutation of the Holy Kiss, or Kiss of Charity, is a Divine command, and as such is binding upon all the humble followers of Christ.

It maintains that War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ, and that no Christian has the right to take up arms to shed the blood of his fellow-men.

It maintains that Non-conformity to the world in dress, customs, daily walk and conversation, is essential to true holiness and Christian piety, and stands as a repudiator of the foolish fashions and vain customs of the age, believing them to be, not only contrary to the teaching of the Gospel, but in many respects detrimental to the fundamental principles of plainness as embodied in the teachings of Christ and the apostles.

It further maintains that the Anointing of the sick with oil in the name of the Lord, is a religious privilege and duty enjoined upon God's people.

It stands opposed to Secret societies of every grade and order, believing them to be, not only contrary to the teaching of the Scriptures, but calculated to subvert that bond of union that should exist among the followers of one who said, "In secret have I said nothing."

It will oppose Intemperance of every kind, labor and plead, persuading people to be temperate in all things.

It further maintains that it is the duty of all Christians, in public worship or religious exercises, to appear as directed in 1 Cor. 11 : 4. 5.

In short, its object is, to advocate and defend in the fear of the Lord, whatever Christ and the apostles have enjoined upon us: giving all possible assistance to those seeking light on Primitive Christianity, and proposes, amid the conflicting theories, speculations and discords of modern Christendom, to point out clearly and distinctly, ground that all must concede to be infallibly safe. It aims to distinctly set before the reading people of America, a clear defense of the ground and position occupied by our ancient Brethren, who were first in this grand reformatory movement, and show, that amid the discordant elements of a perverse Christianity, there is a possibility of occupying ground, that is safe beyond question.

We want it further understood, that the Brethren at Work will not under any circumstance serve as a medium through which brethren may carry on protracted controversies over the unimportant points of difference in the Brotherhood. As its object is to "Preach the Word"—defend and promulgate the general faith and practice of the Brethren, it therefore cannot, and will not open its columns to miscellaneous controversies over uninstructive questions, calculated to engender strife and discord in the church of the living God. It is good, and may be promotive of union and harmony, for members, who have the good of the cause at heart, to compare their views on subjects of importance, provided it is done in the spirit of love or Christian forbearance, but miscellaneous controversies, creating strife and contention about mere words, are by no means profitable.

The Brethren at Work is intended to serve as a *purifier*—a disseminator of the Word of Truth, a promoter of peace and harmony, building up the church, spreading the Gospel and shall do all in its power to maintain a unanimity of faith and practice among our people. The truth, the whole, and nothing but the truth is the length, breadth, and hight of the foundation of the apostles and prophets, that we occupy before the church and the world. Taking our stand upon this immutable foundation—the same one that was occupied by our ancient Brethren in all ages of Christendom—we, with unflinching nerve and unabating zeal, resolve to stand as advocates and defenders of the apostolic order, teaching the Gospel in all its primitive purity, and thereby, with the power of truth, and the aid of the Holy Spirit, endeavor to keep the church pure—unspotted from the world, and united upon the grand fundamental principles of the Gospel. We stand opposed to pride, vanity, immorality and every grade and order of sin that is polluting the world; and now, want an army of faithful soldiers of Jesus Christ—brethren and sisters at work, to aid in pushing forward the Master's cause, filling the ranks of Jesus with devoted and humble followers, whose lips will be imbued with the principle of peace, whose hearts will be filled with love and loyalty to the King of Zion, and be bright luminaries in the grand constellation of Christianity.

Having the good of the church at heart, and the glory of God in view, we want all to aid us in pushing our paper into every nook and corner of the country, and especially want it to find its way into every family in the Brotherhood.

Without making many promises, we prefer to let each number of the Brethren at Work speak for itself, hoping and trusting that our efforts will be successful and appreciated by the Brotherhood generally.

J. H. Moore.
S. H. Bashor.
M. M. Eshelman.

MISSIONARY WORK

WE are glad to know that the missionary spirit is growing in the East, and also assuming a position of importance throughout our brotherhood, and in all probability will enable us, as a people, to become better known throughout the country. Formerly the efforts of our ministry have been rather local, but, during the past year or two, the success of the Danish Mission, and other efforts of a like character, have shown to the world what the true spirit of Christ will do among the people when fully set forth in its native and soul-purifying power.

Some time ago, several of the brethren in Northern Illinois formed an arrangement for home missionary work, with a view of preaching the Gospel more extensively in Central Illinois. The expenses of the undertaking were defrayed by individual donations, and succeeded so well that it was afterwards taken up by the District Meeting, and is now sustained by it: and the undertaking is evidently meeting with good success. Men and women are throwing aside the decrees, creeds and confessions of man's faith, along with the styles and formalities of the world, confessing Christ, and walking in the true light of the Gospel. Churches will likely soon be organized where, but a short time ago, our people were very little known.

Brother Howard Miller, of Elk Lick Pa., is also engaged in working up a home missionary arrangement somewhat similar to the one first introduced in Illinois, having for its object the preaching of the Gospel in parts where our people are not generally known. At a meeting recently held in Meyersdale, over one hundred dollars were raised for that purpose; and, should the enterprise succeed as well accordingly elsewhere, our Eastern Brethren will soon see the real success that evidently follows a strong effort on their part in the propagation of the truth on the borders of their churches.

May God bless this, as well as every other lawful effort that may be put forth for the furtherance of the Master's cause; and, should this move receive the encouragement that it deserves, and a proper course be pursued, we feel that God will bless the effort to the conversion of many who will willingly and eagerly accept the truth if it is properly presented to them. The last command ever given to the Disciples was, "Go and teach all nations;" and now, brethren, we *read* it often, and certainly *believe* it with all our heart. And now says James: "Not the *hearer* of the Word is justified, but the *doer* of it." You who have *heard* now *go*, GO. You who cannot preach help those who can, and heaven will swell with the rejoicing of the saved in the day of peace.

S. H. B.

OUR ADDRESS.

Gentle Readers —

IN assuming the position as one of the editors and proprietors of the Brethren at Work, we are under a deep sense of the additional responsibility resting upon us in the cause of salvation. Hitherto we only felt it our duty to preach and work in a more private way, but having several propositions made us by different parties for more extensive usefulness, we concluded to enter this office, filling the place recently vacated by brother J. T. Meyers. This was not done without much reflection aided by good advice from some of the leading brethren.

We do not enter the business as a speculative enterprise, but as affording a broader field for labor and the application of our talent in spreading the Truth more extensively. And while we thus labor through the press, we do not intend that it shall materially interfere with our ministerial labors, but shall travel as heretofore, the principal part of the time at least. All that we ask at present is, that the churches where we have labored, and will labor in the future, with the entire brotherhood, give our paper a hearty support, and thus by a full co-operation, we can send the blessed news to thousands of Adam's race who can be reached in no other way.

The paper will be published as in the past, in maintenance of the self-denying principles of our holy religion as taught by our ancient Brethren in all succeeding ages. Believing that this paper under its former management received the commendation of all who read it, we will labor in the future, as one of its editors, to make it worthy the confidence and support of the entire brotherhood—defending truth and exposing error; feeding the hungry, and clothing the naked with the food of peace and garments of comfort.

Now, will the thousands of faithful soldiers of Jesus, who have enlisted under our labors, come to the front and help us in this great work, by gathering subscribers for the paper and writing for its columns? If each will try and do all he can, much will be accomplished, and eternity alone reveal the glad one story of the good done here below. Will you young brother and sister, work now and help us along in this way of trying to advance the kingdom of the Master?

As already stated, our time will be principally devoted to traveling as heretofore—laboring to gather in souls from the burning, and calling from darkness those who may be saved, that the cause of Christ may prosper more and more till all be swallowed up in victory. In our labors, through the press and preaching, we shall know no man after the flesh—we shall know only Christ and Him crucified, and endeavor to point sinners to the Cross and to the blood of Christ. We shall know no party, but attempt to rise above strife and contention, pointing to Jesus as the author and finisher of our faith. In this, as in our preaching, we do not think to please all, for even the Master could not do that, but by His aid we do hope to please all who love the Truth: and those who do not, we trust by the grace of God to convert to the Truth and then they will love it too.

S. H. B.

OUR MEETINGS IN INDIANA

ON the evening of Oct. 4th, brother David Berkey conveyed us from his home to the meeting-house, from Goshen, one-half mile. We arrived just in time for services, and were greeted by a very large audience, who paid strict attention to the Word preached. After services, we met and formed the acquaintance of the ministers of this congregation, also several other ministers and elders from surrounding congregations.

Brother Jacob Studabaker is the oldest, both in years and office; has been in the ministry for fifty years; was ordained probably thirty years ago; is 84 years of age, and is failing fast. He remarked, while at the water one day: "Brother Bashor, I have baptized in this river for over thirty years, and I suppose I will come but few more times. I am ready to go, though, whenever the Master calls." This, I thought, is the way I want to be able to talk when I come near the tomb—"I am ready to go when the Master calls."

Brother Daniel Stutzman is next in years and office; is probably 72 years of age; has been in the ministry for many years, and served his time well; is almost blind, but is able to get around without assistance. Next is brother Leer, probably 60 years of age. Then comes brother Bigler, and also brother Hess, each over 58 years of age. This completes the ministerial force of this congregation, and embraces several of the first advocates of our cause in Northern Indiana. This, too, is the first church organized in this part of the State, and is the mother church of all Northern Indiana and Michigan. Years ago a little band of believers met near Goshen, and organized a church, held a Love-feast, and then scattered to their homes. Since that time ministers have been elected and moved in different directions, preaching and talking, until now over thirty well-organized churches grace this part of the State, numbering, in all probability, nearly 10,000 members, and are still increasing in numbers at a greater ratio than ever before.

On the 5th of October, we again met for worship, when brother D. B. Gibson preached from Heb. 2: 6 to a respectable congregation. This being the time of the County Fair, our gatherings were principally composed of members and their children during day-meetings, but at night the house, though commodious, was completely filled. On Lord's day, brother Gibson went to Pine Creek to preach: reported good congregations, and one baptized. Our meeting near Goshen was well attended. Many could not get seats, and stood during services. After meeting, we gathered

AT THE WATER,

where eight believers were immersed into the body of Christ, rejoicing in the full remission of sins, while others wept in the knowledge of sin and their contamination with it; and we feel sure that more than one left that river with a great lump swelling in their throat because of their past life and present condition, relative to the life eternal and the hope in Christ, the Redeemer.

Preaching again at night, when several more came forward, as a token of their desire to be released from sin, and also on next forenoon, when we again met at the water for a season of prayer and baptism. Brother Gibson having gone to North Liberty, we were left alone, yet we did the best we could, and labored on each day and night until Wednesday evening, when our meeting closed. Forty-three in all were added while here, and many others were near the Kingdom. Many of the fathers and mothers of this community rejoiced to see their children come home to God, and take a place beside them

IN THE CHURCH,

promising to fight for the Master, and advocate the cause of truth, as they did in years gone by.

We can say that a general good feeling prevailed throughout the meetings, especially among the brethren and sisters. We left them with a promise to come back soon, and hope to be able to do so ere long.

Our next appointment was at North Liberty, but, owing to the rains which fell almost every day, brother Gibson had only preached one discourse during the week, and other arrangements hindered us from remaining longer than five appointments. Four were baptized during our stay. Two others made applications, but could not be received. The disease was adultery; but we hope they will yet be able to see the right way, and live a life devoted to Christ.

From here we went to the city of

SOUTH BEND.

Spent the night with Dr. P. R. Wrightsman and family. This being our second meeting with brother W. since our childhood, the visit to us was a pleasant one; and the fact of him being an old friend, and figuring in the religious history of our family, made the meeting a very pleasant and painful one. Joys and sorrows blended in the memory of the past. We hope to meet the family again sometime, and recommend our brethren passing through South Bend to brother Wrightsman's house as a hospitable home.

We also visited brother D. B. Sturgis' family, but did not remain long, as time forbade, and our brother was away attending a Love-feast at Wawaka, in company with brother Gibson. Sister Sturgis gave us a kind reception, and we were sorry we could not remain longer. As we had some business with parties in Wawaka, we took the 12 M. train, and were soon at the home of brother John Sturgis, but of that and our visit to Lagrange county, more next week.

S. H. B.

TO BEGINNERS.

NOT beginners in the Christian religion, not beginners in secular matters, but those who wish to begin writing for the press. To begin *right*, is good, honorable, edifying; to begin *wrong*, is a misfortune to the beginner, and a calamity to the public.

You want to write about Gospel things, because you have the religion of Jesus in your heart. *That* is the motive. You want your piece to *do good* and *speak well;* therefore you will be careful *what* you say and *how* you say it. The work of a good workman never condemns his heart.

Put the most telling matter in the smallest amount of space. *Brevity* gives room for many more writers. One or two sheep have no right to crowd all the others out when the fold is large enough for all. *Clearness* adds life and interest to the readers. It is very hard to see the bottom of a muddy stream. Give your hearers the pure, plump wheat, and let the chaff go into the waste-box. *Kernels* digest in due time—shells never. Write *short* articles, and then *shorten* them by re-writing. The wheat is none the worse if winnowed two or three times.

Write short sentences. Children can then get the cream, as well as older heads. Use short words. Learned men can understand them, as well as common people. Sound out the Word of the Lord, and let Satan do his own sounding. Clothe heavenly things with heavenly language. That won't displease God. Keep home difficulties at home; they look badly enough there, but worse abroad.

Write a plain hand. God don't despise plainness, neither do printers. When you write against sin, tear it up by the root. It don't hurt the thistle much to pluck off a leaf. The best root tearer is the Word of God. Be sure to call Bible religion and Bible things by Bible names. God's creatures are poor things, to improve God's fundamental principles. He will not allow it, so don't undertake it. Remember thousands of minds will receive your thoughts, and O what a pity if you should, in any manner, warp any of your reader's minds and turn them into the channel of sin. If you write to comfort, let the oil of gladness run down your pen, from *your heart*. Be cheerful, love God, your Savior, do good, *live*, WORK and then LIVE AGAIN.

M. M. E.

A glance over a map representing the travels of Paul shows that the venerable Apostle of the Gentiles was no idle preacher. The simple outlines of his travels during his preaching tours are sufficient evidence of his activity in his Master's work. His journeys by sea and land, preaching and building up churches in the very face of fierce opposition, border on the marvelous, especially so when we take into consideration the great inconvenience of traveling in those days. Tradition says that during his travels he visited and preached on the island of Great Britain.

The Home Circle.

READ AND OBEY.

"Husbands, love your wives
"Wives, obey your husbands"
"Fathers, provoke not your children to wrath
"Children, obey your parents in all things"

"MY ANGEL MOTHER DEAR."

BY S. S. WAGGONER.

A HAPPY thought in memory dear
  Steals fondly o'er my vision bright
Of a kind and gentle mother dear,
  Forever absent from my sight.
Methinks I see her as she smiled,
  And gave my lonely heart good cheer;
With loving words my thoughts beguiled—
  My own sweet angel mother dear.

When sickness or misfortune drear
  Caused sorrow's ebbing tears to start,
Her angel voice was ever near
  To soothe my poor, sad, aching heart.
She closely to my bedside crept,
  And gently to her drew me near;
Then fondly watched me whilst I slept—
  My loving angel mother dear.

When last I gazed upon her face,
  A silent tear beamed in her eye:
She gave me one long, fond embrace,
  Then fondly breathed a last good-bye.
Though many years have passed away,
  A tender voice I often hear
Of one who taught me how to pray—
  My own sweet angel mother dear.

Though on this earth I'll never meet her,
  My sad heart here no more she'll cheer,
In Heaven at last I hope to greet her,
  My good, kind angel mother dear.
Where all is peace, and joy, and love,
  No parting hours, no tears, or care—
There, in that happy land above,
  I'll meet my angel mother dear.

—*Christian Standard.*

HOME.

BY J. H. ELLIS.

THE meaning contained in the four little letters, *h*, *o*, *m* and *e*, is beyond all comparison. The powers of all the vocal organs, though taxed to their greatest extent, cannot produce a sound that will fully convey the idea contained in them when they are used to form the word *home*. We may study the long list of words which we meet with day after day, and not be able to find one in the meaning of which we are more deeply interested. We all have a desire to obtain a home. Nothing seems too laborious or difficult for us to engage in, in order to procure an earthly home—a place where we can center our wandering minds, and meet with loved ones after the toils of the day are completed. How pleasant, after being separated from your parents, brothers and sisters for a long time, and living among strangers, where there was no one to sympathize with and comfort you in your trials and troubles, to be around the fireside of home! Although you may have been able to keep up a correspondence with those whom you considered to be your best and truest friends, you could not enjoy the pleasure it afforded you in any way in comparison with what a visit to the most cherished spot would afford. Parents, brothers and sisters are ready and waiting, with expressions of joy on their countenances, to welcome you. Kind words are exchanged, and pleasant transactions of the past are related to each other. How happy are they who can possess a home in a Christian land, with Christian friends all around them to cheer them in their warfare through life! And then how solemn, how sad the home where all is strife and contention, where the parent is made to suffer for the doings of a wayward son or daughter, and where those to whom all looked for strength and comfort as they grew up to manhood and womanhood are living careless and indifferent in regard to all the entreaties of kind friends!

Children, you who have a pleasant home and kind parents, do all you can to make that home more pleasant and inviting in the future than it has been in the past. Avoid doing all that is unpleasant to those around you, and do all that you possibly can to make others happy, and you will find that by so doing your happiness will be much greater than you imagined. Where you can speak a kind word of encouragement, do so. Let no angry or annoying words be spoken to your associates. If they speak harshly to you, speak kindly to them in return, and in time you will see that you not only had the courage to return good for evil, but have also, by your actions, taught them to be kind and affectionate to all around them, and, as they advance in life, they may still continue to exert an influence on their associates that will continue to expand more and more, until some of the kind deeds that you thought about will cause your name to be enrolled with those of great and good men who have lived in the past, and are now gone to that home from which no traveler returns.

Oh, how important that we should prepare for our home in heaven! We may have pleasant homes on earth, but we cannot always be in them, for God, our Creator, has said that man must die, and our immortal spirits must then go to that home which we have earned by our works through life. How necessary, then, that we strive to obtain the best home! We are told, in God's Word, that there is a home in heaven; and Jesus Himself hath said: "In my Father's house there are many mansions. Behold, I go to prepare a place for you, that where I am, there ye may be also."

Dear reader, no home could be more pleasant than a home with Jesus; and, by living as we should, we may have Him near our earthly homes at all times. He will never leave nor forsake us if we trust in His promises, for He has promised to be with us in all our trials through life, and will, in death, guide us to that home in heaven, where all is joy and happiness.

Upper Dublin.

A CHILD'S THOUGHTS.

While reading the columns of the BELTHREN AT WORK, my mind was drawn to the language of the Savior; "Suffer little children to come unto me." I often think: "Am I of that class yet? or have I passed that age?" I often think while reading the blessed Bible, I ought to step further and obey the commandments of Jesus. May God help those writing for your paper, to explain more and more the beauties of the Bible. I have a praying father and mother, and three sisters who obeyed the Lord in baptism and repentance about two years ago. I feel to follow them. Jesus says, "Except ye be converted, ye cannot see the kingdom of God." I am eleven years old.

Warsaw, Ind. HATTIE CRIPE.

LITTLE SAVINGS.

"What a nice little penknife," said Charlotte to her friend Hattie, as she watched her sharpening a pencil at recess. "You always have everything handy. I never get money enough to supply myself with these little conveniences," and she slipped a confection into her mouth, as Hattie closed her knife and put it away.

"My knife was a very cheap one, but it answers my purposes well enough. I have very little spending money; but then I try to turn it to the best account I can. I really think, Lottie, you have twice as much money as I, in the course of the year."

"Why, Hattie, my father never gives me a dollar at a time, unless it is for some express purpose, like a new hat or dress, and mother has the spending of it."

"I am glad of dimes, and half-dimes, and pennies even," said Hattie, smiling.

"A dime wouldn't be much," said Lottie, indifferently.

"But three of them bought my little knife, and two of them and a half-dime bought my little ivory sleeve buttons you admired so much, those with my initials on them. Whenever I want any 'notion' of that sort, I just begin and save every penny that comes into my possession until I get it. And I generally succeed; but really and truly, Lottie, I shouldn't have a single thing of the sort if I ate candy the way you do."

"Why, Hattie, you know I only spend the most trifling sums for these things. I like an orange with my luncheon, or a paper of candies, and father will almost always give me a bit of change to get it. They don't cost much."

"That is just what I am trying to show you. Come around to my room after school, and I will just show you what my little savings, and some very small earnings on the sewing machine, have bought for me. Then, may be, you will adopt my plan, too. It will give you ten times the pleasure you get out of your sweets, and be of a lasting sort. The want of just these little things is often a very great inconvenience. I know a gentleman who said he would pick up a pin if he saw it on Broadway, for he remembered times when he would have given twenty-five cents for one. 'Conveniences before luxuries,' was always my mother's motto, and she carries out her principle all through the house. I don't believe any one in town, with as limited means, has a greater number of household conveniences, and she gets them all, she says, by little savings."

There are some older people who could adopt this young school girl's system with great advantage to themselves and those connected with them.—*Ethel, in Early Dew.*

A LETTER FROM MOUNT SINAI.

From the "Summit of Mount Sinai, 4 o'clock Sabbath afternoon, Feb. 5th, 1843," Dr. John P. Durbin, the eminent preacher, wrote to Bishop Waugh as follows:—

I have stood upon the Alps, in the middle of July, and looked around upon the snowy empire; I have stood upon the Apennines, and looked abroad upon the plains of beautiful, eventful Italy; I have stood upon the Albanian mount, and beheld the scenes of the Æneid from the Circean promontory, over the Campagna to the eternal city and mountains of Tivola; I have sat down upon the pyramids of Egypt, and cast my eyes over the sacred city of Heliopolis, the land of Goshen, the fields of Jewish bondage, and the ancient Memphis, where Moses and Aaron, on the part of God and his people, contended with Pharaoh and his servants, the death of whose "firstborn of man and beast in one night," filled the land with wailing: but I have never set my feet on any spot from whence was visible so much stern, gloomy grandeur, heightened by the silence and solitude that reigned around; but infinitely more heightened by the awful and sacred associations of the first revelation in form from God to man.

I feel oppressed with the spirit that breathes around me, and seems to inhabit this holy place I shall never sit down upon the summit of Sinai again, and look upon the silent and empty plains at its feet, but I shall go down a better man, and aim so to live as to escape the terrible thunders at the last day, which once reverberated through these mountains I can scarcely tear myself away from the hallowed summit, and I wish I too could linger there forty days in converse with the Lord.—*The Armory.*

PAPACY AND JERUSALEM.

Dr. De Haas, who has been United States Consul at Jerusalem for seven or eight years, says the Roman Catholics propose to make Jerusalem the seat of the Papacy, and that it is from that quarter that the settlement of Palestine is to be looked for. Commissioners have been appointed to negotiate for the territory; engineers have surveyed a railroad from Jerusalem to Jaffa, money is being collected for the erection of a magnificent palace for His Holiness on Mount Zion, to which the wealth of the Vatican is to be transferred. There the successor to Pius IX. is to be installed, and the "City of the Great King" is to be the future head of the Pontifical See. This is interesting whether true or not

MADAGASCAR DOINGS.

THE Queen of Madagascar has issued a proclamation abolishing slavery in her dominions, accompanied by every circumstance that could give it impressiveness. On June 20th, as many as 50,000 people were assembled in a plain at the centre of the capital, and the proclamation was read to them. Arrangements were made for reading it, at the same hour, in all the large towns of the island. The representatives of the missionary societies were present. While the order was read by the Prime Minister, cannons were fired to give emphasis to important passages. The substance of the announcement was, that as the proclamation of 1874 had been evaded, all Africans, whether admitted to Madagascar before or after the treaty of 1865, should henceforth be free.

Jews Returning to Palestine.

Among the signs of the times may be noted a fact which will interest many persons. The Rev. James Neil, an English clergyman, who has lived for some time in Jerusalem, has written a book in which he says that the Jews are returning in large numbers to Palestine. So great is this influx of new-comers, chiefly Jews from Russia, that the population of Palestine has doubled within the last ten years. At Laphed, one of the four holy cities of Galilee, there was three years ago so large an immigration that many of the immigrants had to camp out, the houses being insufficient to contain them. Building goes on in Jerusalem in the night as well as in the day, and a plot of ground near the city has been sold for twenty times its former price. The apparent cause of this migration, is, that the Jews are now permitted to own land in Palestine without becoming Turkish subjects.—*Selected.*

* * *

HUMILITY is a grace not merely ornamental but essential—not what may be in the Christian, but what must be.—I. Pet. v. 5, 6.

CORRESPONDENCE.

RAILROAD DISASTER.

Dear Brethren:—

BY request, I will give further particulars concerning the railroad disaster at Altoona, Ia. The train was the western-bound express, and, on arriving at Altoona, was a half hour late. The engineer wanted to stop until morning, as the waters were high, but Royce, the Assistant Superintendent of the road, was on the train, and ordered the engineer to run at the rate of forty miles an hour. When the train left Altoona, the Assistant Superintendent went into the sleeping-car. Two miles beyond Altoona, the fatal plunge was made into the creek, as the bridge had been washed away. Four cars and the locomotive went down, the sleeping-car alone remaining on the track. Twenty persons were killed outright, and thirty hurt, that required medical aid. Some others were more or less bruised. We saw them take out many of the dead. The engineer was wedged in so tightly that they had to cut off his limbs to get him out. His wife was on the train, but escaped.

It was a sad sight to behold strong men weep, and the tears went trickling down many cheeks! Hundreds of people visited the scene from early morn until late in the evening. A freight train passed over the bridge about half an hour before, and, it is thought, somewhat loosened the foundation, giving the immense volume of water full play upon it. The bridge was built about two years ago, but it seems that, notwithstanding the precautions against floods, their volume and power were underestimated. Stones weighing four tons were washed several rods from their place. The whole bridge, save the rails and ties, was gone when the passenger train came up.

Altoona, Ia. J. W. MOATS.

FROM LEMUEL HILLERY.

Dear Brethren.—

THROUGH the love of Jesus, which thrills and fills the soul, we are mutually bound together by the ties of sacred relationship, more lasting than those of an earthly nature. Oh, glorious thought that you are my brother and sister!—and all because of the endearing love of Jesus; and, what is equally glorious, that such a poor mortal as I can be your brother, all because God first loved us! And we would rather have the poorest saint upon earth for our brother than the greatest earthly king for our father.

But, after all, it is only the continuous love of God for humanity that does everything, and makes everything good; and finally, when the work of Jesus as Savior, High Priest, King and Captain will be done, and He will be recognized as our Brother, then we shall all be children in our Father's house, and that will be the greatest wonder that ever occurred in heaven. We now only have a shadow of it, and that through the love of Jesus. I come to you in a simple way. Others might greet you with more worldly wisdom, and more heavenly wisdom, but, could I marshall the heavenly hosts, love, *love*, eternal LOVE to the saints, would be the greeting. Then, when I get this eternal subject before me, I do not want to exclude any of the saints that are upon the earth or in heaven. By it and through it we were all remembered by God. Then it cannot be only to you and me, for, as we progress, our soul is magnified, and the brotherhood made better. "Therefore, tell it in Gath, and publish it in the streets of Askalon."

The strains of the song of redeeming love are caught up into glory, and the relationship between us and God is grand and good. Hark! listen for a moment! Do you not hear the voice calling, "Come up higher?" Now we are upon the wing of faith, and soar away to behold Eternal Love. Now we "sit in heavenly places in Christ Jesus," and then soar aloft higher and higher, until we shall be priests and kings with God the Father. It was the love, power and wisdom of God that placed in us a living principle of eternity; and then, when this principle is baptized into the love of Jesus, man might as well claim to destroy God's own eternal existence as to claim that physical death extinguishes the life that Christ Jesus has given us. "He that hath my words hath eternal life abiding in him." The Devil and man can destroy this body, but they cannot destroy the high life imparted by the Lord Jesus.

SCATTERED THOUGHTS.

Dear Brethren:—

Last evening, after necessarily having to spend most of the day in much company in a fashionable city, myself and little Della were anxiously waiting for the train that would convey us home, when we were informed that we would have to wait one hour and a half. We felt disappointed, yet we tried to be contented. It was but a short time, yet it was long to us, for we had been, and were still, surrounded with vanity, and were wearied and tired of it, so that minutes seemed hours. Then I thought, How nice it would be to be home, and join the rest of our family! And again I thought, What a relief it must be to the true Christian when about to enter the eternal world! When he has become tired of this vain world, how anxiously he must wait to hear the welcome voice that bids him come home! How attached we are, and how much we love our earthly home! How good it is to come home! But this is nothing compared to our heavenly home, if we be so happy as to call it our home.

While I knew how tired out and disgusted I am when I have to mingle with the fashionable world, I again thought, How wonderfully disgusting the rushing, crowding, wicked world must appear in pure eyes! Then I thought, There is yet enough salt to preserve the earth. But just about the time my train was approaching, out of the crowd came a very humble looking brother, and approached me, calling me "Sister." We were happy to meet, notwithstanding it was our first meeting. We did not know each other personally, only from appearance. How heartily we grasped each other's hands, because we felt to be of the same family! Entire strangers, yet knew each other! Then again I thought of the beautiful appellations, "Brother," "Sister." I now forgot the fashionable surroundings, and was happy. Then I thought, How sublime it will be, when we have to cross over the River of Death, if we will there be recognized! What happiness this will be to those that are thus prepared to meet the All-Wise!

This brother told me his name, but I cannot remember it, as that was the only time I ever heard the name. But he said he lived near brother Edmund Forney's. That caused me to feel the more acquainted with him. I now thought how infinitely happy it would be when God's children would all get home in one beautiful mansion! I thought, It will be somewhat like the brother and myself. We were strangers, yet we knew each other at first sight. We needed no introduction. Sad it will be, when we meet God, if we are not known. Brethren and sisters, let us try to live not only so that we are known wherever we are in this world, but let us strive to be known in the beautiful world to come. Then we will truly be happy forever and forever in the delightful presence of our good Father, who is full of love and much mercy.

Rebecca Snavely.

CHURCH NEWS.

From Bear Creek Church, Ill.—*Dear Brethren*:—Held our Love-feast Sept. 28th and then continued the meeting until Oct. 4th. Twenty-six came forward and made the good confession. Twenty-five were baptized during the meetings and one the Sunday following. We have reasons to believe that many good impressions were made; and truly it was a season of rejoicing to all. Brethren Metzger and Hendricks did most of the preaching.

Since our meetings, my family and I were to Jasper county. We distributed a few of No. 1, Vol. 2, of Brethren at Work. Know of no brethren between this place and Jasper county. We conversed with some who knew nothing of the faith and practice of the Brethren, and I am forcibly impressed with the idea that we need more than two missionaries in Southern Illinois. Words fail to express my feelings when I think of those who have not heard the Gospel preached in its power and simplicity, and that, too, in our own State.

J. J. Cart.

Morrisonville, Ill., Oct. 20th, 1877

From Sinking Springs, O.—Our Love-feast, Saturday, the 6th inst.; concluded the next day. Truly we had a pleasant feast. Brother John Mohler, brother Thomas Major and wife were with us, remaining until Monday. We continued the meetings until the 14th inst. The presence of the Lamb at each meeting was felt, and the result was, six were reclaimed, and on Sunday afternoon a large congregation assembled at the water to witness the baptism of ten precious souls. One more applicant, with fair prospects for a still further ingathering. The meeting will be long remembered as a good and profitable one.

We contemplate commencing a series of meetings at Strait Creek Valley on Saturday previous to the second Sunday in November, to continue eight or nine days. Would be glad if some ministering brethren would come and assist us. Strait Creek Valley is one mile south of Sinking Springs.

Oct. 17, 1877. J. H. Garman.

From Burr Oak, Kan.—We had two communion meetings in the Burr Oak Church. There were four members living in Webster county, Neb., twenty miles from here, and they wanted a Love-feast in their community, that the people there might learn more of the Brethren. The result of the meeting was, seven were added to the church. At our feast here at Limestone, ten made application to be received into the family of God. The Lord enable them to continue faithful! Brother John Forney was with us.

B. E. Fadely.

From Richland County, Wis.—At our next meeting at Rockbridge, after brethren Forney and Newcomer were here, one person came out on the Lord's side, and was baptized. He lives seventeen miles from here, in Sauk county, and brethren Forney and Newcomer were the first ministers to preach in that county. By their labors he was made to search the Scriptures, and, when fully convinced, came to Jesus, and was enriched, so that he can now go on his way rejoicing. Another old man was heard to say that he felt it his duty to be baptized, but something kept him back. May the Lord help him to come soon!

Fifteen have been added to the church here this summer by baptism, five by letter, and one reclaimed, making twenty-one in all. At one time we only numbered ten, but at present there are thirty-six members. Now you can see whether the mission from Northern Illinois is doing any good or not. But I trust the Lord will continue the good work, for I feel concerned for the precious souls for whom Jesus died; and I believe every true follower of Christ loves to see his friends and neighbors enter into the ark of safety, and go moving onward to the realms of everlasting bliss. There are also eighteen or twenty members about twenty-five or thirty miles south of this. May the Lord bless the dear brethren who are laboring for the salvation of souls!

Oct. 16, 1877. Caleb Foole.

From Greene, Ia.—*Dear Brethren*:—Our Love-feast is now in the past. We had a good meeting, good preaching, and trust right impressions were made. The weather being very unpleasant, the number attending was not as large as usual. The ministerial aid from abroad was confined to brother Eli Troxel until after the feast, when brother W. J. H. Bauman arrived, and meetings were continued for a few days. The Word was preached with power, the members wept for joy; a general good feeling seemed to exist, and sinners were aroused to duty. Four persons made the good confession, and were baptized. God grant them grace to prove faithful.

Oct. 19, 1877. J. F. Eikenbery.

From Decatur, Ia.—According to previous arrangements, our Love-feast was held the 13th inst. A number of ministers were present, and the meeting was one of those "seasons of refreshing" that are long remembered, and serve as a foretaste of the great Love-feast in which all our Father's faithful children will participate. As we sat at the table, and beheld our dear brethren and sisters approach the sacred board, joy and solemnity filled our minds.

In the congregation were a few who were once with us, but they became tired of the meek and lowly service of Jesus, and now they must stand as simple lookers-on. God help them to return to their first love, lest, when the Feast shall be celebrated beyond the dark river, in the balmy breezes of the new heaven and new earth, they may be found absent! Sinners, will you not also take warning?

Ministers from abroad were M. J. and J. J. Thomas, J. H. Fillmore, J. Beard, M. Replogle, H. Palmer, A. Taylor, and B Ray. Received four persons by confession and baptism. The church also felt the need of advancing some of her officials, and the selection of others. Accordingly brother Wm. J. Stout was ordained by the laying on of hands, and prayers; brother S. Riddle advanced to the second degree, and brother Joseph Downs called to the ministry. The Lord enrich them with grace, that they may perform the work assigned them! The ordination and reception services were very solemn. Many tears were shed, and "God help you, brother!" was heard many times.

Yours in the one glorious hope,

Franklin, Ia., Oct 16, 1877. L. M. Kob.

From Colorado.—On the 20th and 22st insts., we had public appointments with the Brethren in Boulder county. Two more precious young souls were united to the Church of the Living God. So, you see, we have one or more additions at every meeting of late, and the prospects for more are encouraging. The late storm from Campbellite quarters has only more fully confirmed the faith of the Brethren, and aroused such an interest in the minds of many others as to cause them to weigh Campbellism in the balances. As is always the case with honest thinkers, they found the doctrine wanting in many of the essentials necessary to insure salvation. 'Tis true, regeneration was preached in "*water colors*," yet the *proof* of evangelical regeneration was most woefully lacking. It is one thing to *preach*, but quite another thing to *practice*. The practice is the essential part about the whole matter.

Oct. 23, 1877. J. S. Flory.

From Ten-Mile Church, Pa.—*Dear Brethren*:—The Communion meeting of the Ten-Mile congregation, Washington county, Pa., is in the the past; was held the 13th and 14th of October, 1877. We had an enjoyable meeting, and were assisted in the ministerial labor by Brother A. J. Sterling and Brother C J. Showalter.

There were three added to our number by baptism, and there are two more applicants to be immersed at our next appointment. The above five are all young women. May God make them "polished stones" in His spiritual house, and bring many more to the fold! Amen.

Scenery Hill, Pa., Oct. 15, 1877. J. Wise.

From North Manchester, Ind.—We have not had any series of meetings here during the summer. Our meetings have been held regularly, and the Gospel Ship moves on slowly. Up to the time the committee (sent by A. M.) were here, ten precious souls had been induced to come to Jesus and be baptized. Since the committee meeting, the members all seem to be much encouraged, and we pray that union, love and success may characterize the church here, so that the world can see the true light, and take knowledge of the Lord's way, and find Him in due season.

Notwithstanding the spiritual drouth, we are again refreshed. On the 4th inst., nine more persons were added to the church by confession and baptism, and good prospects for more soon. May the Lord increase our own faith, our efforts, and make us us humble, sincere, zealous in His cause!

Oct 16, 1877. D. S. T. Butterbaugh.

At the District Meeting.—The District Meeting of Southern Illinois was held in the Cole Creek Church, Fulton county, on the 15th and 16th insts. A general good feeling prevailed. One encouraging feature of the meeting was the great unanimity manifested in missionary work. This points to a future of our district full of hope to us.

The brethren and sisters of Cole Creek Church entertained the large congregation almost a whole week. In this time was held the council and their Love-feast. Five precious, blood-bought souls came to Christ, and were baptized. The whole church was revived and animated with joy and comfort from our Father. We were favorably impressed with the future of this church. There is considerable talent in the rising generation, some of which ought to come to Jesus, and be in the church. May God help them to come and adorn their profession with a consistent life!

"Forever with the Lord:
Amen! So let it be:
Life from the dead is in that word—
'Tis immortality."

Thos. D. Lyon.

From Berlin, Pa.—*Dear Brethren*:—Our Communion-meeting was held on the 20th of October, at 4 o'clock. The day was ushered in with a strong appearance for rain, but, by the time the meeting was to open, the clouds dispersed, and the sun, with its brilliant rays, gladdened many hearts; and the people came pouring in from far and near, until our large house was filled to overflowing.

Your correspondent, being delayed, did not get on the ground until the services had commenced, but, on entering the house, found Brother J. S. Holsinger occupying the stand, and, by the drift of his discourse, we learned that he was speaking on the "Love of God;" followed by Brother Joseph Berkey. After a short intermission, the ordinances of the Lord's house were observed, about 250 members communing. The occasion was a solemn one, and the best of order prevailed during the exercises. Thank the Lord for this privilege!

Next morning (Sunday) services again at 10. Brother J. S. Holsinger again addressed the audience from the words—"Strive to enter in at the straight gate," etc (Luke 13: 24). He told us many things—how we may enter this narrow road, and travel thereon. He also remarked that there is a possibility of us striving, and never being able to enter in, because we are not striving lawfully, etc.; made strong appeals to the unconverted, telling them, while they are traveling on the broad road that leads to destruction, they must stop and consider where they are traveling to; and lastly, we, as Brethren, should walk so that our conduct would have an influence in drawing souls to God. Followed by Bro. Berkey in the German.

At our council meeting, two souls were received into the church by baptism, making upwards of forty this summer. C. H. Walker.

From English Prairie Church, Ind.—*Dear Brethren*:—More good news! Twelve seekers of salvation were baptized to-day, and two yesterday. Many tears were shed, and saints rejoiced because the powers of darkness were shaken, and the lost have been found. Bro. Bashor leaves here to-morrow. We give God the praise and thanks for all the good work, and pray Him to keep us, and finally take us all home unto glory. Isaiah Horner.

Brighton, Oct. 22, 1877.

[Since the above came to hand, we learn that fourteen more were added to the above-named church, making twenty-eight in all.—Ed.]

GLEANINGS.

From D. D. Clark.—On the 14th inst., Bro. Moses Fike addressed an attentive congregation at the Wilson School-house, Grant county, W. Va., from the words—"And in hell he lifted up his eyes." The main object of the discourse was to arouse saint and sinner to a sense of duty and activity. The prospects of doing good here are very encouraging.—*Grant, W. Va.*

Will Not Preach.—E. S. Ellis, of Covington, Tenn., writes: "Not long since, I had the opportunity of seeing some received into church by the minister dipping his finger into a cup of water three times, and then putting it on the candidate's head, and calling it 'buried with Christ in baptism!' I belong to the B—— Church, and am not satisfied. I do not believe in the way they try to serve the Lord, with all manner of fashion about them. We are compelled to give our pastor his price, or he will not preach."

From C. H. Balsbaugh.—To feel in relation to sin and sinners as God feels, is to throw all the energies of our nature into the sublime work of evangelization. The Incarnate and the Cross are the expression of the Divine heart in its yearning over human thralldom, and the Model for all the Spirit-born in relation to personal holiness, and personal influence for the salvation of others. When we are possessed by the Spirit of Christ, we love as God loves, and then money and luxury and tobacco and self-pleasing will not come in competition with deathless, sin-smitten, hell-threatened souls. To fall in with God's purpose, and take hold of His agencies, and become the willing instruments of His Spirit—this is to give glorious fulfillment to Eph. 4: 16. We must be hands and feet for God.—*Oct.* 18, 1877.

From D. A. Norcross.—Yesterday my three brothers, two sisters and I rode about twenty miles to meeting. We had a good meeting, though there were only four present besides ourselves, the roads being almost impassable. Notwithstanding the small number, we felt that it was no vain thing to worship the true and the living God.

We have our social meetings every two weeks. I have spent some time in telling my neighbors and friends what a good time I had among the Brethren in Northern Illinois; and, if I should never see you again, my hope is that we may meet and live forever in the peaceful Paradise of God. We are anxiously looking for brethren from the northwestern part of the State to come and preach. We need ministerial aid. Who will come?

From Daniel Vaniman.—On my return from District Meeting, I stopped at Hudson Love-feast. It rained much of the time, but the Brethren here having a comfortable meeting-house, we had a pleasant meeting. The house was not crowded, and I never saw better order. Had the pleasure of meeting sisters Moore and Bishop, from the office of the Brethren at Work, and also brother Lemuel Hillery and wife, from their Central Illinois mission field, which they left for a few days to enjoy the associations of the brethren and sisters here and in Woodford, and then to return to their field of labor.

This field is large enough to furnish constant labor for scores of missionaries, it being about 80 miles wide, and extending east and west entirely across the State. In this large field there are only about 30 scattered members, and no organized churches of the Brethren. Brother Hillery baptized 13 since he has been out on this mission. This is doing very well, when we consider the amount of opposition he has to meet with in this new territory, where most of the people know nothing of the Brethren. It is quite different from preaching where there are established congregations, and the Word preached, giving encouragement, aid and comfort to the laborer, all of which is sometimes denied him in these isolated places. Brother Hillery is entitled to the prayers and sympathies of all God's children while thus laboring for the Master away from home among strangers, and should have at least one brother sent to help him as soon as possible.

Scissors and Paste.

A fire at Portland, New Brunswick, Oct 20, destroyed 250 houses, and 2,000 people were rendered homeless.

An expedition has lately been fitted out to sail around the world, and is expected to start about November 10.

On Saturday September 1st, one hundred and fifty ladids took up position in the streets of London with boxes to collect subscriptions on behalf of the Saturday Hospital Fund.

At Sandwich, England, the curfew has been tolled every evening for seven hundred years. Curfew, from *couvrir*, (cover,) and *feu* (fire,) means, cover fires, extinguish lights and retire to rest.

Indiana has 3,000 licensed liquor shops and no doubt many more unlicensed, against which is arrayed 150 organized Unions, 8 large white ribbon clubs, 75 red ribbon clubs, and 20 blue ribbon clubs.

A gigantic swindle has lately been brought to light in Kansas and Texas. Some sixty persons have been arrested in different parts of the country for fraudulently selling Texas and Government lands, and to cover up the matter and save themselves they have succeeded in burning thirteen Court Houses in order to destroy the records of their illegal actions. Parties who purchase lands in Texas want to be extremely careful, for the time is at hand that the country is full of swindlers.

A Myrtle Leaf.

In a letter from brother David Barklow, he says: "I send you a myrtle leaf from one of the brethren farthest west. As the leaf has a powerful flavor, so also may God's Spirit be a balm to our souls, and keep us in one body."

Lends His Paper.

A brother writes: "Some kind friend sent me the Brethren at Work, and I am pleased with it. It should be in every family. I lend my paper to my neighbors and by reading them they are caused to thirst after righteousness." Do good to all men. Use all good means to lead people to read and obey God's Word.

Good Morning.

"Life we have been long together,
Through pleasant and through cloudy weather,
'Tis hard to part when friends are dear,
Perhaps 'twill cost a sigh, a tear;
Then steal away; give little warning;
Choose thine own time,
Say not, Good-Night! but, in some brighter clime
Bid me Good-Morning!" —*Standard.*

John S. Morton.

One of the heaviest blows to public confidence has been dealt by John S. Morton, President of the West Philadelphia Railway. He has been a party to an illegal over-issue of the stock of said Company to the extent of 10,000 shares, which were sold for about a million of dollars. It is a sad and awful history. He stood high in public confidence, but by the power of evil associates in business he was led on step by step, to this deliberate villainy. "They that will be rich fall into temptation and a snare, and many foolish and hurtful lusts, which drown men in destruction and perdition."

The War in the East.

On the 25th inst, Gen. Gourkha's detachment, co-operating with a portion of the Imperial Guard, captured a strong Turkish position between Gumji Dubnik and Feliche. Three thousand foot soldiers, a regiment of cavalry, four cannon and a Turkish general were captured. Kars has been bombarded, and part of the city burned.

Plevna has been completely surrounded, and, unless Osman Pasha fights his way out, will be starved into surrendering. Bloodshed and carnage are still staining one of the oldest countries of the world.

The Temperance Work.

The Woman's National Christian Temperance Union convened in Chicago the 25th inst. and remained in session several days. Reports from the Eastern and Western States showed an increased interest in the cause of temperance. Over 200,000 men have signed the pledge in the State of Michigan during the past year. The Union forms both adult and juvenile clubs. By the latter they hope to so educate the youth, that when they reach manhood they will abstain from the use of all spirituous liquors. A resolution was passed commending State Unions in organizing young ladies leagues, composed of young ladies who resolve not to recognize young men who drink intoxicating beverages.

Arctic Expedition.

One might naturally suppose that the failure of captain Nares' arctic expedition, and the emphatic assertion of that officer that the pole could not be reached upon the plan hitherto followed, would cast a damper for some time to come upon English ambition in that quarter. Not so however. The craving to penetrate these frozen wilds has broken out afresh, and Sir Allen Young has announced his intention to have the steamer Pandora refitted for another start. There is something feasible in Captain Howgate's plan—a gradual approach, aided by all the appliances of science, with a comfortable depot in the rear; but to fit out another ship upon the old plan, and go pottering about in the face of insurmountable obstacles, far removed from a base of supplies, appears to us to be a mere reckless waste of money, health and human ambition.

The Two-Mile Bridge.

One of the most wonderful engineering feats of the age has just been completed in the building of a bridge across the Firth of Tay, opposite Dundee, in Scotland. The width of the Tay at this point is about two miles. Close on a hundred piers now rest in the bed of the river, some of them being not more than sixty-seven feet apart, while the separating intervals in the middle are 245 ft. wide. These piers are constructed of four or six iron pillars, on the top of which rests the roadway of the bridge. This roadway is formed of immense longitudinal bars of iron. These girders vary in height, but in some parts are not less than twenty-seven feet in breadth. The whole mass of iron rests on foundation piers of concrete material. A clear and uninterrupted space of eighty-eight feet has been left between the high-water level and the floor of the bridge. There is one line of rails on the floor of the bridge, with a footpath on each side. The cost of this structure will exceed £500,000. A writer describes it as resembling a piece of delicate tracery suspended across the river, on which the eye rests with a perpetual delight, and which imparts additional beauty to the noble river that here pours its waters into the ocean.

Sand Showers.

The singular phenomena of sand showers occurs every year in China. During the showers there is neither cloud nor fog in the sky, but the sun is scarcely visible, looking much as when seen through smoked glass. The air is filled with a fine dust, entering eyes, nostrils and mouth, and often causing serious diseases of the eye. This dust, or sand, as the people call it, penetrates houses, reaching apartments which seem securely closed. It is supposed to come from the great desert of Cobi, as the sand of Sahara is taken up by whirlwinds and carried hundreds of miles away.

The Chinese, while sensitive to the personal discomfort arising from these showers, are resigned to them from a conviction that they are a help to agriculture. They say that a year of numerous sand showers is always a year of large fertility. The sand probably imparts some enriching elements to the soil, and it also tends to loosen the compact alluvial matter of the Chinese valleys.

Thirty Centuries Old.

The oldest relic of humanity extant is the skeleton of the earliest Pharoah, encased in his original burial robes, wonderfully perfect, considering its age, which was deposited eighteen or twenty months ago, in the British Museum, and is justly considered the most valuable of its archeological treasures.

The lid of the coffin which contained the royal mummy was inscribed with the name of its occupant, Pharoah Mykerinus, who succeeded the heir of the builder of the great pyramid, about ten centuries before Christ. Only think of it! The monarch, whose crumbling bones and leather integuments are now exciting the wonder of numerous gazers in London, reigned in Egypt before Solomon was born, and only eleven centuries, or so, after Misraim the grand-son of old father Noah, and the Pharoahs, had been gathered to his fathers.

Why, the tide mark of the deluge could scarcely have been obliterated, or the gophar wood knee timbers of the ark have rotted on Mount Ararat, when this man of the early world lived, moved, and had his being. His bone and shriveled skin are cotemporary with the nineteenth century, and the date of the crucifixion is only about midway between this era and ours.

Freedmen's Emigration.

Emigration of the Freedmen to Liberia, on a large scale, is urged in a very emphatic way. Movements have been recently organized upon an extensive scale, by freedmen themselves for removal in large numbers to Liberia. The *Liberian Exodus Association*, which has been formed at Charleston, S. C., has held large public meetings in a number of important places in that State, and its president, Rev. B. F. Porter, pastor of a church in Charleston, reports that "over sixty-five thousand persons have signified their desire to be transported to Liberia." The "North Carolina Freedman's Emigration Aid Society," reports fifty-one persons, mostly in families, who offer contributions from their savings of $1,105 towards their own emigration, and ask aid to complete the necessary expense of their removal. From Selma, Alabama, this word comes, "One thousand persons here want to go. We are willing to pay all we have to get away." These are a few of the indications of what seems to be only the beginning of an inevitable and continuous voluntary exodus of the best classes of the colored people from this country, where their natural and social disadvantages are apparently insuperable to the free Christian republic which offers them practical equality and all the other benefits of civil and religious liberty, with which no white man may interfere.—*Selected.*

DIED.

Obituaries should be brief, written on but one side of the paper, and separate from all other business.

BOYER.—In the Buffalo Valley Branch, Union Co., Pa Oct. 16th, 1877, sister Sarah, wife of Bro. William Boyer, aged, 58 years, 10 months, and 13 days
J. L. Beaver.

DAVIS.—Sister Christiana Davis, a well beloved member of the church. She suffered long. A few years previous she was very low with the same sickness, (consumption), and she called to be anointed, and it pleased the Lord to let her live a while longer on the earth, to the honor and glory of God. But alas! She has gone to her peaceful rest. She has left a bereaved husband, and one child. Her age was 30 years, 2 months, and 8 days. Occasion improved by Bro J, Hunsbarger, and M. Forney, from Hebrews, 9; 27-28. B. Horner.
(*Primitive Christian please copy.*)

FREED—In Eagle Creek church, Hancock Co., O., Oct. 13th, 1877, Irena, daughter of Bro. Peter, and sister Mary Freed, aged, 12 years, 7 months, 27 days. The parents of the deceased were in Indiana visiting relatives and friends during the sickness and death of their child. Receiving a telegram, they returned home to attend the funeral which was preached in the brethren's meeting-house, by the writer, assisted by Bro. I. Beagle, from Matt. 21: 44, to a large concourse of sympathizing friends.
S. T. Bosserman.

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THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which Shall be unto All People." — LUKE 2: 10.

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The Brethren at Work.

EDITED AND PUBLISHED WEEKLY

—BY—

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SECRET PRAYER.

BY JOHN H. PECK.

AWAY from the busy cares of life,
  I to my chamber hie,
Away from the noise that's full of strife,
  I'll draw to Jesus nigh.

Then all alone I pour out my soul,
  In accents deep and strong,
To Him who is able to console,
  All who for solace long

Not only able, but has the will,
  That all who come to Him,
Each with the Holy Spirit to fill,
  And cleanse them from all sin.

Then when I feel forsaken and sad,
  And all looks dark before,
I'll go to Him who is always glad,
  To ope to us the door.

He is always ready to lift up,
  The poor, despondent heart,
If we are willing to drink the cup,
  Of which He drank His part

But let us not make this sad mistake,
  And think that all must go,
With comfort and pleasure while we make,
  Our journey here below.

There are pains and troubles, griefs and cares,
  That no one else can feel,
But he who then to Jesus repairs,
  Will find that He can heal.

He is a present help to all in need,
  And never fails to cure,
If only we to His Word take heed,
  His promises are sure.

Then let us oft to our chamber go,
  And tell to him our grief,
And He will direct us safely through,
  And ever give relief.

Lanark, Ill.

RELIGIOUS SHOW DOLLS.

BY C. H. BALSBAUGH.

SIN loves company. A single sin must be smothered at the birth, or it will soon generate a brood. Improprieties soon degenerate into immoralities. Those who coquet with Satan in a ribbon or flounce, or some other fashionable nonsense, will ere long set up *"the abomination of desolation in the holy place."* A dress-worshiper never was a model saint. Millinery members were never *"the light of the world or the salt of the earth."* The Bride of the Lamb is not tricked out in the flutter and foppishness of the dancing hall. Sunday-school pic-nics with croquet matches and swings, fashionable competitions, personal display, grudges and back-biting, are wretched travesties of Christianity:—woful mockeries of the self-sacrifice and humiliation of the Son of God. — Where sin is petted, and the flesh pampered, and fashion idolized, and the world-separating Gospel wrested in defence of lust and silliness, God is practically no more than a first-class pagan deity. *"If any man love not the Lord Jesus Christ, let him be* ANATHEMA MARANATHA." Having the body decked with *"the lusts of the eye, lusts of the flesh, and the pride of life"* is not loving, but shunning the thorn-crowned King of saints.

Dress and character are as closely united as body and soul. It is preposterous to assert that our dress is not the outgrowth of the heart. — Apparel is not like our skin, an involuntary product. Fashion does not creep on our persons by chance but by choice; and *choice is the very center of our moral being.* We can do nothing that is more emphatically indicative of the state of the heart than our dress. A gay, flesh-pleasing, world-imitating dress is the sure index of a proud, cross-shunning, Christ despising, Spirit-repelling heart. To pretend the reverse is either woful delusion or glaring hypocrisy. We wear this or that dress because we give it the preference; and this preference indicates our relation to Jesus and the Cross.— To contend that your fashionable attire is not the preference of your *heart*, betrays great ignorance, to say the least; a rigid inquisition might reveal a still more reprehensible cause of denial. To give your carnal trappings the show of honesty, you must place yourself squarely on the principle that your highest conceptions of the Cross and its implications is embodied in them. CAN YOU CONSCIENTIOUSLY DO THIS? If not, you stand self-condemned.— Forever abandon the unhallowed thought, that you can array yourself in the habiliments of the Christ-deriding world, and possess a heart that beats in unison with the heart of the Crucified. Jesus had His humble raiment stripped off, and had forty lashes laid on His bare back, till His flesh was bruised and livid and quivering, and trickling with blood. And why? Because of the very sin which you are daring enough to endorse with His blood. Sinful ornaments, and devil-invented decorations cover the body which you claim to be the temple of the Holy Ghost. Disrobe yourself of the paraphernalia of fashion, and put on a plain Christian dress, with a borderless linen or muslin cap, and mingle with your worldly associates at tea-parties, dancing-coteries, pic-nics, and croquet-games, and see what your *heart* says to all this. You will soon discover how radically your will and affections are interested in the trash and frippery with which you dishonor Christ in His own name. A fashionable Christian is as great a perversion of thought and language, as a dancing, pic-nic-resorting, croquet-playing Christ. A crown of thorns on the head of the Redeemer, and a flower-tipped, plume-embellished hat on the head of the redeemed have no more agreement than a funeral and a bacchanalian carousal. Nails for the hands and feet of Christ, and gold rings and flashy gaiters for the hands and feet of His followers! Any concord here? *"Be not deceived, God is not mocked."* Christ will not allow His disciples to select their apparel from the devil's wardrobe. Redemption does not mean humiliation and self-oblation and agony and blood and crucifixion for Jesus, and lust and license and pride and selfishness, and gloss and glare, and glitter and luxury and carnality for His saints. What eternal wrecks we make of ourselves by misconceiving the Incarnation and the Cross.— Rightly to conceive of God in Christ, is the highest thought possible to man. And practically to illustrate this thought, is the glory of moral being. Those who prefer the enchantments and approval of the world, and the worship of self, to the bliss and grandeur and glory of the Cross, must expect the world's condemnation and "everlasting contempt" in the irreversible decision of the Last Day. God will not put the jewel of Eternity into a vase consecrated to the service of the devil. Ponder it well all ye who, by devotion to fashion, *"turn the grace of God into lasciviousness."* The Cross that is now so hated and shunned, will be the criterion of the final judgment.

◆

WHAT AN IDEA!

BY J. S. FLORY.

I HAVE just returned from hearing a man preach a singular kind of doctrine. Said he: "We believe baptism is as necessary to salvation as faith; they stand together in the expression: 'He that believeth and is baptized shall be saved.' Who dare separate them? It does not say: 'He that believeth shall be saved.'" Then he said: "We believe there is but one mode of baptism taught in the scriptures."

Now we don't find any particular objection to the above, but following these remarks he said: "If there are those here that want to be saved and can't believe with us, and see the Scriptures as we do, we advise them to join some other church where they can find people that believe as they do—among the many they ought to find a church to suit them!" On the way home, the thought kept rolling in my mind: "What an idea!"

Again he said: "Joining the church is necessary, as it involves a duty; it requires a union with God's people in heaven." Must one join the church to be saved? "Yes," said he. Can a man be saved outside the church? "Yes!" said he, "and without baptism he may be saved, as baptism is for this world and not for eternity! Baptism is the door into the church." In the next breath said he: "It is the badge by which one is known to be identified with the organization of God's people." In thinking of these expressions, something kept saying in my mind: "What an idea! What an idea!!"

The idea, that, persons to be saved, must hunt a church that will allow them to nurse their own views of religion, however erroneous, is one of the greatest evils in this our day. It may do for a "form of godliness," but where the power of saving grace comes in, we can't see. Is it possible that Christ has marked out more than one base line to run from, or given different bearings for different minds? If so, we have failed to discover them. He that will steer his way by cross lines, we fear, will miss the mark.

When will men cease to "wrest the Scriptures," to their own destruction and the destruction of all who follow their teachings? To deviate from the plain teachings of Christ, or shut our eyes to the practical truths to be learned by His examples, is to cut loose from safe moorings and launch out on the tempestuous sea of doubt and uncertainty, to be at last swallowed up in the whirling mælstrom of eternal ruin.

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PRAYER.

BY B. B. WHITMER.

PRAYER, "the act of asking for a favor, and particularly in earnest; or our expression of gratitude to God for His mercies and benefits." Prayer may be classified as public, private, sacred and profane. Profane prayer is prayer put to a wrong use, or a prayer abused. Secret prayer is holy prayer to God when one is alone But our minds shall be called to sacred prayer especially.

It would be inconsistent to pray or petition any character or body, unless that body or character were possessed with the power of having and giving. These God has. And in Jesus is the same, "for in Him dwells all the fullness of the Godhead bodily."

To such a Being then, we can go for help with the full assurance, that we shall obtain the thing prayed for, providing the petition is mixed with faith. And why? Because, "without faith it is impossible to please God." We should remember, not to ask the Father in an inconsistent way, but ever say: "Thy will be done, not mine."

The defininition of prayer is qualified by the word *earnest*. This is also in harmony with our Savior's prayer in Gethsemane, where there appeared unto Him an angel from heaven to strengthen Him; and being in agony, he prayed more earnestly. It is this earnestness in prayer that pleases God; for "the effectual, fervent prayer of the righteous availeth much." "The prayer of faith shall save the sick, and if he, (the sick) have committed sins, they shall be forgiven him" (James 5: 15, 16)

O the power that is in prayer! How much good has been accomplished by fervent prayer! Elias was a man, (think of this dear reader) subject to like passions as we are. He prayed *earnestly* that it might not rain; and it rained not for the space of three years and six months, And again he prayed, and the heavens gave rain, and the earth brought forth her fruit (James 5: 17, 18).

Prayer was made without ceasing by the church for Peter, and the Lord sent His angel, and he delivered him from prison. Hannah yearned for a son, and God granted her wishes. Through the prayer of this son (Samuel), the Lord discomfitted the Philistines. This same Samuel counted it sin to cease praying for Israel (1 Sam. 12: 23). So we are commanded to pray for one another, and for all men, and sin is at the door when we cease praying for one another. God would have men to pray everywhere, lifting up holy hands, without wrath and doubting (1 Tim. 1: 8). Pray without ceasing; pray that ye enter not into temptation; and, when ye stand praying, forgive, if ye have aught against any. Why? That your Heavenly Father also may forgive you your trespasses. Whatsoever ye desire when ye pray, believe ye receive it, and ye shall. Ask, and ye shall receive, that your joy may be full (John 16: 23, 24).

From these Scriptures we gather—first, that he who prays must be righteous; second, that prayer, to avail, must be earnest, fervent; third, there must be faith in him who prays. "But," says one, "I cannot pray." The Christian has no use of "cannot" in this case. He ought to say: "I will try—God will help me." Who is so destitute of language that he cannot say: "Lord, have mercy upon me a sinner?" Too many want to pray like brother A. or brother B., and not enough want to pray like themselves—are not willing to go to God *as they are.* "O ye of little faith, are not two sparrows sold for a farthing, and not one falleth to the ground without your Heavenly Father's notice?" God does not hear us because of the many or the pretty words, but because it comes from the heart. It is not the fine oratory, the grand display, the eloquent appeal, that move God to answer prayer, but the meek spirit, the submissive will, the penitent heart. And when thou prayest, enter into thy closet, not somebody else's. Lord, increase our faith, confirm our hope, and perfect us in love. Such a spirit of prayer will avail and be effectual.

Pawnee, Ill.

◆

FRETTING.

ONE fretter can destroy the peace of a family, can disturb the harmony of a neighborhood, can unsettle the council of cities and hinder legislation of nations. He who frets is never one who mends, who heals, who repairs evils; more, he discourages, enfeebles, and too often disables those around him, who, but for the gloom and depression of his company, would do good, work and keep up brave cheer. The effect upon a sensible person in the mere neighborhood of a fretter is indescribable. It is, to the soul, what a cold, icy mist is to the body—more chilling than the bitterest storm. And when the fretter is one who is beloved, whose nearness of relation to us makes his fretting at the weather seem like a personal reproach to us, then the misery of it becomes indeed unsupportable. Most men call fretting, a minor fault—a foible, and not a vice except drunkenness which can so utterly destroy the peace, and happiness of a home.—*The Guide.*

SOWING THE SEED.

BY GEORGE D. ZOLLARS.

FAREWELL, farewell dear pilgrim band;
Our hearts will lonely be,
When you have left your native land,
And crossed the rolling sea.

But let the breezes waft you on;
And let the waters roll:
You carry Gilead's heavenly balm,
To soothe the fainting soul.

Go teach religion's pleasant ways,
And God reward your toil:
For many lips may sing his praise,
On Scandinavia's soil.

Your hearts will thrill, the tear-drops start,
To meet the pioneers,
Who long have toiled with anxious hearts,
And sown the seed in tears.

The sun and rain have quickened now
Some seed already sown.
O hasten on the Gospel plow,
And more may yet be grown.

And when the harvest day appears,
And God our toil relieves;
The laborers who have sown in tears
With joy shall bring their sheaves.

Mt. Carroll Ill.

THE REDEMPTION.

BY C. HOPE.

"Therefore as by the offense of one, judgment came upon all men to condemnation; even so by the righteousness of one, the free gift came upon all men, unto justification of life."—(Rom. 5: 18).

1. Jesus was made sin for us (2 Cor. 5: 21).

2. The righteousness of One brought the free gift.

3. He was a substitute for the believers, rendering him holy every whit (John 13: 10).

BECAUSE of the righteousness of one, the free gift of justification unto life, came upon all men. If by the offense of one judgment came upon all men, and made them unhappy, does it not follow that the free gift will make all happy? To have life is one thing and to be happy is another. To be partakers of immortality through the substitute is one thing, and to be happy is another. If, when the way is open to happiness, we reject it, punishment awaits us.

Life has ever been a free gift of God to every creature, and while He has presented it as a free gift, He has also provided means whereby His creatures might be made happy. So also, when God was in Christ, reconciling Himself to the world, He did not forget the means of making us happy. Christ died for all men alike (did it once, will not do it again) and then sanctified means to make us happy. He has told us what to do and what not to do. Now if we will not listen to Him, would you think it strange if He should withdraw the free gift? Do not expect Him to offer Himself again. He has not promised to do that.

Sinner, the means are in your hands. The door of heaven is open for you to enter. The way is pointed for you to get there. Your mansion and crown are ready, waiting for you. Run, therefore, that you may attain it. Do not say, you are too bad. You only make yourself worse by saying that. Jesus came to seek and to save that which was lost. He is able to rescue the most wicked; therefore come at once. Harlots and publicans may go in before the fine people. God forgives. He don't remember your bad deeds, *you are white*. When He says you are clean, *you are clean*. Do not be afraid, though some one may cry out "Darkness! darkness!". All is light if God says, "The light is in thee." If you stand or fall, if you grieve Him, if every one forbid you to run, then up and run for your life to the city of refuge. In it is shelter for every one who will flee to it. The water of life is for you; take and drink it as a *free gift*. Unhappiness and woe come only from staying away from God and Christ. What can you expect if you despise Christ's commands? Would it be just and fair for Him to accept *you* when *you* will not accept *Him?* Take heed, therefore, that there be not found in you an evil heart of unbelief, causing you to be shut out from rest, peace and eternal joy.

Stenum, Denmark.

I PRAY THEE, HAVE ME EXCUSED.

BY J. S. SHELLY.

IF we read the 14th chapter of Luke, we find that Christ spake a parable saying: "A certain man made a great supper, and bade many, and he sent his servant out at supper time, to say to them that were bidden to come, for all things were ready, but they all with one accord commenced to excuse themselves."

One said: "I have bought a piece of land and I must go out and see it, I pray thee have me excused, the other said I have bought five yoke of oxen and I go to prove them. I pray thee have me excused. The other said, I have married a *wife*, therefore, I can not come."

If we would look at their excuses in a worldly view, it would seem ridiculous, that these men, in consideration of the great feast they were invited to attend, would make such excuses. It would be foolish business to buy a piece of land, without seeing it, or why did not the second man try his oxen before he paid for them? Or why did not this man bring his wife along to the feast? Oh these three men were making excuses, they were telling things in order to get the servants of this man to leave them alone. We might almost call them falsehoods. This sounds hard, but how well can we prove this. What similar excuses will we make when Christ comes and bids us to partake of the great feast. Oh we will say we are just standing out with our companions to spend our youthful days in pleasure, therefore we cannot come, but when we get married and get old we will come: or we are so busy in our every day business of life, therefore *we* cannot come. "I pray thee have me excused." But when I get out of all this, I will come. When old and out of business we will put it off from year to year, and from day to day, till at last we are lost, lost forever; where we can never partake of that great feast. And our excuses we made while young, were merely to keep the Savior away from us. We are all invited to come. Yes every sinner, though vile and wretched, may come. All are called, for we find at the close of our parable, that the maimed, the halt and the blind were called and they were the ones that enjoyed the great feast. We are all invited, but many have excuses.

If we were invited to attend some solemn occasion, it would be different, but we are invited to come to have our sins and our burdens washed away, the heart cleansed with the blood of Jesus, so that we have a fit robe to appear with Jesus at the great feast, He has prepared for us, and invited us all to attend. Why are we not willing to do this? Oh, because we are not willing to take the yoke of Christ upon us! But you will say that Christ's yoke is too heavy to carry, we cannot attend worldly pleasures and parties. Go to the prisons filled with the convicts of Satan, who have taken Satan's yoke upon themselves. Go to the man that is to occupy the gallows, and ask him whether his yoke that Satan has put on him, is easy. Go to the gambler, the drunkard, and ask him, and he will tell you that Satan's yoke is heavy, heavy—hard to be carried. Then go to the Christian and he will tell you that whosoever will take the yoke of Christ upon him, will have everlasting joy and peace. Why has he peace? Because he knows he has not excused himself, but that he has prepared himself to appear with Jesus at the feast that is prepared for him. But what happens to those that did not come, but excused themselves? The man said: "for I say unto you that none of the men that were bidden shall taste of my supper." So Jesus will say to those that He had so often called, and they excused themsolves; "Depart from me into everlasting fire prepared for the Devil and *his* angels." Oh sinner repent, repent; look at the consequence of excusing yourselves. When Jesus calls you again, say not: "I pray thee have me excused," but say: "here I am, what wilt thou have me do?" "Lord I am not worthy to be called thy son, but make me as one of thy hired servants." Flee all the evils, and follow Christ in His footsteps, and we can all partake of that great supper which Christ has prepared for all His followers."

CHRIST THE TRUE PROPHET

BY PHILIP HEIL.

"For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you."—Acts 3: 22.

THE apostle Peter labored earnestly to convince the Jews that Christ was the true Prophet promised them by the Father, the Lord God Almighty. To convince them, he refers them to God's own words. "I will raise them up a prophet from among their brethren, like unto thee (Moses) and will put my words in his mouth: and he shall speak unto them all that I shall command him (Deut. 18: 18). This proves to us that God has spoken to us through His Son. Jesus declares that "I have not spoken of myself, but the Father that sent me, He gave me a commandment, what I should say and what I should speak" (John 12: 49, 50.)

From these Divine truths we conclude that Christ spake as directed by His Father. Then it is highly necessary that we adhere to those truths, and hear our Savior in all things. All the commands of Christ, all the means of grace, all His precepts are good for the soul. And these are high favors to us, for what could be more conducive to our eternal good, than for God to appear to us through His Son? All grace came by Christ. "The law was given by Moses, but grace and truth came by Jesus Christ." All the Truth, all the grace came by our blessed Master, whom we are called upon to hear. There is salvation in no other name. In His Gospel we find the means of reaching Him. Him shall ye hear, not in a few things which He says, but in all things. And the soul that will not hear, it shall be cut off,— destroyed from among the people. The way is plainly set before us, and if we will not come to Jesus, He will do precisely as He says: "Punish with everlasting destruction from the presence of the Lord and the glory of His power." To go away from the Lord and away from the power of His glory, will be terrible. Sinner, come to Jesus, obey Him and be happy.

TO MORALISTS.

BY D. LONGANECKER.

MEN may be moral, yet not be Christians, but a man cannot be a Christian without morality. A man may have the form of godliness without the power, but he cannot have the power without the form. He may have a shell without a kernel, but he cannot have a kernel without a shell. He may be a wolf in sheep's clothing, but he cannot be a sheep in wolf's clothing. He may be a praying man, and yet not be a Christian, but he cannot be a Christian without prayer. He may be born of water, yet not be in Christ, but a man cannot be in Christ and not be born of water. Faith, repentance and baptism belong together, being put together by the Lord, and whatsoever God hath joined let no man put asunder.

A man may be resting his hope in his own righteousness. The moral man's trinity is honor, profit and pleasure. The Christian's trinity is Father, Son and Holy Spirit. The moralist lawyer came runing to Jesus, saying: "Master which is the great commandment in the law?" and when told, no doubt he went his way and believed not. Then came the rich young man saying: "Good Master what shall I do to inherit eternal life?" And when Jesus kindly answerd him, he went away sorrowfully, for he was told to "give to the poor," being rich, having great possessions. The Pharisee in his pride, prayed and thanked God that he was not like other men. He was too self-righteous to pray: "Lord be merciful to me a sinner." To such the Lord answered: "Repent or ye shall all likewise perish." There is not one perfect. All need Jesus—His help and His favors.

A moralist alone, cannot draw God's blessings upon himself. He must have Jesus too. Cornelius was a good moral man, devout and even his prayers had been heard in heaven, but God required of him to send for His servant, Peter, who could tell him "words whereby he and his house might be saved." God did not say, he would receive baptism, remission of sins and the Holy Spirit without sending for Peter and hearing words. Is there a moralist who thinks he can escape with less than Cornelius did? In Christ's time, some rejected the counsel of God against themselves, not being baptized. Now, if a man has received the Holy Ghost before baptism, as in the case of Cornelius, why will he yet refuse to obey God? Cornelius did not. If they have been blessed as Cornelius was, before baptism, why not follow the example of Cornelius all the way, and, like him, submit to the Lord's baptism?

HEAVENLY CHARITY.

BY H. P. BRINKWORTH.

THE apostle Paul in his admonition to the Corinthian Brethren, would exhort them to put on charity, it being the bond of perfection; and by being full of the inestimable gift, we shall be able to bear the taunts, the jeers, and the scoffs of the world, without resenting them. In love bear all, remembering our Master, when in the same trial. He would also give us to understand that, though we may fulfill other Christian duties, or speak with the tongues of men and angels, or bestow our gifts to the poor, or in other words, though we may appear to the outside world as Christians, and yet have not Christ, we are nothing, but become as sounding brass and a tinkling cymbal.

The perfection of the Christian graces seem, to be beautifully interwoven in love for one another: and well may the apostle say: "If we love not our brother, whom we have seen, how can we love God whom we have not seen?" By this grace we are enabled to overlook the faults of others, or rather in the spirit of meekness to restore the fallen member. Not to think of ourselves above that we ought *to*. We will be able to bear all things, knowing that we are also frail and mortal, liable to err from the path of duty, and desirous of receiving the assistance of those, stronger in the spirit than ourselves.

Charity rejoiceth not in iniquity. The lust of the flesh, the pride of life, and the lust of the eye, have well been demonstrated the "World's Trinity." The sensual mind delights in these abominations, and runs to excess. Being blinded against the fear of God, they have become haughty, covetous, despisers of men, lovers of their own selves. They have forgotten the commandment of God, to fear Him, for this is their duty, but have followed after sin and uncleanness. Verily their reward is sure.

Charity enables us to seek another's good—to care for the things of others, not selfish, but lovers of one another. Oh how we should seek to be endowed with such Christian graces? Such was the axample of our Savior. Brethren and sisters, we do well that we take heed. Are we not drifting from this! There are objects of charity before us often. God loveth a cheerful giver.

SERVICE.

BY D. B. MENTZER.

THE BLESSED MASTER.

SERVICE, in the general acceptation, is help afforded, care bestowed, or labor performed. Service is not necessarily the work in conditon of a slave. Especially in the present instance, I mean a *free-will service*. I mean—not the service of those who are under bonds and chains, unless it be those who are in the bonds of the Gospel of Christ, and enwreathed with the chain of Christian friendship, and faith, and hope, and charity. I mean servants who are bought, not with the world's perishable money, but with "the precious blood of Christ."

Cunningly, treacherously, and promisingly, sin carried away captive our first parents in Eden's fair, sinless bowers. Since that hapless day, all their innumerable children have had a proneness to wander away from the light of good into the darknes of evil. There has been and is a general hankering after the "forbidden" fruit. This, *this* is what has brought so much trouble and evil into our world. But we are not left without a Guide and Teacher. The way to Heaven is open for all who get tired of sin and the world's passing pleasures. Jesus, the Beloved Son and regal Heir of Heaven, came to earth, over eighteen hundred years ago, not to do His own will, but, as He said, "the will of Him that sent me." Obedience was His motive, and obedience was in every act of His ministry on earth. He became the Great Teacher of God's plan to save all humanity from their lost condition, and make our eternal salvation possible. On one occasion He said to His primitive disciples: "Ye call Me Master and Lord, and ye say well for so I am." O blessed Master was He! Blessed in His humiliation, blessed in His life, blessed in His most wonderful work. May He be our Master indeed that we may know Him, and humbly confess Him.

THE BLESSED SERVANT.

Men serve men. The whole creation of God serves man, and man's purposes, for to this end God made all things. Man is often advertised to be "lord of creation." We admit the fact, if applied to man's Edenic character—*i. e.*, before he fell from the favor of God, his Designer and Finisher. But ever since the lamented transgression, man is not entitled to that degree of honor—"lord of creation." Man is not even lord over his own organization—his passions, his inclinations, his appetites, his habits, his words and his thoughts, and much less over God's business. How great the fall! Well may we who are "born again" confess our weakness and God's strength, our proneness to err and His infallibility, our nothingness and His fulness, our sins and His holiness. O the depths man has fallen into! What heights of grace he may scale when "risen with Christ" and "looking unto Jesus, the Author and Finisher of faith." Though wanderers from God, and no way of return or escape, yet now "the way" is open, and the blessed Master invites us to come. If we obey from the heart, we become his servants. But only they are blessed who humbly obey him, and are "ready for every good work." We should serve him both in fear and in love—*fear*, lest we do the wrong and neglect the right—in love, because "he first loved us," and because we delight to "keep his commandments." This is service indeed. He is our Master and a very good and kind one too. A faithful servant will always love and reverence such a Master. The sum total of what he requires of us is OUR LOVE TO HIM. And now why so? Because he cannot save us any other way. We must be his willing, humble servants if we would be blessed here and blessed in heaven. We must consent, not by word only, but in deed and in truth, if we would wear a crown of unfading glory in eternity. Our love to him will admit us into his presence and communion. Our love will win his favor, and this is service. "Greater love than this hath no man, that a man will lay down his life for his friends." Jesus did this, and he did more—he sacrificed his life *for his enemies*. So that "Christ died for all men." Every soul may come to him in his appointed way: and by faithful continuance in well-doing, shall receive

THE BLESSED REWARD.

Now, my dear brother, sister, this is laid up in heaven for you and me. No one has the promise of the blessed reward of the saints except those who come into the church of Christ. So I understand it. And though we be numbered with the church of Christ, I understand, that alone will not save. Don't forget to meditate over the twenty-fifth of Matthew. To receive the blessed reward we must stand among the "wise" who are using the grace of God, denying themselves of the sleep of indifference and lukewarmness and selfishness, and watching for the coming of the blessed Master. When he comes he will gather his jewels—his elect and faithful. When he comes, he will reward the waiting, watching, weeping ones. Blessed reward! "Come Lord Jesus; come quickly." The end is drawing nearer and still nearer every day. Soon "the trump of God" shall sound. Do we live as though we believed that Jesus will come again? If so, then let us be better servants. How sad it will be to be left behind—to lose the blessed reward! The reward is "eternal life," "palms of victory," and heaven with all its scenes and joys. Let us hold fast the profession of our faith without wavering that we may be ever with the Master.

EARLY EDUCATION.

BY J. W. MILLER.

THIS is a subject that has been so frequently written upon, that one would almost suppose it to be exhausted. The subject referred to, has aroused my ideas to this extent, that early education is of great importace, and should not be neglected. First in order, we should remember the child whose voice utters lisping expressions to-day, for there is another voice that will whisper great evil in secret. We should also remember that a child, whose hand to-day lifts its tiny toy, with that hand, shall scatter firebrands, arrows, and death. Oh! there is another class, that we, too, must remember. The many groups of young, for in their bosoms sleeps an ocean, scarcely yet ruffled by the passions which soon shall roar, and sweep like a mighty tempest. We should deeply impress upon our every minds that whatever station in life we fill, these mortals—these immortals, are our care. O! let us devote, and consecrate ourselves to the holy work of their improvement! Let us pour out light, and truth to them, for God has commanded us to do so. I have no mark set, as regards the limits or extent that education should be advanced to, neither do I want to dwell on that subject at present. In this article, I have strictly reference to the education, that should be taught in every family circle.

Right here comes the question, as to what that education should consist of. Should it be in spinning yarns, playing games, dancing, reading novels, story books, nonsensical reading or any thing else non-essential? No, in the name of the living God, these things ought not to be. Let us make this part of an education. Teach them obedience, love, charity, benevolence, and all things essential to the fear of the Lord, and then we have done our duty thus far, and will receive our reward for our labors. And to complete this course of education, we must read the good Book to them; pray with and for them, and and sing praises to God, teaching them to do the same. Above all things, if you select any other reading for yourselves and the young, besides that found within the lids of the Bible, be careful what you select, for there is so much printed matter, entitled *Fireside Companion*, *Family Friend*, *Home Amusement*, and like titles in which you will find no real comfort and enjoyment. But let me humbly ask you, dear brethren, sisters, and kind friends, if you select any other reading for yourselves and children, that it is something that we should all call a "Fireside Companion," such as the BRETHREN AT WORK, for in it we can all find real comfort, and such enjoyment that is pleasing in the sight of God. In it we will find a good start for a pure education for all, and their house. Let us not only read it, but give it to our neighbors, friends, and their children to read, whether they be God's people or not, for Christ came not to save the righteous. We are commanded to care for one another. God has various ways of advertising His cause, and it seems to me that the way in which the Brethren circulate that cause, is one of the most essential ways. Let us increase the circulation of this medium until it reaches the sight of every family. In this way we can, all have a work to do and bring about much good.

In conclusion of the subject, I would say that it is not the amount of education that we receive and teach to others, but it is the kind, and to be ignorant of that kind, with the opportunities and privileges that we have, will not be well for us, when we appear before the judgment bar of God.

NO HIDING IN SECRET.

BY ANDREW SHULTZ.

"His brethren therefore said unto him, Depart hence, and go into Judea, that thy disciples also may see the works that thou doest. For there is no man that doeth anything in secret, and he himself seeketh to be known openly. If thou do these things show thyself to the world, (For neither did his brethren believe in him). Then said Jesus unto them, My time is not yet come: but your time is always ready "—(John 7: 3, 6).

WHEN the high priest asked Jesus about His doctrine and His disciples, Jesus answered him: "I spake openly to the world; I ever taught in the synagogues, and in the temple, whither the Jews always resort; and in secret have I said nothing. Why asketh thou me? Ask them which have heard me, what I have unto them: behold they know what I said (John 18: 19-21). Surely you cannot drink the cup of the Lord and the cup of the devils. "Ye cannot serve God and mammon," that is, two masters.

The Scripture teaches that we should not be unequally yoked together with unbelievers, and have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of these things that are done in secret (Eph. 5: 11, 12). Be ye not therefore partakers with them. God shall judge the secrets of men by Jesus Christ. No man can hide himself in secret places that God shall not see him. My hearty admonition to you all is, Keep out of all secret societies.

WORK, IF YOU WOULD RISE.

RICHARD Burke being found in a reverie, shortly after an extraordinary display of powers in the house of Commons by his brother Edmund and questioned by Mr. Molone as to the cause, said: "I've been wondering how Ned has contrived to monopolize all the talents of the family, but then, again I remember, when we were at *play*, he always was at *work*."

The force of the anecdote is increased by the fact that Richard Burke was not considered inferior in natural talents to his more distinguished brother. Yet the one rose to greatness, while the other died comparitively obscure.

Don't trust to your genius, young man, if you would rise; but work! *work!!* WORK!!!

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MAKE no expense, but do good to others or yourself—that is, waste nothing.

The Brethren at Work.

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LANARK, ILL., NOVEMBER 8, 1877.

Never sneer at what you cannot rival nor excel.

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There were five additions to the church recently in the Pawnee branch of the Sugar Creek (Ill.) Church.

◆

Another young sister, the daughter of elder Peter Forney, of Garrison, Iowa, was baptized at Lanark last Sunday.

◆

We have heard nothing of the missionary brethren since the vessel "Mosel" was seen off Southampton, England. They are likely with brother Hope ere this.

◆

About two inches of snow fell here last week, but melted away in a few days. On Sunday night it commenced snowing again, and by Monday morning the weather was quite cold and wintery.

◆

Correspondents will please not send hard money in letters—it is too tempting to postmasters and mail agents. If you want to send small amounts, and cannot obtain paper money, it is best to send postage stamps.

◆

Hope our contributors will keep us well supplied with copy. It takes a good deal of matter to fill our enlarged paper, and we must depend upon our brethren and sisters for good, wholesome articles. Let us have a host of faithful workers with pen or pencil, inditing good things for our readers.

◆

Brother D. B. Sturgis, of South Bend, Ind., intends to devote the most of the coming winter to traveling and preaching. The Lord is ready to bless the efforts of all His faithful servants. During his travels, brother Sturgis will act as our agent for the Brethren at Work.

◆

Church news from many parts of the brotherhood is coming in quite plentifully, telling of the prosperity of Zion. The most of it is encouraging and cheering to the soul, on account of the goodly number that are being added to the flock, swelling the ranks of the redeemed with the faithful and causing the angels in heaven to rejoice.

◆

Brethren J. B. Wampler and J. W. Beer purpose spending the winter traveling and preaching in the East. May God bless their work to the furtherance of the Master's cause and the conversion of sinners! Brother Wampler is duly authorized, by us, as agent for the Brethren at Work, and will receive subscriptions for the same at our regular rates.

◆

Last week, mention was made of brother Michael Forney and another brother, whose name we had not yet learned, being on a preaching tour to Canada. Since then, we received a card from brother Forney, dated at Detroit, Mich., Oct. 31, informing us that he was well and safe so far on his journey. Brother Geo. Long, of Lowell, Mich., is his companion in travel. They promise to keep us posted regarding their work.

◆

Brother Bashor has returned from Iowa, and will start East immediately. He will be at Plymouth, Ind., from the 8th to the 16th; then at South Bend until the 24th. From there he goes to Milford, Ind. We take occasion here to remark that his call home was in harmony with his wishes, but, owing to the improvement of his health, and other arrangements, is able to take the field again, and will likely labor pretty steadily till the holidays.

◆

Brother D. B. Gibson closed his meetings in the Silver Creek congregation, Ogle county, Ill., Oct. 30, with some fourteen additions. The most of the meetings were held in the Town Hall in Mt Morris; and, though the weather was disagreeable, yet the congregations were generally large, and the interest excellent. The meeting is said to have been a good one. Brother Gibson is now engaged in another meeting in the Pine Creek congregation, the same county.

◆

We had the pleasure of calling on, and preaching for the Brethren in Mt. Carroll last Saturday evening and Sunday morning. The weather was bad, and the roads muddy; hence the congregations were not very large; however, the interest was excellent. It is pleasant to meet and mingle with those who are so willing to be fed with the precious Bread of Life. May God bless the congregation there, giving them grace sufficient for their day and trial.

◆

Brother Henry P. Brinkworth, of Falls City, Nebraska, sailed from New York City, on the steamer Scythia, Oct 31, for England, to visit relatives, and while there, preach for the people, doing what he can to sow the seed of truth in the hearts of those who will receive it. By this means a field may be opened up for future work in that island. He promises to keep us informed of his labors of love. May God bless him and his good work, giving him grace and power to declare the whole counsel of God to the people of England!

◆

The following curious, but deservedly interesting scrap of history is clipped from one of our exchanges. It shows that God will, and is able to preserve His Word in spite of repeated efforts to destroy it:

"But 300 years ago, a body of Romish priests made a great fire in Earl street, London, and burned every copy of the Bible that could be found, and then congratulated themselves that at last the Bible was destroyed. To-day, on the very spot where this fire was built, stands the building of the British and Foreign Bible Society, where the Bible is printed in 178 different languages; and it may almost be said that an additional copy comes from the press at every tick of the clock."

◆

The most of our readers are aware that a proposition was before our brotherhood, to raise money enough to supply each Baptist minister with a copy of my *Trine Immersion Traced to the Apostles*. In all, about $350 were raised for that purpose, all of which is to be appropriated to the object for which it was intended. Some over three thousand pamphlets were sent out to the Baptist ministers a few weeks ago, and nearly five hundred remain to be sent in a few weeks. When they are all sent out, we will publish a full report of the exact amount of money raised, and the number of pamphlets sent. Their sending out has been delayed till the present time, that we might be better prepared for watching whatever stir or commotion might be caused in the camp. Just at this time there is considerable interest being manifested over this subject, and, should anything of peculiar interest develop itself, our readers shall hear of it.

REPLY TO MR. BITTLE.

On another page of this issue will be found an article from Mr. Bittle, in reply to ours, which appeared in No. 35 of the Brethren at Work. It ought to have appeared sooner, but the crowded condition of our pages, as well as the lack of time to respond to it, caused its delay till the present. We give his paper entire, letting him have as good opportunity to defend his theory as could be expected in a paper like ours. We believe in giving a man a fair pull, and if he fails it is his own fault.

We remark, in the outset, that it is not Mr. Bittle that we are opposing, but his doctrine, believeing it to be founded upon principles that are false. Regarding the Campbellite church, to which he belongs, we entertain very high respects for them, but have a very poor opinion of their doctrine, especially of their backward single immersion, which is the youngest mode of baptism known on earth. Our love for primitive Christianity is too great to be satisfied with a method of baptizing, which neither Mr. Bittle, nor any other man in his church can prove to be over 400 hundred years old. Of course he thinks this a mere assertion, but to test the truthfulness of the matter we remark, that our pages are open to him, on condition that he finds positive proof of just one case of *backward single* immersion before the Reformation. There must be no evading the question; he must walk up to the line fair and square and give the positive proof. When he does this, he can have a hearing.

As a body they are pleading for primitive Christianity, claiming to accept nothing that does not reach back to the apostolic age, and then right in the very face of this plea adopt and practice a method of baptism that is not half as old as sprinkling and pouring. They preach long sermons, get up pointed articles, and publish large books against the practice of sprinkling and pouring, and then turn right around and indorse a method whose origin is not one particle less human.

Doubtless some of our readers would like to know how they happened to get into this practice. Well I will tell you just how it occurred. Mr. Campbell formerly belonged to the Baptist church—was baptized by a Baptist minister—so when he started up his reformatory plea, instead of adopting the apostolic method, he simply brings the Baptists' backward single immersion over into his church and endorses that. Hence in one respect both churches are now in the same fix. For instance, the Baptists have written a number of books endeavoring to establish their claims of organic connection with the apostolic churches; but their books now turn against them, and instead of sustaining their method of baptizing show conclusively that those ancient churches baptized like the Brethren. They must now either give up their claims to organic succession or else rewrite their books. As the church to which our friend belongs, got its baptism from the Baptist church, they are both in the same strait.

But to the article. The gentleman presents nothing actually new of any importance, but passes over about the same ground covered by his former article. I have no apologies to make regarding the length of my former reply, as it sometimes takes a little space to disprove certain false assertions frequently presented while discussing this question.

His saying that our method of "deciding certain matters of opinion, savors of dogmatism" and taking "so many things for granted" and then "imagine that" we "have proved" our "point" is certainly not the right way of meeting a fair question. And then going so far as to say that such "may answer for the illiterate and unthinking," but "will not convince persons who are accustomed to do their own reasoning," only shows what men will do to evade a fair and square contest of evidences. He wholly disregards certain facts we lay down, and seems to endeavor to push them to the back ground; not giving them the attention they deserve.

We lay it down as a *fact*, that Matt. 28: 19 is the only place in the New Testament where the formula of baptism is given.

We lay it down as another *self-evident fact*, that whatever method is taught by this formula must have been the apostolic method of baptizing.

It is also another *fact* that the commission, including this formula came to us in the Greek language.

It is also a *self-evident fact*, that will be questioned by no scholar of respectability, that the native Greek scholars would understand the meaning of the Greek commission better than we foreigners.

Will Mr. Bittle say these are "dogmatics"—simply taken "for granted," will "do for the illiterate and unthinking" but not those who "do their own reasoning"? I recognize these as *facts* that need no proof. *Facts* that are questioned by no scholar of note in either ancient or modern times, and hence upon them predicate an argument that cannot be successfully refuted.

The question therefore turns on the meaning of the Greek commission, as the logical way of deciding the case. Were the commission originally in the German language it would be right and safe to appeal to German scholars to settle the dispute, but being in the Greek language, we must in this case appeal to native Greeks for evidence. Now for the test: I agree to find not less five Greek scholars of antiquity, who testify that the commission teaches trine immersion; now if Mr. Bittle will agree to find just one native Greek scholar of antiquity who says it teaches single immersion, our pages are open to him that he may make it known. If not, we have no space to spare for side issues. That Matt. 28: 19 teaches trine immersion is not "assumption" with us, but a logical conclusion deducted from clear and self-evident facts. Mr. Bittle's position, regarding the commission is, if possible worse than *presumption*; it is not backed up by the least shadow of a fact from antiquity.

"If Matt. 28: 19 *clearly* teaches trine immersion, how is it that so many unprejudiced readers, who have carefully examined the passage, have found nothing of that sort in it?" * * "I have yet to hear of an individual who, left entirely himself to the Word of God, has ever imagined that the Lord Jesus commanded trine immersion."

From whence did all Christendom learn their trine immersion during the first five hundreds years of the Christian church? They were left to themselves and the Bible, and no one ever dreamed that the commission taught single immersion till it entered the mind of the Pope, near the close of the sixth century, or over five hundred years after the introduction of Christian baptism, and yet in the very face of this, the gentleman says he never heard of a man, or "individual, who, left entirely to himself and the Word of God, ever imagined that the Lord Jesus commanded trine immersion."

Will he find just one person who, left entirely to himself and the Word of God, ever imagined, before 550 years after Christ, that the Lord Jesus in Matt. 28: 19 commanded single immersion? If he does then he is entitled to a third paragraph in our paper. If he does not, then he must admit for once that he has heard of thousands, during the first five hundred years of the Christian era, who, when left entirely to themselves and the Word of God, imagined that the Lord Jesus commanded trine immersion.

The gentleman may as well abandon his fruitless attempt to find a loose screw in the Brethren's platform at this point, for our threefold immersion remains screwed fast to "the foundation of the apostles and prophets," and all the efforts of the Pope and heretics in general, to raise it, have so far proved a failure. Not so however with Mr. Bittle's single immersion: every screw in the entire concern lacks several hundred years of being long enough to reach to the apostolic platform; and what is yet more amusing, they have got them all in backward. No wonder there are loose screws in his platform.

He wants me to point out one passage where the Word of God says: "Dipping the candidate three times, face-forward, is Christian baptism." In such cases as this, we do just like the ancients did before single immersion was ever dreamed of: they always point to Matt. 28: 19 for their authority in dipping the candidate three times, and this passage taught it so distinctly and plainly that it took nearly six hundred years before a man could be found having audacity enough to teach otherwise, and it was not until after the Reformation, that the doctrine was endorsed sufficiently to entitle it to any thing like respect. To say that these are mere assertions, unsustained by reliable facts, betray a considerable lack of acquaintance with ancient history, upon Mr. Bittle's part, which from his reputation as an able scholar, certainly cannot be the case, for even a tyro in history knows that the trine-action in baptism was the general practice in all Christendom till after the Reformation.

Nor are these things founded on *opinions of far-fetched inferences* derived from "priestly corruption." Our trine immersion as a practice was in existence long before the action of baptism was corrupted by any priestly actions. When men talk about the action of baptism having been corrupted in those early ages, they assert something for which there is not the least shadow of evidence. It is true that some corruptions were thrown *around* baptism (dipping), but they had no influence whatever over its mode, till near the middle of the fourth century, and that was the introduction of single immersion by Eunomius a heretic. This is the first real corruption in the mode of baptism of which we have any record. I am astonished when I hear men talk about the mode of baptism having been corrupted during the second and third centuries, when every intelligent and unprejudiced historian knows there is not one word of truth in it. The first real corruption, as before remarked, was when Eunomius introduced his heresy.

"Come, then, my dear sir, to a fair issue, and, abandoning priestly corruptions and far fetched inferences, give us the plain Word of the Lord for the following, which you teach and practice:

1. 'Dipping the candidate three times, face forward, is Christian baptism.'

2. 'Feet-washing is a Divine command, to be observed in the church.'

3. 'The Lord's Supper is a full meal, and, in connection with the Communion, should be taken in the evening, or after the close of the day.

1. By turning to Matt. 28: 19 our friend will find "the plain Word of the Lord" for our trine immersion. Some one may want to know how plain it is? We answer, that it is so plain that it took over five hundred years before a man could be found who thought it meant single immersion; and it took nearly fifteen hundred years before a man could be scraped up who thought it taught backward, instead of forward immersion. I would call that a pretty plain command.

2. In proof of feet-washing being a Divine command, to be observed in the church, we refer the gentleman to the thirteenth chapter of John. Here we have Christ, with His disciples in an assembled capacity, and washing their feet. This is "Feet-washing in the church." Now for the "Divine command:" Christ, who was "Divine" says: "Ye ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you." (John 13: 12—16) This is chapter and verse for "Feet-washing, as a Divine command to be observed in the church."

3. Here we have three things to give authority for: (a) The Lord's Supper being a full meal; (b) should be taken in connection with the communion, (c) and in the evening of the day. (a) Every school-boy knows that *supper* means the evening meal. It means a *full* meal, just as much as baptism means dipping. We all know this much without being told. In Luke 22: 20, we read that the Savior took the "cup after supper." After what supper? The "Lord's Supper," not the Jewish passover, for that is never called supper. In 1 Cor. 11: 20, it is called the "Lord's Supper." The Corinthians were reproved for making it *their own* supper, instead of duly appropriating it to the Lord's design.

(b) In proof that the Communion was taken in connection with the Supper, we refer to first Cor. 11: 25. Paul says: "After the same manner also he took the cup when he had supped." *i. e.*, after he had eaten supper. This, in connection with what we quoted from Luke 22: 20, is positive proof that the Communion was in connection with the Supper. (c) Paul says: "The Lord Jesus, the same night in which he was betrayed took bread" (1 Cor. 11:23). This is positive proof that the Communion was taken after the close of the day. Now we have produced "chapter and verse" wherein these things are clearly set forth in the words of the apostle and the Savior. As faith cometh by hearing, and hearing by the Word of God, we present the Word of God, now *hear, believe* and *obey*, remembering that it is not the hearers, but the doers of the Word that shall be blessed.

I wonder what Mr. BITTLE would say, were I to ask him for chapter and verse for taking the Communion just before dinner, and then call it the Lord's Supper, as though people were in the habit of eating supper before dinner?

He says that our Brethren are obliged to add to the Word of the Lord in order to make out our case. Now it does seem to me that a man of his knowledge ought to know better than that. Does he not know that there are such things as elliptical sentences? sentences where a few words are omitted, for brevity or convenience? Any person of even ordinary intelligence ought to know that the filling up of an ellipsis, does not imply the idea of *adding* words to the document containing the elliptical sentence. In all written documents of any and every kind, there are such sentences, and when reading them we supply the ellipses mentally. Just so it is with the commission. We do not add to the Word of God, but simply supply a few words left out according to the general usage of language. The sentence conveys its full meaning without filling up the ellipses.

When the Scriptures speak of the superscription being written in Hebrew, Greek and Latin, all understand that it was written three different times, though the word written is used but once. When reading that passage, we supply the ellipses mentally and no one ever thinks about it being adding to the Word of God. Had we space a number of similar sentences might be added more fully demonstrating this part of our position.

Regarding our reason for calling his people *Campbellites*, we think we sufficiently explained in our former article to be clearly understood, and see no particular use in repeating them here. We do not use the term out of any disrespect for that people whatever, but think it comes as near being a full defenition of their faith and practice as any word in the English language. We sometimes call them *Disciples*, meaning disciples of Campbell, for it is clear to every man of observation, that in faith and practice they follow him very closely.

Mr. BITTLE thinks we ought to call them *Disciples* because they are *learners* of the Great Teacher. They may be *learners*—that is true enough, but there is such a thing as "Ever learning, and never able to come to the knowledge of the truth" (2 Tim. 3: 7). They have been at it now over fifty years, and I don't see that they are any nearer the old apostolic order than when they first began; and in some respects, it would seem pretty clear that they are making rapid strides the other way. They are either very slow at learning or wonderful hands at skipping lessons, for they have not yet learned to embrace and practice the apostolic method of baptizing, nor have they got to Feet-washing, as commanded by the Savior —or else they have skipped the lesson entire. Neither have they yet learned to take the communion "after supper," as was practiced by the Primitive church; nor to "salute one another with a holy kiss;" nor to anoint their sick "with oil in the name of the Lord." They have either skipped these lessons entire, or else are not very far along in the Book; and, unless they apply themselves to their studies a little more closely, they may not pass a very good examination. We suggest that they talk less about being *Disciples*, and study their lessons a little better.

Our friend proposes to write again, if I think his present reply did not fully answer the arguments presented in my former article. I don't believe he could well miss arguments much farther than he did, and, if his next article is that good at missing he must not think it strange if he should happen to miss the whole paper!

J. H. M.

MEETINGS IN INDIANA.

AFTER a pleasant chat with brother and sister Sturgis, we partook of neither dinner nor supper, but just between the two, and then started out to the Haw Patch, a distance of eight miles, where brother Gibson was holding meetings. On the way we met brother Jesse Calvert, returning home to Wawaka from the meetings for the purpose of moving his family to Warsaw, where he expects to locate and labor for the little band residing there.— After a few hurried remarks, we passed on, and were soon in sight of the church, where people were gathering for worship. After a refreshing discourse from our aged brother, D. B. Sturgis, we, in company with him and brother Gibson, went to a brother's house to stay over night; were pleasantly entertained until next morning, 10 A. M., when we again listened to a discourse from our brethren. At 7:30 P. M., we met again, and tried to tell the Story to those who gathered. Nothwithstanding the rain which fell all the afternoon, the house was filled with attentive hearers. Brother Calvert had returned, and we passed the night in his company. Though his health was poor, yet he seemed cheerful and full of love for the cause of Christ. He thinks of traveling this winter, and gave us the cheering promise that he would meet us in Northern Ohio during the prospective meetings there. We both having calls in the same congregation, it will be pleasant to work together.

About 9 o'clock, a brother from Lupbold's District of church, met and conveyed us to their place of worship. Arrived in good time for services, after which one brother was installed as a minister in the first degree, and two to the visit; have forgotten the name of each, and, of course, cannot give them; preached at night, and next day was conveyed to English Prairie, Lagrange county, just in time for afternoon services, after which a large number gathered around the Lord's table and partook, in obedience to Divine call, of the emblems of the past and future. The best of order prevailed throughout the exercises, and an intense interest seemed to prevail among those from the "outside." This church was organized about eleven years ago, with but few members, but the untiring efforts of the ministry have swelled the number to over one hundred, previous to our visit there. Her present ministers are brethren Truby and Long, as bishops, with one or two brethren in the second degree—all seemingly alive to the charge delivered unto them (2 Tim. 4: 1 to 5).

On Lord's day morning, we met for public worship. We tried to hold forth in word and doctrine, and rejoiced to see three souls willing to confess Him at whose name, it is said, "every knee shall bow, and every tongue confess to the glory of God the Father."

Two of those who came forward were immersed, while one, for some reason, preferred to wait until "to-morrow;" but we suppose the husband concluded that he had married both soul and body of his wife, and acted the part of a "lord of creation;" and hence she had to bow to his sovereign (?) will, and remained away; and, in all probability, it will be "tomorrow" ere she is in Christ. I wonder what that husband or wife who has hindered their companions from coming to Christ, will say when, in the land of silence and judgment, their companions will come and give the awful whisper of death, "We are lost, and it is your fault?" May God pity such, for there will be many that will howl with the demons of darkness,—lost, lost, and suffering the horrors of the damned thrice doubled for the souls they drag to perdition! Methinks there will be some of your "pious" church-members there, who will hear their children say: "Father, mother, do you remember when, in the world below, we wanted to turn to Christ, and you said, No? We wanted to come then, but you kept us away. Jesus was fair and lovely then, but we did not accept Him, and it was all your fault! Go, ye children of hell, and sink with us! Come—come and see where ye led us! Taste of the fire of the wrath of Almighty God —drink of His indignities, and eat of His judgments!" and then, with one last grasp and shudder, they drag you down to the hell where ye had driven them!

Perhaps you think we shouldn't talk this way: may be we will incur your spleen; but go on, sneer on, criticise, find fault on and on, till that dreadful, thrice awful day, and then we'll meet you there, and all the redeemed; and you—oh, where will be your sneerings then? Trembling, and abashed, and awful, and pale, you'll read one more article, written in flames of fire, proceeding from the Throne and the Lamb of God—"DEPART FROM ME, YE CURSED, INTO EVERLASTING FIRE, PREPARED FOR THE DEVIL AND HIS ANGELS!"

But we forbear, and we will wait, and, if this does you naught, will preach you a sermon next time: and may God lend His power, and the strength of His mighty arm, even to the cleaving asunder of joint and marrow, till not one single stain is left, and ye are brought low in penitent sorrow; and then—and then what? Why, a glorious resurrection from death in iniquity into the living power and glory of God. The Spirit will whisper peace, and the soul be at rest—and oh, the rapturous delight of angels and the children of God!

> "O the rapturous height of that holy delight
> Which I find in the life-giving blood!
> Of my Savior possessed, I am perfectly blessed,
> Being filled with the fullness of God!"

But to return to our meetings. Lord's day evening and Monday forenoon, we met for worship, when twelve more made confession, and were baptized. Monday evening and Tuesday forenoon, fourteen more were sealed to Christ, and came forth rejoicing in the new life of redemption. One of those immersed the last day, said, as we came out of the water: "I have often been in this river, but this time I have something good about it to tell my mother." What do you think, kind reader, it was he wanted mother to know? Go and read about Philip and Nathaniel, and may be you will learn.

We were sorry to leave this place, as there were many more near the Kingdom, but time and business for Jesus called us away. Twenty-eight in all came out, and we look to meet them again sometime here on earth, or over in the land of silence and love.

Brother B. F. Leer continued the meetings, and we left at noon Tuesday, having been three days with the brethren here, preaching, in all, five sermons, and forming many pleasant acquaintances long to be remembered with pleasing emotions.

We were met at Wawaka by brother D. B. Gibson, who accompanied us on through Chicago to West Branch, Ogle county, Ill. We spent the remainder of the night with brother Slifer and family. Next morning we parted, brother Gibson to go to Pine Creek, and we to come to Lanark, where we have been ever since, and just as busy as we can be; and now, kind reader, we bid you adieu for the present, trusting that, by this account of God's dealings with us and others, and of the success of His cause, you will be refreshed, rejoiced and benefited.

To the God who loved us, and sent His Son to redeem us, be glory now and evermore; and the angels and hosts of the ransomed say, "Amen and amen!"

S. H. B.

BEARING BURDENS.

"BEAR ye one another's burdens." All agree that this is found in God's Book. We agree that it is a command, and that it is right to obey it.

Is your brother oppressed? Then share the oppression. Is your sister needy, destitute and suffering? Obey God by taking a part of her load. Is your minister weary because you make him pray when you ought to pray, talk when you ought to talk, sing when you ought to sing, love when you ought to love? Then do him and yourself good by bearing a portion of the responsibility. If the burden were gold, or silver, or great possessions, a hungry multitude would gather around to make the load easy. On the other hand, if poverty, or trouble, or sickness be the load, how few are ready to lend a helping hand! We all admit that it is right to preach and teach: "Bear ye one another's burdens," but oh, how hard to walk up boldly and do a little bearing!

A devoted old Christian was once burdened in this wise: A neighbor owed him a sum of money less than $100. He waited long and patiently on his neighbor, who, though abundantly able, would not pay his just debt. The old man would not go to law to recover his own, nor would any of his brethren agree to share the burden. An opportunity presented itself, and he sold the account. His brethren, hearing of it, reproved him, when he replied: "Here are a number of us professing the faith of the Gospel, and that Gospel says, 'Bear ye one another's burdens.' Most of you are abundantly blessed with this world's goods. You have a living, and to spare. You say I did wrong in taking my own. I therefore make you this proposition: I will return the money, and receive again the account, and agree to lose the larger portion, provided you reach down into your purses and share the balance among you. You can lose nothing by helping me to bear the burden, and so fulfill the law of Christ. Will you agree to this? If it be wrong for me to sell my account, it cannot be wrong for you to help me bear the burden. What say you, brethren?" They all walked away, and *answered him not a word!* That was a kind of bearing that touched a very tender spot. Had the old man been burdened with $75, and offered to share it with his friends, each, no doubt, would have gladly taken a part of the load. This only demonstrates how amazingly selfish poor mortal man can become. God help us to have sympathetic hearts!

M. M. E.

The Home Circle.

READ AND OBEY.

"Husbands, love your wives."
"Wives, obey your husbands."
"Fathers, provoke not your children to wrath."
"Children, obey your parents in all things."

DEATH OF A LITTLE BOY.

COME, let us think of one who in
His youthful beauty died—
The fair, meek blossom, without sin,
That faded by our side.

He was the only child of one
Who had a broken heart
Long, long before her darling son
And she were forced to part.

The father of the boy had gone
To meet his Maker, God,
And left the mother all alone
To bear the iron rod.

Her soul was sunk in deep despair;
Her heart was bleeding—sore:
The wound can never heal that's there,
For now agape 'tis torn.

She had but one for whom to care—
A lovely, smiling lad:
Where now is he? Oh, tell me where!—
Go look among the dead.

We laid him in the silent clay,
Close by his father's mound,
To rest until the Judgment Day,
When God's great trump shall sound.

Ah, yes! his lisping tongue is hushed—
His little pulse is still;
And now the mother's spirit, crushed,
Strange woes and sorrows fill.

Oh, may we ever strive to run
In wisdom's pleasant way,
That we may meet this little son
Above, in endless day!

—*Tonitru, in The Sentinel.*

WHAT IS FAITH?

IT was a dark night; a high wind was blowing without, while the family of Mr. H. were lying quietly in their beds, breathing calmly in the soundest slumbers.

All at once Mr. H. was aroused by the terrible cry of "Fire!" He was not sufficiently wakened, at first, to understand the cause; but the sound grew nearer and nearer, and soon many were gathered under his windows, "Fire! fire! your house is on fire!" they shouted, as they pounded heavily upon the doors. Throwing a few clothes around him, Mr. H. rushed to the door, and what was his surprise and fear to discover that his own dwelling was in flames! He hastily returned, called up his terrified wife, and, taking the babe and the next elder child, they quickly sought a shelter in an adjoining house. His eldest son, about ten years of age, slept in a chamber in another part of the house, near the room of the servant-maid who lived in the family.

Immediately the father hastened to rescue him, feeling but little anxiety for his property, if his family only might all be saved. On his way he met the maid. "Where is Charles?" said Mr. H., surprised to see her alone.

"Crying in his room," answered the frightened girl. "I have but just escaped, and the stairs are now all in flames!"

The fire had broken out in that part of the house, and the flames were now spreading with fearful rapidity. Almost distracted, Mr. H. rushed out, and hastened to that part of the house beneath the window of his son's sleeping-room.

The window was thrown up. The terrified boy was standing there, crying out in agony: "Father! father! how shall I get out?"

He could be seen by the glare of the fire in the room; but he could see no one beneath him—it was so dark—although he heard many voices.

"Here I am, my son!" cried out the deeply-moved father—"here I am! Fear not. Lay hold of the sill of the window, and drop yourself down. I will certainly catch you."

Charles crept out of the window, and, clinging with the grasp of a drowning man, he hung, trembling, and afraid to let go.

"Let go, my son!" cried the father.

"I can't see you, father!"

"But I am here, my son!"

"I'm afraid, father, that I shall fall!"

"Let go! you need not fear!" again shouted the father.

The flames began to approach the window—the casement grew hot—if he stayed there, he would be burned. He recollected that his father was strong; that he loved him, and would not tell him to do anything that would injure him. He drew in his breath, unclasped his fingers, and in a moment was in his father's arms, overpowered, and weeping for joy at his wonderful escape.

Now notice, little friend, that Charles first felt his hopeless situation. He could not escape any other way save by the window. He could not see his father, but heard his voice. In the second place, he thought with his mind that his father was strong, and able to catch him. And thirdly, he believed, or trusted, with his heart, that his father would save him, and then dropped, trembling, into his arms.

So, when we feel that we are sinners, there is only one way to escape the punishment. We cannot save ourselves. We do not see Jesus, but we hear His voice in the Bible, and know He is here. We believe His word: we fear no longer: Jesus will not deceive us, and we fall into His arms.—*The Way to Jesus.*

HUNTING FOR AMOS

THE lesson-paper is a fine thing, and useful in its way. There is but one objection to its use, and that objection arises from having the Scripture words of the lesson printed in it. At first thought, this may seem an advantage; but its disadvantage is that the children form the habit of going without their Bibles, and depending entirely upon the lesson-paper for all the words of Scripture which they use. Look at a queer instance of the way in which this leads to the neglect of the Book itself. A few weeks ago, when the lesson was in the fifth chapter of Amos, a well-known Brooklyn clergyman announced that chapter to be read at family prayers. It is his custom to read, while each member of his somewhat numerous family, provided with a copy of the Scriptures, looks over the passage. The minor prophets are proverbially hard to find; and the children of the dominie, who are pretty good at finding the ordinarily-used books of the Bible, had slow work in turning to Amos. He, seeing their lack of handiness with Amos, at once offered a cash prize to the first one who should find the chapter, but qualified his offer by saying that it would be good only for five minutes. There was a lively fumbling through the pages. Presently one of the children bethought herself to look at the index. This brought about a successful result in four minutes and forty seconds from the time of the offer of the prize, and she won the cash. The others, however, who had not thought of referring to the index, chimed in with a chorus of, "Oh, that wasn't fair! Anybody could have done that!" Perhaps the hint may not be lost on some families who think they make good use of the Bible.

Another instance: The same dominie was once addressing the Sunday-school of a $250,000 church, an eminently respectable concern, which prided itself largely on its diligent study of the catechism. Here, if anywhere, he thought he ought to find thorough acquaintance with the Scripture. He had occasion to refer to Habakkuk 3: 18, and asked the children to turn to the verse, the first one finding it to read it aloud. There was a wondrous and protracted fumbling through both Old Testament and New. The scholars looked as if they would like the speaker to relieve them by reading it himself. The teachers sat in solemn dignity, not trying to find it, for reasons best known to themselves. The dominie let all hands take their time. After some delay a small lad held up his hand in token of having discovered the place, and was told to read it. He read: "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich," etc. An audible smile pervaded the assembly when it was made manifest that the nearest approach in that whole school to finding Habakkuk, was to find a passage in the Book of Revelation!—*Christian at Work.*

FOR HUSBANDS ONLY.

HUSBANDS, when you are burdened with care and labor, do you like sympathy? If so, do you not feel good when you need it and get it? Do you know that, if love and sympathy will do you good, sympathy will do your wife good, too? Do you expect of her what you are not willing to give her? Have you hard work in the field? She has no less in the kitchen. Have you a concern about having your tools and implements in their proper places? Your wife has no less concern for the furniture and fixtures of the house. Therefore, do not become fretful and peevish if each chair is not always in its place when you come home. Do you know that, if your wife is well, she turns over and arranges the same beds about 365 times every year? Nor is that all. She washes the same dishes, prepares the same table, about 1,095 times a year. Then there is a large heap of soiled clothes which require her attention once or twice each week. Then, when the pies are burning in the oven, the baby calling, or no wood ready for the stove, do you wonder that she does not meet you at the door with a smiling face and a sweet, angelic voice of welcome?

How often do we see well-written articles noticing the good qualities of a wife after she has been laid away in her cold resting-place! Why were not the good traits, the noble deeds discovered before? Because selfishness got in the way. When she is gone, we miss the pleasing voice and patient mind, and then we only realize how supremely drowsy we were when she was alive.

Better praise your wife for her good cooking, fine bread, tidy rooms, comfortable beds, and clean floors, than to erect a fashionable tombstone over her grave engraved with her many virtues. Her neighbors knew these when she was alive, and it will do them no good to tell them again; and the sleeping wife can't read it on the cold marble. What good can you do yourself, or a woman, if you look at her and say, "I love you," and then consider your work done, if you furnish her food and clothing? The machinery of a woman's daily toils and cares must be made to run easily with the oil of love and sympathy; and if you do not want that machinery to grow dry and rusty, and finally wear out at a score and a half, then do all you can to make those toils and cares easy.

Husband, when you go away, and when you come home, do not be ashamed to kiss your wife. The man that is ashamed to kiss his wife good-bye and good-welcome, ought to live alone. Speak kindly if you have to wait for dinner, for, ten chances to one, you furnished her green wood to cook with. See that the clothes-line, the tubs, the buckets, are all right. Be bright and cheerful about the home, and just as polite to your wife as the day you married her. If you must chew tobacco, do it out in the field, the stable, or in the shop, and do not annoy your loving wife with its disgusting perfumes.

Too often we regard the devoted wife as a kind of servant to *us*, and forget that she is our equal and, in many things, our superior. Looking at ourselves fairly and squarely, I tell you, fellow-husbands, we have much room for improvement. Little acts of kindness, soft words, pleasant looks, were often wanting. We go about as rigidly, carelessly and unconcernedly as if we were the head, body and feet, and the wife only the hands. This is wrong. We should recognize the wife as worthy of our heartfelt regard and sympathy. More love and kindness will make the home pleasant and heavenly. I do not mean that all wives will thus be made lovely, but I do mean that there are many wives who would be lovely, or more lovely, if they would receive that love and sympathy that is due them from their husbands.

M. M. ESHELMAN.

KIND WORDS—WHY USE THEM?

1. BECAUSE they always cheer him to whom they are addressed. They soothe him if he is wretched; they comfort him if he is sad; they keep him out of the Slough of Despond, or help him out if he happens to be in.

2. There are words enough of the opposite kind flying in all directions—sour words, cross words, fretful words, insulting words, overbearing words, irritating words. Now, let kind words have a chance to get abroad, since so many and so different are on the wing.

3. Kind words bless him that uses them. A sweet sound on the tongue tends to make the heart mellow. Kind words react upon the kind feelings which prompted them, and make them more kind. They add fresh fuel to the fire of benevolent emotion in the soul.

4. Kind words beget kind feelings toward him that loves to use them. People love to see the face and hear the voice of such a man.

Kind words are, therefore, of great value in these hard times.—*Review and Herald.*

THE SQUINT-EYED PARTY.

ONE day, when George was playing near the gate of the lawn, he heard a boy, going from school, cry out to another, "No, squint-eye, you sha'n't go to our party!" And he saw poor, homely Tim Dunn, with his crooked eye, crying and sobbing. He put his little, white hand through the fence, and said: "Here, little boy, you may have my new whistle. Don't cry any more."

Then he ran into the house, and asked: "Can't I have a squint-eyed party on the lawn?" Mamma laughed, and she said: "O George, dear, you are very kind, but I dont think there is any other squint-eyed boy around here but little Tim."

"Oh, yes, mamma; you forget. There is lame Sam, with such a thick sole on his shoe, and the boy that had his hand cut off in the hay-cutter, and—"

"But they are not squint-eyed, George," said his mother.

"Well, but it's in their feet and hands, and that's just as bad, isn't it, mamma?" asked the dear child.

George's brother was ten years old, and thought he knew a great deal more than this little fellow. "Ha, ha! George thinks Sam is squint-eyed in his foot, and little Tom in his hand!"

But the mother said: "I know what George means. He pities such, and wants to make them happy. He shall have the tent pitched on the lawn, and have the poor boys here; and I will help to make them happy. His party will be like the one we read about in the Bible, to which the halt, and the maimed, and the blind were invited. Go, William, pitch the tent, and then ask these boys to George's party."—*Selected.*

CORRESPONDENCE.

MR. BITTLE AGAIN.

Mr. J. H. Moore—

DEAR SIR:—After an absence from home, I have returned, and found your reply to my former communication awaiting me. Accept my thanks for publishing my short article. It is so seldom that religious newspapers find space for presenting both sides of any question, that your courtesy in this respect is matter for congratulation. But, while I thus commend you for your liberality, I regret that my remonstrances against, what I conceived to be, injudicious steps in the conducting of your paper, should have imposed upon you the necessity of writing a reply more than four times as long as my own letter. An incautious reader might infer from the length of your response that my objections to your course were more valid than you cared to admit. It is not best, you know, to say too much, even if we are on the stronger side.

But, perhaps, you may not be unwilling to let your readers see my opinion of what you have produced in answer to my well-meant criticism. Being so positive that you hold the truth, you will not, of course, be afraid to have them read what can be urged against your positions. I would remark, then, that—

First, your reply seems to me a full confirmation of the charge which I made that the style in which you and your co-laborers decide certain matters of opinion, savors of dogmatism. You appear to take so many things for granted, and then, after copious, but by no means relevant, assertions, imagine that you have proved your point. This, let me remind you, may answer for the illiterate and unthinking, but it will not convince persons who are accustomed to do their own reasoning. You take it for granted, for instance, that Matthew 28: 19 *clearly teaches* trine immersion; and then from this assumption you argue that the Apostles practiced that form of baptism. Now, if Matt. 28: 19 *clearly* teaches trine immersion, how is it that so many unprejudiced readers, who have carefully examined the passage, have found nothing of the sort in it? Thousands of good, intelligent people, with no book but the Bible to guide them, have reached the conclusion that *single* or the "*one*" immersion is Christian baptism; but I have yet to hear of an individual who, left entirely to himself and the Word of God, has ever imagined that the Lord Jesus commanded *trine* immersion. Yet, when I intimate that the Scriptures are *not* clearly on the affirmative of a three-fold baptism, you say: "When men of talent have to do this kind of turning and twisting to carry a point, we may depend upon it, there is a screw loose somewhere."

There is, indeed, a screw loose. It is the main screw in the platform of the "Brethren," and, with all *their* "turning and twisting," they are, as yet, unable to fasten it. The things upon which they seem to lay the greatest stress were never matters of *Scriptural* faith in any age of the Church. "Faith comes by hearing, and hearing by the Word of God." But where is there a single passage in that Word that says, "Dipping the candidate three times, face-forward, is Christian baptism?" If there is a passage which, in so many words, affirms this, let us have it. It will not do to say that Matt. 28: 19 affirms it. In *your opinion*, it may; in *mine*, it does not. Neither will it do to say that my way of putting the question is a concession to the Pedo-Baptists. I am ready to acknowledge the truth, on whichever side it may be found. Come, then, my dear sir, to a fair issue, and, abandoning priestly corruptions and far-fetched inferences, give us the plain Word of the Lord for the following, which you teach and practice:

1. "Dipping the candidate three times, face-forward, is Christian baptism."

eth, and is immersed three times, face-forward, shall be saved." "This," to adopt your own expression, "is where the 'opinons of uninspired men' lead to'"

I would remark, secondly, that your reasons for calling the "Disciples" "Campbellites," are not as clear and consistent as they might be. You write: "Be it distinctly understood that we do not unchurch them [the Disciples], nor do we say that they are *not true* Christians, for this is not for us to settle." Yet you do settle the matter, so far as you are concerned, when you refuse to *call* them Christians, or to grant them *fellowship* in the Kingdom of God. As to your assertion that they "leave out a number of the Lord's plain commands," it needs proof before you insist on giving them a nickname which their very principles compel them to repudiate. If you cannot conscientiously term them Christians, you might, it seems to me, refer to them as *Disciples*, for I presume you will admit that they are *learners* of the Great Teacher, even if they have not attained to your superior knowledge of the Scriptures.

I would say, lastly, that your historical argument is utterly worthless. You cannot give a sin-

2. "Feet-washing is a Divine command, to be observed in the church."

3. "The Lord's Supper is a full meal, and, in connection with the Communion, should be taken in the evening, or after the close of the day."

Now, if you can produce chapter and verse wherein these things are *clearly set forth in the words of the Apostles*, you sustain your position. If you cannot produce them, it follows that your practice is not based on the authority of Christ, but on the traditions of men.

The fact is, you "Brethren" are obliged to add to the Word of the Lord, in order to make out your case. Jesus said, "Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." You virtually say, "Baptizing them in the name of the Father, and baptizing them also in the name of the Son, and baptizing them also in the name of the Holy Ghost." Pardon me for asking where you find a warrant for thus adding to the words of Christ. Again, Jesus says: "He that believeth, and is baptized, shall be saved." You must have it: "He that believ-gle authority, earlier than the third century, that mentions trine immersion. To say that the Bible mentions it, is a mere begging of the question. This Book, properly interpreted, is decidedly against the practice. Hence, I must conclude, in view of all the premises, that, as a people, you are contending for matters of opinion, and that it would be well for you to abandon everything for which you cannot give a Divine command *in the very words* of Holy Writ.

I have written in haste. If you think I have not fully answered you, I will try again.

Yours truly,
L. F. Bittle.

FROM SAMUEL MURRAY.

Dear Brethren.—

WE left Marshalltown, Ia., on the morning of the 16th of October, and on the 17th were met at Huntington, Ind., by brother Geo. Click, who took us to his home, where we rested until the next day, when we were conveyed to the Salamony church, to the Love-feast. About 300 communed; one baptized, and another applicant. Meetings continued over Lord's day. Brother Wm. R. Teeter did most of the preaching. On the 22d, we went to Logansport, and thence to Burnettsville, to the Love-feast. In the afternoon of the first day, a choice was held for a minister, which resulted in the selection of brother Perry Gates. After this, one was baptized. Met in the evening to celebrate the sufferings and death of the Savior. A large number communed; the attention and order good throughout. Plenty of ministerial aid, and singing excellent. Preaching the next morning. One more arose to walk in newness of life. The name of this church is Monticello.

Burnett Creek, Ind., Oct. 25, 1877.

THE NORTH MISSOURI MISSION.

Dear Brethren:—

IN casting in a mite for your worthy columns, I would say: So far the North Missouri Home Mission has proved to be a perfect success; for, in a temporal point, men claim to be successful, when they gain or secure even a meagre share of the world; but, in this mission, more than the worth of a whole score of entire worlds like this, was gained and secured (for the present), during the first month of its operation.

Elder Addison Harper, of Ray county, and of the Wakandah congregation, as the evangelist proper, by the aid of his chosen assistants, has now reached the Hamilton, Osborn, Smithfork, Log Creek, Kansas City and Wakandah congregations, with telling results following them at each place, consisting of applicants for baptism at every place, save one, and even here serious impressions were manifested. In our arm (Log Creek), four were added after the sixth sermon. Brother Harper is at present at home, but only to await a readiness on the part of those whom he serves next. It is truly remarkable what an amount of labor and exposure, with vehement exertions, the old brother is able to endure without apparent fatigue or complaint; and the more constantly he can be engaged "about his Father's business," the more completely does he seem to be in his own element. Please let this be said in double honor to those who are willing to leave all, and be so devoted to our Master's cause, and for the strengthening of those on whom the greater burdens rest.

C. C. Root.

FROM WILFRED RICE.

Dear Brethren:—

LAST night I heard a man preach at a revival meeting. His text was: "Believe on the Lord Jesus Christ, and thou shalt be saved." He maintained that a great many professors of religion do not know what believing on the Lord Jesus is; that to be baptized, and observe the Communion, did not amount to much. He spoke very lightly of the ordinances of God's house; said there was a way to be regenerated, quoting: "Except a man be born of water and of the Spirit, he cannot enter the Kingdom of God;" and then assumed that the word "water" in this case had an "elliptical meaning." He further maintained that Nicodemus had been baptized when he came to Jesus, as he was a Jew, and they practiced the washing of their bodies, or poured water on them; and, as water cleansed the body in that act, so the Spirit would cleanse or regenerate the mourner's soul.

According to this man's idea, we cannot be born, as Jesus says, "of the water and of the Spirit." What does he mean by the term "water" having an "elliptical meaning?" Is there anything *wanting* in it? Is it in any way defective? Our Lord and Master said *water*—meant *water;* and the man that loves and obeys Jesus, will *accept water.* "Into the water"—"in Jordan," says the Book of God; and the man who believes the Book, will obey it. Christ says He came to do His Father's will. God's will is not defective. Let each diligently "search the Scriptures." In them he will even find that, in in the last days, "there shall arise false Christs, and false prophets, and shall show great signs and wonders, insomuch that, if it were possible, they shall deceive the very elect" (Matt. 24: 24). "Behold, I have told you before," says the good Master. "Repent, and be baptized, * * and you shall receive the gift of the Holy Ghost." Now, to be baptized does not mean to be sprinkled, for the word "baptism" doesn't mean that. Webster says it means "to dip," "usually performed by sprinkling." But everyone knows that dipping cannot be performed by sprinkling.

Hagerstown, Md.

WHAT INCONSISTENCIES!

Dear Brethren.—

NOT long since, one of the so-called ministers of the Gospel undertook to show that single immersion was according to Scripture, and a three-fold action in baptism was not. Having spent more than an hour in the effort, and ransacked the Bible from Genesis to Revelations for testimonies, examples and arguments to prove his theory was right, and the Brethren's wrong, upon the subject of mode in baptism, he concluded his remarks.

One of Brethren, in a civil manner, asked him if he did not believe that trine immersion was valid baptism. "Yes," said he, "*I believe it is!*"—acknowledged that that mode was valid which he took so much pains to prove was *unscriptural!*—in fact, saying that which is wrong, is right—that which is unscriptural, is scriptural — that which is illegal, is legal! Oh, what inconsistencies!

What would one think of a man that went to a great deal of trouble to prove a certain bank-note was not genuine, was a counterfeit, and, having proved seemingly to his satisfaction that it was such, then accepted the same note as good money, saying, "It is all right—all right?"

Now, it is certain that, if single immersion is genuine, trine immersion is not; and, if trine immersion is right, single immersion is illegal—is a counterfeit that will not pass at the bar of God; and to say two, three or more modes of baptism, all derived from the *one scriptural* teaching, are all valid, is out of the question. To say two modes, diametrically opposed to each other, are valid, is a presumption, casting reproach upon the behests of Divine wisdom, that should cause any man to blush with shame. If the Scriptures teach a three-fold action in baptism, as they most surely do, they cannot teach from the same words that single immersion is right. This is an utter impossibility. The word "yes" does not mean "no" as well as "yes" *Three* does not mean *one;* yet we can as well believe it, as to believe the same phrase of Scriptures teaches both trine and single immersion. It will not do for the logicians of the single-immersion school to say trine immersion is not valid. If they do, they invalidate the baptism of some of their own members, as well as invalidate the baptism of the *whole Christian world for hundreds of years after Christ, and even the teaching and practice of the Apostles themselves,* to say nothing of the millions of the present day who practice trine immersion (including the Greek Church), compared to the thousands only who practice single immersion.

There is no question of doubt in regard to the validity of trine immersion. The whole weight of doubt is on the side of single immersion. Here is where all the trouble comes in. Why cling so tenaciously to that which is shrouded in doubt, in preference to that mode which all acknowledge is valid? Echo answers, *Why!*

J. S. Flory.

REPORT OF FUNDS.

THE following are the funds received for the building of the Brethren's meeting-house in Montgomery county, Ia :

A brother and sister, Ia	$ 1 00
Jno. Krebill, Westminster, O	1 00
Mets & King, Hutsonville, Ill.	88
H. K. Troup, Indian Creek Church, Ia...	1 00
J. Crouse, Panther Creek Church, Dallas county, Ia........................	3 10
Obed Snowberger.........	20
E. J. Good, Ashland Church, O.........	2 00
Aravilla Hoover, East Nimishillen Church, O..................	8 00
Previously reported..........	49 99
Total......................	$66 84

Brethren, sisters and friends, please accept our thanks for the above. Brethren and sisters, please send in your donations at once; don't delay. Yours fraternally,

Silas Morton,
N. C. Workman.

Sciola, Ia., Oct. 28, 1877.

CHURCH NEWS.

From Sciola, Ia.—Our Communion meeting is among the things of the past. Had a good meeting, very large crowd, but lacked very much in ministerial aid. Four were received into the church by baptism, making 23 since last June. All the members seemed to enjoy themselves well, and felt that it was good to be there. Pray for us, brethren and sisters. We much need your prayers in our behalf.

Yours in hope of heaven,
N. C. Workman.

Oct. 28, 1877.

From Tulpahocken Church, Pa.—Our Love-feast in Tulpahocken Church was held last week, and we felt that it was a feast of love, for we were strengthened in that spiritual growth, to make still greater efforts to work out our salvation. During our meeting we felt to rejoice, and to be sorry—rejoiced to see the brethren labor so earnestly for the welfare and the everlasting bliss of the human race—rejoiced for the good order and quiet of our young people—rejoiced to see the brethren strengthened in love, and to meet those of a distance, and join in sweet fellowship of love; felt sorry that there were some of our members who felt *sick*, and could not commune with us. How will it be, when we are called to enjoy the blessings of heaven, if we are not ready to enjoy the blessings of the Gospel? Felt sorry for those brethren's children outside the fold, who are not yet ready to *come*, yet feel that it is good for them to eat of the fragments after the feast; above all, felt sorry that our meeting-house was so small that the brethren and sisters, who visited us, could not all commune with us. Yet oh, how joyful when we meet in that other house—the "Father's house"—where there are many mansions! There is room for all.

Cyrus Bucher.

Oct. 29, 1877.

From English Prairie, Ind.—Our Communion was held on the 20th of October. The weather was very inclement, though there was a large crowd in attendance. Brother S. H. Bashor was with us from the evening of the 20th till the morning of the 23d.

There were 28 to choose the good part (myself being one of the number). It was truly an impressive scene for parents to see their children turn from sin, and follow the path of rectitude.

I wish to say a few words to my young brethren through the medium of your paper, for they are most all readers of its wholesome pages. I would say, Let us all be true, like the pilot at his post. We are now soldiers, marching for the heavenly Canaan. Let us put our trust in God, who has promised to love, honor and cherish. Our experience in the good work is, as yet, limited, but the zephyrs of time will leave their impress in the future. It may escape observation; it may seem to have been fruitless; but it will print itself on the eternal world, and will never be effaced. No heaven-born principle of good can die, or be fruitless. Respectability and happiness are as sure to follow the footsteps of usefulness, as light is to follow the rising of the sun.

Let us labor rightly and earnestly, and walk in the path that leads us heavenward. Our duty is to strive and persevere, and do all the good we can, leaving the result with Him who seeth in secret. We must also remember that we are daily nearing the shore of the eternal world. If we have been faithful and true, great will be our reward in heaven. Yours in love,

A. E. Keagy.

Brighton, Ind.

From West Lebanon, Ind.—*Dear Brethren:*—I and my son, John W. Metzger, recently met with the brethren and sisters at West Lebanon, Ind. Had some meetings at the same place where we had them when here before. People were interested in the meetings. Six more came out on the Lord's side, and were baptized; among the number, a Methodist lady 73 years of age. Prospects good for more. The Lord willing, we shall meet again with the members at West Lebanon, Nov. 17. John Metzger.

Oct. 23, 1877.

From Nora Springs, Ind.—We are always anxious to receive your welcome paper, for it brings us good news from the different churches throughout the brotherhood. It tells of sinners turning to Jesus, and the great good done by sending out missionaries. Our prayers are that the good Lord may speed the time when none can say: "I never heard the Gospel preached. Come and preach to us." The Lord will help His children to send forth ministers to preach the unsearchable riches of Jesus, if they call upon Him in truth and in spirit. There is room in almost every city, town and village for God's dear children to work. Thousands of souls are starving, because the Bread of Life is not given them.

Brethren and sisters, think of the great good we might do by unitedly standing together in the missionary work. God's Book tells us that "faith cometh by hearing." Now, how can they hear unless some one speaks? and how can some one speak unless he be sent? Here we find the command of the Lord, to go and preach. Are we obeying this command as we should?

There are many ministers who would gladly go if they could; but they are more or less hindered. Some churches have more than they can use; others have none. Oh, how we ought to labor for our blessed Master! One soul is worth more than the whole world. Do we forget this? There are many ways of doing good. If we cannot preach, we can sow the seed some other way. We can labor to have our neighbors read good books and the Brethren at Work. We can do much good in this way. The good Lord of heaven and earth has richly blessed us. He gives us health, food, raiment, good minds. During the Summer and Autumn, 12 redeemed souls were made willing to covenant with Christ in baptism. May the Lord and Master continue the well-begun work in this country! G. M. Noah.

Oct 22, 1877.

GLEANINGS.

From S. H. Garman.—*Dear Brethren:*—We attended the Love-feast at brother James Switzer's, near White Rock, Oct. 13th. Quite a number of ministers were present. Brother Allen Ives officiated, and was ably assisted by the other ministers present. Four kind hearts were induced to take upon themselves the yoke of Jesus, and were baptized, making, in all, 21 that have been added to the church in this section at the Love-feast this Fall. A strong feeling of love and union was manifested by the members, and the order was excellent throughout. Much good is being accomplished—the fruit tells it—and the cause is advancing. I expect to remain at this place this Winter, and teach school.

Salem, Kan., Oct. 22, 1877.

From Sarah Heck.—Reading something good is about all the consolation I have in this world, as I am almost deaf. I can hear preaching only with an ear-trumpet, and not much that way. My health is poor, and, not long since, I lost my only daughter by death, but trust the Lord will enable us to meet again.

From E. P. Peffly.—*Dear Brethren:*—I have received the first No. of your enlarged paper and indeed it is a model paper. The nice print and beautiful appearance cannot be excelled; and the wholesome instructions that it contains should induce every family in the Union to subscribe for it.

The "Rail-Road Sermon" by J. S. Mohler, ought to be at every R. R. station in the United States in pamphlet form, and I hope it will be in due time. I was solicited by D. B. Gibson to subscribe for your paper, and I like it so well, and especially in its enlarged form, that I shall continue to take it next year and shall do all I can to extend its circulation. The blessings of God be with all His children.—*Goshen, Ind. Oct. 27th*, 1877.

From Lydia A. Hough.—*Dear Brethren:*—You have been sending two papers to Galva. My dear friend and sister in the faith, Louisa Wakefield is no more. Three days ago we laid her loved form in the grave, and I am alone indeed. Having been well educated she was such a help to me in the spiritual life. In the two years that we read and studied the Word of God together, we held many sweet counsels together. Our interests were the same and our joys were common.—*Galva, Illinois, October, 30th*, 1877.

From Sarah A. Norris.—*Dear Brethren:*—Reading good news from brethren and sisters is like cool water to the thirsty soul. We were to meeting yesterday at Silver Creek, and were rejoiced to see four more persons come out on the Lord's side and be baptized. Bro. D. B. Gibson did the preaching. Hope his labors will be blessed by sinners turning to God, and the church edified.—*Maryland, Illinois, October, 28th*, 1877.

From J. H. Miller.—In company with some brethren I left home on the 17th of Oct. for Defiance Co., O. On the 18th the brethren held their Love-feast. Had good meetings and were much refreshed in spirit. Elder John Brown has the oversight of the church, assisted by Jacob Kintuer, I. Stockman, Daniel Shong, and Cover. On the 20th attended the Poplar Ridge Love-feast. Here one soul was made willing to come to Jesus by baptism, and one reclaimed. Elder Jacob Laman is overseer here, and he has for help, Wm. Noffsinger, and John Hornish. The brethren in N. W. Ohio are alive to the great cause of our Master. I noticed that the young members are generally plain, sociable, and good singers. Singing in harmony as they do, makes it pleasant and agreeable for a minister to preach. Good singing is the life of any meeting. May the good Lord give all the brethren of His Spirit abundantly, and if we should meet no more on earth, O may we live to meet around the eternal throne of God.—*Milford, Ind., Oct., 24th*, 1877.

From H. P. Brinkworth.—*Dear Brethren:*—I arrived in this city from Philadelphia this morning at 5 o'clock. Stopped with the brethren and sisters in Philadelphia three days. On Sunday morning last had the pleasure of meeting our beloved brother J. T. Meyers. He preached in the forenoon, and in the evening I addressed the congregation from 1. Cor. 16: 13. Attended the brethren's prayer-meeting last evening, which was conducted by Bro. J. P. Hetric, who is an earnest worker. The church seems to be awake to her duty, and there are bright hopes of an ingathering of souls at the place. I sail to-day at 12: 30 P. M. on the steamer "Scythia," for England. She is a large and splendid steamer. I boarded her for examination purposes this morning. Remember me at all times. Your earnest prayers solicited.—*Jersey City, N. J. Oct. 31st* 1877.

From J. A. Brown.—Brethren Hillery, Lyons and Frantz, were with us at our Love-feast and series of meetings, and we experienced a refreshing season. The Gospel was preached with power and resulted in good. Seventeen accessions to the church and others, we think, are near stepping in. Hope they will ere long unite with us to serve the Lord.—*Roanoke, Ill, Nov. 2nd*, 1877.

From J. D. Haughtelin.—Just returned from a communion meeting at the residence of Wm. E. Fadely near Colfax, Jasper Co. This was the first meeting of the kind in that vicinity. Fair attendance, good order and attention, and much interest. Two persons were baptized. This meeting was held in the eastern part of the Des Moines valley congregation, which is under the care of Eld. George R. Baker, assisted by brethren Meats, Garber, Kinney, Gougheuour, and Bowman. Bro. Joseph Trostle and the writer were the only ministers present from other congregations. Shall leave to-morrow for Council Bluffs, where I expect to meet Bro. Badger.—*Panora, Ia., Nov.* 2, '77.

From Mary Hillery.—We have been attending meetings for about four weeks. Physically I am very tired, yet have enjoyed meetings very much. Bro. David Frantz preached a missionary sermon here and I feel that I can scarcely leave the missionary field any more. Since we have been here eleven have been added to the church. We shall return to our field of labor on the 30th. We feel somewhat disappointed because none of the brethren have come to help us yet.—*Roanoke, Ill., Oct. 29th*, '77.

From J. B. Shively.—The Certificates of Membership in Book Form are to hand. Think every church should have one. We would not do without them for double their present cost. Yours in hope of eternal life.—*Pettit, Ind., Oct. 22nd* '77.

From C. B. Balsbaugh.—The Word of God contains *principles* for the regulation and adjustment of all things *"pertaining to life and godliness,"* so that less is dependent on precedents of modern date than is generally supposed. In the great work on which you embarked, you do not gather your data this side of Alexander Mack, but direct from the Divine and Apostolic Fountain. So we should do in all our points of difference which call for local and general conference. May your hands be clasped by the hands of the mighty God of Jacob, now and forever.

From A. Leedy.—Some forty or fifty of the brethren met, a few days since, to prepare the Annual Meeting grounds—digging well, etc. They staked off the ground for sheds (270x104 feet), which will be a very nice place for the meeting.—*The Vindicator, Oct. 24th*, '77.

From A. S. Leer.—At our communion meeting on Sept. last a protracted effort in preaching the Word, resulted in 26 being added to the church making 33 this year, in the Bear Creek church. Bro. Henry Overlees' barn was struck by lightning on the night of the 20th inst. and destroyed with all its contents.—*Morrisonville, Ill., Oct.* 22, '77.

Scissors and Paste.

The Brethren at Work comes to our table this week very much improved, both in size and appearance. It is changed to a four column quarto shape, is double its former size, and is very materially changed typographically speaking. Understand a change has taken place in its editorial management. J. T. Meyers retiring and Rev. Bashor assuming his interest in the concern. Success to the enterprise.—*Carroll County Gazette*.

Death of Senator Morton.—Oliver P. Morton, Senator from Indiana and one of the most distinguished members of our government, died in Indianapolis on the afternoon of Nov. 1st. Senator Morton had been ill for several years, but he continued to perform his official duties until within the past four months. He had been to California, and on his way home was seized with paralysis, from which he never recovered. Since the death of President Lincoln no man's death has cast such a gloom over this country as that of Oliver P. Morton's. He was buried at Indianapolis on Monday, Nov. 5th.

The Brethren at Work, is an exchange, new to us. We find it a well edited and finely printed four column quarto. It must be doing good work for the cause of the German Baptists throughout the United States.—*Carroll County Herald*.

Earthquakes.—On the morning of the 4th inst., an earthquake visited the New England and Eastern States, and Canada. At Montreal, Ottawa, Cornwall, and St. Johns, severe shocks were felt. At Montpelier the people were awakened by successive shocks lasting some fifteen minutes. At Northampton glass was broken, furniture shaken and the people aroused. On the 9th of October there was an earthquake at Lima, Pisco, Callao, Ica and Chinco in South America.

The Brethren at Work, published at Lanark, has very recently been enlarged to twice its original size, and very much improved in appearance.—*Lena (Ill) Star*.

Foreign News—In Asia Minor there is a strong probability that the Russians will capture Erzeroum and winter there. The Russians are massing large bodies of troops at Tirnova and reinforcements are constantly arriving at Biela. The Russians also announce the capture, on their part, of Dne-Tetewen, north-east of Orchanie. There are indications of overtures of peace on the part of the Turks. Should a peace ministry be formed, the war will soon terminate.

A new ministry has been formed in France, and it may be presumed that the President and Assembly will now work together amicably.

Jean Baptiste Duvergier, the distinguished jurist, is dead.

General Grant has been visiting Paris the past four weeks, and seems to be greatly admired by the French people. The friends of the French Republic point to Grant as evidence of the success and stability of Republics. His visit to France has very materially strengthened the friends of a democratic form of government.

The President has appointed Thursday, November 29th, as a day of thanksgiving to God for His blessings upon us as a nation.

The Congo River, West Africa, is two English miles in width at the mouth, and 1,000 feet deep. It forms an estuary as it passes into the sea, and its waters are fresh seven miles from shore.

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True Evangelical Obedience, its nature and necessity, as taught and practiced among the Brethren or German Baptists. By J. W. Stein, being one of his twenty reasons for a change in church relations. This is an excellent work, and should be circulated by the thousands all over the country. Price, 20 cents, 7 copies, $1 00; 15 copies $2 00

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The Prince of the House of David, or Three Years in the Holy City, being a series of letters, giving a life-like picture, and related as by an eye-witness, all the scenes and wonderful incidents in the life of Jesus of Nazareth from His baptism in Jordan to His crucifixion on Calvary; by J. H. Ingraham. Neatly printed, and well bound in cloth. It will be sent post-paid for $2 00.

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THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which Shall be unto All People." — LUKE 2: 10.

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The Brethren at Work.

EDITED AND PUBLISHED WEEKLY

—BY—

J. H. Moore, S. H. Bashor, M. M. Eshelman.

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HYMN FOR TRIUNE BAPTISM.

BY O. W. BENTON.

THOU source of light, who life once gave,
To earth in her baptismal grave;
In Thy great name, our fathers' God,
We bow in this baptismal flood.

And He, who came the lost to save,
And bowed in Jordan's parting wave,
Then bathed in tears and sweat and blood,
He bows His head in death's cold flood.

Oh, precious Christ, we take Thy hand,
And cheerful go at Thy command,
And there with Thee, the Crucified,
Sink in Thy death beneath this tide.

Oh blessed Spirit! Come to-day,
And help us walk this humble way,
That we may walk with thee aright,
Baptize our hearts with floods of light.

While thrice we sink, and thrice we rise,
We bow to Him who rules the skies,
In His great name, the Three in One,
As Christ commands, 'tis done, 'tis done.

TO ELDER ISAAC PRICE.

BY C. H. BALSBAUGH.

ESTEEMED BROTHER:—I have often wondered what kind of characters we would fashion, and what kind of Providence we would institute, and what kind of society we would organize for Eternity, if we were allowed to arrange events by our own will.

I went to Philadelphia, as Paul went to Jerusalem, "not knowing what would befall me there." I hoped many pleasant things, and anticipatively regaled my soul with joys, never to be realized.

One of the things, I had set my heart upon, was a sweet, soul-refreshing hour in your society. I had many questions to write on my slate for your solution. But a wise and gracious and soul-purifying Providence ordered very differently. "Even so, Father; for so it seemed good in Thy sight."

To meet you, and enjoy the wisdom of your age and experience, and the exaltation of your love, would have been delightful. Yet the discipline of the All-wise and All-loving is better. If God notes our falling hair, and takes charge of every stroke of the sparrow's wing, it would be strange if He did not preside over every event of our lives. A holy life makes faith easy and natural. We often cannot believe, because we are not in the element that makes faith possible. We try hard to believe, not suspecting that the very effort indicates the absence of that oneness with the Eternal Righteousness which is the basis of faith.

We lay plans without asking counsel of God, pursue them without a sense of Divine Guidance, and meet with failure only to murmur against the Lord. Faith is a Divine Gift, but we are as vitally concerned in its production as God. It is not forced upon us irrespective of our relation to righteousness. We cannot believe across our own consciousness of evil. Sympathy with the Cross opens up all the infinite depths and capacity of our immortality Godward.

No soul ever welcomes the right for its own sake, without meeting Jesus in all the fullness of his redeeming power. Nine-tenths of us cannot believe, because we are sunk over our scalps in manifold forms of self-seeking. No true faith possible for such, and no peace.

Faith is a wholesale transaction, and salvation a wholesale matter. By faith we are saved, and by holiness we believe. It is easy to see where the great soul-cheat lies. There is a gulf between us and crucifixion, and that means a gulf between us and God and peace and Heaven. Who will take it to heart?

I had intended to see all the members of the Philadelphia church; but my strength was unequal to the task. I am so exhausted that it will take a long while before I will be able to entertain company.

I met some earnest Christians, and was edified by the expression of solid Christian truth, and devotion to a life of self-sacrifice. A few I saw who had no quickening joy, inspiring, gloom-dispelling faith. They try to believe one way and live another, which is about as foolish as to essay to look opposite ways at the same time.

O what a wretched, ignoble life to endeavor to please both Jesus and the devil, to be a saint and a lover of the world, to sit at the Lord's Table, and the banquet of lust.

There is but one way of lifting the soul above corruption and corrosion, above the sense of guilt and the apprehension of torment; namely by being a priest after the order of Melchisedec: First King of Righteousness, and after that, King of Salem, which is King of Peace. This is the order of Redemption from sin and from misery. Whoever attempts to reverse this, will have woe here, and deeper woe hereafter. Who will take it to heart?

MR. BITTLE AGAIN.

[Not till last Monday morning did we discover how horribly L. F. BITTLE's articles was butchered up in the make up of our last issue. The article was carefully set up and corrected, but got mixed in a transfer of matter from one page to another. We regret it very much, and know of no other way to make wrong right, but to republish the entire article, as it does not make sense the way it now stands in the last week's paper. This being the only spare room this week, we reprint the article below, asking our readers to give it a careful perusal and then read our reply again. We don't want it said that we take advantage of any one in argument. Our policy is to give a man a fair chance, let him do his best, and then meet his arguments fair and square, showing their fallacy by the light of truth. We give both sides, thus enabling our readers to judge for themselves.—ED. J. H. M.]

Mr. J. H. Moore:—

DEAR SIR:—After an absence from home, I have returned, and found your reply to my former communication awaiting me. Accept my thanks for publishing my short article. It is so seldom that religious newspapers find space for presenting both sides of any question, that your courtesy in this respect is matter for congratulation. But, while I thus commend you for liberality, I regret that my remonstrances against what I conceived to be injudicious steps in the conducting of your paper, should have imposed upon you the necessity of writing a reply more than four times as long as my own letter. An incautious reader might infer from the length of your response that my objections to your course were more valid than you cared to admit. It is not best, you know, to say too much, even if we are on the stronger side.

But, perhaps, you may not be unwilling to let your readers see my opinion of what you have produced in answer to my well-meant criticism. Being so positive that you hold the truth, you will not, of course, be afraid to have them read what can be urged against your positions. I would remark, then, that—

First, your reply seems to me a full confirmation of the charge I made that the style in which you and your co-laborers decide certain matters of opinion, savors of dogmatism. You appear to take so many things for granted, and then, after copious, but by no means relevant, assertions, imagine that you have proved your point. This, let me remind you, may answer for the illiterate and unthinking, but it will not convince persons who are accustomed to do their own reasoning. You take it for granted, for instance, that Matt. 28: 19 *clearly teaches* trine immersion; and then from this assumption you argue that the Apostles practiced that form of baptism. Now if Matt. 28: 19 *clearly* teaches trine immersion, how is it that so many unprejudiced readers, who have carefully examined the passage, have found nothing of the sort in it? Thousands of good, intelligent people, with no book but the Bible to guide them, have reached the conclusion that *single* or the "*one*" immersion is Christian baptism; but I have yet to hear of an individual who, left to himself and the Word of God, has ever imagined that the Lord Jesus commanded *trine* immersion. Yet, when I intimate that the Scriptures are *not* clearly on the affirmative of a three-fold baptism, you say: "when men of talent have to do this kind of turning and twisting to carry a point, we may depend upon it there is a screw loose somewhere."

There is, indeed, a screw loose. It is the main screw in the platform of the "Brethren," and, with all *their* "turning and twisting," they are, as yet, unable to fasten it. The things upon which they seem to lay the greatest stress were never matters of *Scriptural* faith in any age of the Church. "Faith comes by hearing, and hearing by the Word of God." But where is there a single passage in the Word that says, "Dipping the candidate three times, face-forward, is Christian baptism?" If there is a passage which, in so many words, affirms this, let us have it. It will not do to say that Matt. 28; 19 affirms it. In *your opinion*, it may; in *mine* it does not. Neither will it do to say that my way of putting the question is a concession to the Pedo-Baptists. I am ready to acknowledge the truth, on whichever side it may be found. Come, then, my dear sir, to a fair issue, and, abandoning priestly corruptions and far-fetched inferences, give us the plain Word of the Lord for the following, which you teach and practice:

1. "Dipping the candidate three times, face-forward, is Christian baptism."

2. "Feet-washing is a Divine command, to be observed in the church."

3. "The Lord's Supper is a full meal, and, in connection with the Communion, should be taken in the evening, or after the close of the day."

Now, if you can produce chapter and verse wherein these things are *clearly set forth in the words of the Apostles*, you sustain your position. If you cannot produce them, it follows that your practice is not based on the authority of Christ, but on the traditions of men.

The fact is, you "Brethren" are obliged to add to the Word of the Lord, in order to make out your case. Jesus said, "Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." You virtually say, "Baptizing them in the name of the Father, and baptizing them also in the name of the Son, and baptizing them also in the name of the Holy Ghost." Pardon me for asking where you find a warrant for thus adding to the words of Christ. Again Jesus says: "He that believeth, and is baptized, shall be saved." You must have it: "He that believeth, and is immersed three times, face-forward, shall be saved." "This," to adopt your own expression, "is where the 'opinions of uninspired' men lead to!"

I would remark, secondly, that your reasons for calling the "Disciples" "Campbellites," are not as clear and consistent as they might be. You write: "Be it distinctly understood that we do not unchurch them [the Disciples], nor do we say that they are *not true* Christians, for this is not for us to settle." Yet you do settle the matter, so far as you are concerned, when you refuse to *call* them Christians, or to grant them *fellowship* in the Kingdom of God. As to your assertion that they "leave out a number of the Lord's plain commands," it needs proof before you insist on giving them a nickname which their very principles compel them to repudiate. If you cannot conscientiously term them Christians, you might, it seems to me, refer to them as *Disciples*, for I presume you will admit that they are *learners* of the Great Teacher, even if they have not attained to your superior knowledge of the Scriptures.

I would say, lastly, that your historical argument is utterly worthless. You cannot give a single authority, earlier than the third century, that mentions trine immersion. To say that the Bible mentions it, is a mere begging of the question. This Book, properly interpreted, is decidedly against the practice. Hence, I must conclude, in view of all the premises, that, as a people, you are contending for matters of opinion, and that it would be well for you to abandon everything for which you cannot give a Divine command *in the very words* of Holy Writ.

I have written in haste. If you think I have not fully answered you, I will try again.

Yours truly,
L. F. BITTLE.

SUFFICIENT GRACE.

BY WILFRED RICE.

MY grace is sufficient for thee: for my strength is made perfect in in weakness (2 Cor. 12: 19). What! Strength made perfect in weakness? A moment ago I did not think so, but in a troubled spirit, I reached forth for the New Testament and found encouragement at once. There I learned that a "thorn in the flesh" was given to Paul. This he did not want left there, so he besought the Lord thrice to remove it. In answer to Paul, the Lord replied: "My grace is sufficient for thee" The *Lord* said this to the troubled apostle.

Some one will say the Lord does not talk to us. Oh! friendly reader, He does if we willingly go where we can hear Him. Go to the New Testament and hear how plainly He speaks. He tells us all about Himself—His glorious work of redemption, and clearly points out *the way* for us to reach Him and forever enjoy eternal bliss. These very words which He left, as His voice, will judge us. He comes not to judge the world, but the *words* which He left *they* will judge us in the last day. These words are *truth*; not only truth, but also *life*. The Truth and the Life which came from Christ are sure—never perish, endure forever.

Did Paul ask the Lord only once to remove the thorn? More than once. He went once, twice, thrice and then the answer came. Do we willingly imitate the apostle? Do we not often fail even to ask the Lord once? And if we have courage enough to ask once, do we not go in a doubting manner? O how often we forget, "My grace is sufficient for thee!" O what wonderful things are in the Bible! Yes if we would only ask oftener, we would see them and know more about them.

FOR LOVE'S SAKE.

WE see with much pain how frequently a husband or wife is quick-sighted to see faults or mistakes in one another which would not be noticed in a friend or acquaintance.—This ought not so to be. Those who are to walk through life together, should be slow to find faults, but always appreciate a deed well done, however simple, for love's sake, and also for the good such examples can do the young under their care, who are so easily influenced, while in their tender years.—*Ex.*

THE DEAD.

BY LYDIA EMMERT.

I LOVE the dead!
Their precious spirits gone before,
And waiting on that peaceful shore,
To meet with welcome looks
And kiss me yet once more.

I love the dead!
And fondly doth my fancy paint,
Each dear one, washed from earthly taint,
By patience and by hope,
Made a mild, gentle saint.

O glorious dead!
Without one spot upon the shroud
Of your eternal loveliness,
Ye linger around me still
With earnest will to bless.

Oh! royal dead!
They are resting, free, unfettered dead,
The yearning conscious holy dead,
There happy, waiting, calm,
The happy, changeless dead:

I love the dead!
And will forget their little ill,
Eager to bask my memory still
In all their best of words,
And deeds and ways and will.

I trust the dead!
They understand me frankly now,
There are no clouds on heart or brow,
How gloriously they reign
In majesty of mind!

I praise the dead!
All their tears are wiped away,
Their darkness turned to perfect day,
How blessed are the dead,
How beautiful they must be!

O gracious dead!
That watch me from your paradise
With happy, tender, starlike eyes,
Let their sweet influence rain
Me blessings from the skies.

Oh blessed dead!
Ye that do rest, like Noah's dove
Fearless I leave you to the love
Of him who gave you peace,
To bear with you above.

Oh! dear, dear brethren!
I love you more and more,
For God, our God, doth love me still,
And you he loved on earth,
With love that naught could chill.

And now, dear, dear father
To me on earth most deeply dear,
Who loved, and nursed, and blessed me here,
Your daughter loves you with the love
That casteth out, all fear.

Dear, dear sister,
In spirit come to me and kiss —
No, I must wait awhile for this,
A few, few days or years,
And I, too, will be numbered with the dead.

FASTING AND PRAYER NECESSARY.

BY MARY A. RUPPERT.

"Then came to him the disciples of John, saying: Why do we and the Pharisees fast oft, but thy disciples fast not?

And Jesus said unto them, can the children of the bride-chamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast."—Matt. 9:15.

IT seems to me that we can learn from the above conversation of Jesus with the disciples of John, that after the Bridegroom has gone to prepare a place for his bride; the children have opportunity to mortify their bodies by abstinence, and "shall fast." By a careful reading of the New Testament Scriptures, we learn that the ancient Christians did fast whenever the occasion demanded it, and in connection with fasting they also, often prayed.

Paul in his second letter to Tim. 3:16 will have us know that "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." "For the grace of God that bringeth salvation hath appeared to all men, teaching us, that, *denying* ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ, who gave himself for us, that he might redeem us from *all* iniquity, and purify unto himself a peculiar people, zealous of good works" (Titus 2: 11–14).

Finally, my beloved brethren and sisters, whatsoever things are true, honest, just, pure, lovely, and of good report, if there be any virtue, and if there be any praise, let us by the help of God think on these things. If it was necessary for the primitive Christians to "fast and pray," occasionally, is it not needful for us to do likewise, in this present age of the world, while error is making its way broadcast over our land and country; deception practiced to such a great extent, that if it were possible the very elect would be deceived? And we have abundant reason to believe that the same God lives yet, as did in the days of the apostles. He is not changeable; but the same to-day, yesterday and forever.

Again my beloved brethren, I beseech you with myself, for Jesus' sake and love for the salvation of perishing humanity; let us give ourselves to "fasting and prayer" in behalf of the "missionary cause," both home and foreign, but more especially the one in Denmark. Will we, in the face of all that is true, turn a deaf ear unto their cries, by not sharing our sympathy for them, and administer unto their necessities? I hope we will not be so slothful in business; even that of our heavenly Father, but without delay send them ministerial help, in order that they may also become an organized body in Christ our Lord, and be permitted to walk in all the Lord's appointed ways, by obeying *all* that Jesus, our Divine Law-giver, has commanded us to do, that it may be well with them and us in eternity. Let us stop and think, brethren, whether it is not expedient that we give ourselves to prayer, as Jacob did, when he wrestled with the angel, as Elijah did when he called on God to answer by fire, and as the disciples did when they were commanded to speak no more in the name of Jesus.

Let us stop and think of laying up, for ourselves treasures in heaven, where neither moth nor rust doth corrupt, and thieves do not break through and steal. For where our treasures are, there will our hearts be also. Remember that, "Blessed are the pure in heart for they shall see God," or enjoy God (Matt. 5:8). Marvel not, my brethren, if the world hate you, because you do not run to the same excess of riot with her; but do continually struggle to enlarge the borders of the beloved "Zion," that the world may know that we have passed from death unto life, because we love the brethren. "He that loveth not his brother abideth in death, whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him: hereby perceive we the love of God, because He first loved us: laid down His life for us: we ought to lay down our lives for the brethren. But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue, but in *deed* and in *truth*." In conclusion, I will say, to you and myself: Let us avail ourselves of this great and glorious opportunity of working while it is called to-day, for the night is rapidly drawing nigh wherein no man can work. Yours in love of the truth as it is in Jesus.

PRIMITIVE, VERSUS MODERN CHRISTIANITY.

BY ALEX W. REESE.

"This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God, might be careful to maintain good works.

These things are good and profitable unto men."—Titus 1:3–8

THE tendency of the religious teachings of the age in which we live is, on the one hand, to spiritualize the doctrine of Christ, and on the other to *materialize* the sacred precepts of the Book of Life. The former belongs to popular Christianity. The latter is the method employed by the infidel, the atheist, the rejector of Christ; the so-called "advanced thinkers" of the age. The earnest seeker after "the Truth as it is in Jesus" must carefully avoid these extremes. The two positions are alike untenable and unsafe.

We must not seek to *deify* reason, striving to measure "the deep things of God" by the limited powers of the finite mind. And yet we need not abandon, for a blind and fanatical faith, the intelligent use of the faculties implanted in us by the Creator of the human mind.

The religion of the Bible appeals to human intelligence, to human reason, reflection and thought, as well as to the emotional nature of man.

God, in His infinite wisdom, goodness, and mercy to the human race, has given us a revelation of His Divine Will; and He has made that revelation so simple and so plain that the humblest mind may comprehend the truths found upon its sacred pages. "The wayfaring man, though a fool need not err therein." "Fear God, and keep His commandments, for this is the whole duty of man."

Anything short of this, anything outside of this, is but the vain "traditions and commandments of men." That there are *mysteries* in the Divine Word we do not pretend to deny; that there is a limit to turn our understanding we are free to admit. What human intellect, however grand, however mighty in its far-reaching power, can comprehend the mystery of the Holy Trinity, the immaculate conception, the combined humanity and Divinity of our blessed Lord, and many other mysteries found in the Sacred Word? But, though the finite mind is too poor to grasp such truths as these, we accept them because God has so declared. These are simply matters of *faith!*

We believe in the existence of God, the Great First Cause, in His omnipotence, in His omniscience, in His omnipresence, that He was from all eternity, and will to all eternity continue to be, but who can *comprehend* these stupendous facts? We cannot understand them now, but who shall say that we may not fathom these glorious mysteries in that other higher and better life beyond "the silent sea.?" But, thanks be to God! in all that pertains to the salvation of man, in all that pertains to his escape from "the wrath to come," and to secure to himself eternal life, man *can* understand the Word of God. All that is required for us to do, in order to secure this great reward, we *can* do! God demands no *impossibilities* of man. Our accountability to God is only commensurate with our ability to comply with the requirements of the Gospel of Christ. The obligations to serve God are as universal as the race of man. None can escape! "The times of this ignorance God winked at, but *now* He *commands all men, everywhere, to repent!*" Would God call upon any lost son or daughter of Adam to repent if there were no ability to comply with the demand? Surely not! For God cannot trifle with the hopes and fears of His creatures! "Whosoever believeth and is baptized shall be saved!" Is man unable to believe the Word of God? "But," says one, "By grace are ye saved through faith, and that not of yourselves; it is the gift of God; not of works, lest any man should boast."

What is the gift of God?" *Grace* is the gift of God! *Faith* is no more the gift of God," in any special or exclusive sense, than reason, memory, judgment, or any other faculty of the mind, is the "gift of God." Volumes on volumes have been written on the subject of faith, and theologic shelves groan under the accumulated weight of ponderous, dusty, moth-eaten tomes, while myriad sermons have succeeded sermon, "thick as autumnal leaves in Vallamensia's shade," learned, labored, erudited, and grand upon the same mystic theme to but little better purpose than filling the world with a dry and wearisome pile of useless, literary lumber. "Historic" faith, "saving" faith, "effectual" faith, etc, etc, so many shadowy terms, serving but to mystify and obscure the plain teachings of Christ! What is faith? Is it the vague, indefinite, untangible, fabulous, shadowy, transcendental thing so commonly elaborated from the popular pulpits of the day: something that nobody can define, and nobody understand? Is it not rather, the simple acceptance of the words of Christ "Repent, believe, and be baptized?" Are not these the words of eternal life?" Are not these the conditions of human salvation as set forth in the New Testament of our Lord and Savior, Jesus Christ? Can a man be saved without complying with the terms of the Gospel of Jesus of Nazareth, the Son of God? If a man believe on Christ will he set up his own conditions and terms, while he trims and prunes those of our blessed Lord to suit his own peculiar whims and views?

And yet are not many, calling themselves by the name of Christ, doing these very things? Will such be offended at us when we declare that "faith *without works is dead*, being alone"? Or, again, "he that saith I know Him and keepeth not His commandments, is a liar, and the truth is not in him." The Savior Himself uses this language, "Why call ye me Lord, Lord and do not the things I say?"

Obedience to the Divine command is the only evidence of faith upon which any reliance can be placed. In this the children of God are made manifest (made known) and the children of the devil; "whosoever doeth not righteousness is not of God, neither he that loveth not his brother." "And whatsoever we ask of Him we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight. For this is the love of God, that we keep His commandments." How important, then, that those professing to be followers of Christ should be "careful to maintain *good works!*" This is a truth that the apostle enjoins upon Titus, as a preacher of the Word, that he should continually affirm—that he should constantly bring before the church, and solemnly impress upon the minds of believers. This was the word that Titus, (and his successors) was to preach, and to preach again and again, giving "line upon line, precept upon precept:" and no difference whether men would "hear or forbear," whether they would, or would not, receive the truth, he was not to be influenced by the opinions or views of men. He could not shun the solemn responsibilities resting on them. He must declare "the whole counsel of God." And so with the present "advanced age." Men may declare that this command of Jesus, and that command, may be safely set aside; that this is not "essential," and that other not a "vital" truth. You need not be *baptized* unless *convenient*, it is "not essential to salvation." You need not "wash one another's feet" (though a plain, direct, unequivocal command of our blessed God) because some great learned D. D. or "Rev.," So and So, says it was only a *custom* of *Palestine*, (which was a dry, hot, and sandy country and they wore sandals, instead of shoes and got their feet so dirty that it was a common thing to wash each other's feet in that country, though the Lord said to Peter, "what I do thou knowest not now,") and that it is absurd to try to revive it in this intelligent and refined age of the world.

You need not "salute one another with a holy kiss," though no command inside the lids of the Bible is plainer, or more emphatic, than this, because—well, because it is disagreable to the carnal mind, and may subject you to the scorn of the world, and the ridicule of the proud and fashionable religionists of the day. Do you want to adorn the perishing body with gold, jewels, pearls, and "costly array?" You may do so, (even while you take the elements of His shed blood and broken body in your jeweled hand) and even though the Word of God plainly forbids these things. It is not "essential." While your body is thus decked with the trappings of vanity and pride, your preacher tells you that "God looks on the heart—He does not regard the outer man," and no difference if you're ever so proud—so that you are altogether humble!! In short, does it not seem, to the careful observer of the times, that whatever is gratifying to the worldly sense and taste, whatever ministers to vanity and pride; whatever adds to selfish ostentation and display; whatever stimulates self-indulgence, and rebukes not self-love in the heart of man, is glossed over, excused, winked at, indulged in by thousands and thousands calling themselves the followers of Christ; and this, too, while these solemn words stare them in the very face, if, indeed, they ever read the New Testament of our Lord and Savior, Jesus Christ?

Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but of the world (1 John 2: 15, 16). Shall we be called "illiberal," "bigoted," "selfish," "narrow-minded," when we refuse to receive those who teach such doctrines, and those who follow such teachers, into "the fellowship of the saints?" Shall we be called "uncharitable and "exclusive" when we fail to see the "fruits of the spirit" in such a profession, and therefore do refuse to extend to them our confidence in their profession of faith in Christ? "If a man have not the Spirit of Christ he is none of his!" The Bible is the only infallible rule of faith and practice, With those only who hold to the plain and simple doctrines, and make them "the man of their counsel," can we hold Christian fellowship and love. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed, For he that biddeth him God speed is partaker of his evil deeds (2 John 1: 10-12).

GOD'S WISDOM.

BY JACOB GOOD.

NUMBER VII.

HAVING in our last article considered the purpose of physical truths, the wisdom therein made known, and, that one of these truths is physical beauty, at the full idea of whose purpose, also, we arrived; let us now, under two heads,

1. The heavenly scenery, and

2. The beauties of earth, consider some of these beauties, and notice the manifestation of Divine wisdom

IN THE BEAUTY OF NATURE.

1. In considering the beauties of the celestial scene, we must confine ourselves chiefly to imagination, and then even it is very obscure. Of this beautiful scene, we can see but little. If it were possible to be stationed at a certain point in the field of space, and there take a view of the entire field and behold all the contents of the universe, I presume we could see great grandeur. We could see the vast number of celestial bodies in space, the infinite number of stars, suns, and satellites. We could observe all their motions, their rotations and revolutions, and the velocity of thousands of miles in a minute, with which they move. Beholding their rotations, we could first see one side as they turn over, and then the other, thus getting a view of their entire surface. We could see all the lands and waters; the mountains and hills; the forests and inhabitants. We could see the vast ocean and in them the beautiful reflections, suns moons, and stars. The grandeur and beauty of this scenery no man can describe—no artist picture. Calling our attention to it, only reminds us of the mighty works of God in its construction; His great power in its regulation; and His infinite wisdom, in its design.

Now, under the second head, let us observe some of

THE BEAUTIES OF EARTH.

1. In vegetation. 2. In light. 3. In music. 4. In water.

1. Vegetation is the decoration of the earth. Without it, what would our earth be? In the Spring of the year, when Winter takes its departure, and vegetation puts forth, the scene of earth is changed. The coat of snow gives place to one of grass and herbs. The white garment is exchanged for the green one. The trees are clothed with verdure and they appear beautiful. The woods, hills and fields are decorated with the most beautiful flowers. All things, how refreshing! how invigorating! The change is not limited to vegetation, but the effect is extended to us, and we likewise are refreshed, and invigorated. It is as a shower of grace poured down from above. We are reminded of a heavenly, refreshing season. We are reminded of the goodness of God. Every change of season is a refreshing one, simply because it is a change. From this we see the wisdom of God in placing us awhile on earth before admitting into heaven

The joy and happiness resulting in the change from earth to heaven, will be the greater. This, and the assimilation of our qualities to those in heaven, that we may enjoy heaven after we arrive there, are the great objects of this life. In this is seen the true wisdom of the living God.

The next change of season is from Spring to Summer. Vegetation is now in full bloom. Haying and harvest are approaching, and with them they bring the delights of Summer. How beautiful to behold the waves of wheat as they are conveyed across the field by the current of the wind. It is beautiful. But what is more beautiful than to behold a large field of red clover in full bloom, and listen to the humming music of the myriads of bees hovering about the blossoms? It is one of the greatest and most delightful scenes in nature. It is really sublime. If we meditate, our thoughts are carried to

THE ELYSIAN FIELDS

of glory. It simply is a little of the foretaste of the delights in heaven. If we possess the Spirit of Christ such a scene has its effect upon our souls, inspiring, elevating, and reminding us of the joys, and delights of the world to come; while on the other hand, if we have not the Spirit of Christ, we can behold the most delightful scenes of earth, be in the midst of them, and never think of heaven nor its delights, and thus lose all the happiness produced by the instrumentality of physical beauties. Hence, the evil-doer who thinks he enjoys all the pleasures of earth, has never enjoyed any. He does not know what is happiness. He never realized it. Unless

HE COMES TO CHRIST,

he never will. Hence, the true Christian is the only one who enjoys life. After the enjoyment of this life, he shall enjoy the happiness of eternal life in the world to come.

> "How long we live, not years but actions tell.
> That man lives twice, who lives his first life well."

The next change of season, which is from Summer to Autumn, is also a delightful one. Vegetation now has arrived at maturity. The frosts are changing its color. The leaves of the trees assume a variety, among which the yellow and red are predominant and beautiful. A little later, and the trees are bare, but the earth is now coated with the beautiful colors. There seems to be the voice of heaven in the falling leaves. The whole scene assumes a solemn aspect, yet beautiful.

Again, as in the Summer, if we possess the spirit of Christ, the effect will be extended to us, and we will be made to rejoice. Our minds are carried beyond the beautiful scenes of earth. We are reminded of the fall of life, and the ushering in of eternity. We think of our fathers and mothers who are gone. We think of the long-ago family circle. We think of home. We think of the home beyond the river. The longer we meditate the more we think. Our souls are filled with the fullness from above. The cup of our joy is full and running over. If we have tried to live right, and there is no guilty conscience bearing like a heavy stone upon our hearts, we are made happy and rejoice in the God of our salvation. These are the joys of life, and the beauties of life. And this is the purpose of these beauties. Herein is revealed the wisdom of God for placing us in the midst of physical beauties to carry our souls to the beauties beyond the river. What would this life be without physical beauties? Let us thank God for this. We thank Thee oh God, for all the manifestations of Thy goodness, Thy greatness, and Thy wisdom, that Thou hast so lovingly surrounded us with; and hast designed them for our joy and happiness in this life, that in heaven, we may also be made happy with Thee.

(*To be continued.*)

THE FATHER'S SON.

BY S S. W. HAMMERS

"The Father loved the Son and hath given all things into his hand"—John 3: 35.

IT had been prophesied by Malachi, the prophet, some four or five hundred years before, that a messenger should be sent to prepare the way of the Lord. Now I have always maintained that the above prophecy was realized in John the Baptist when he appeared, publishing to all people the appearance of the kingdom of God, for many listened to John and became his disciples and were baptized of him in Jordan. Here comes the Redeemer. He was recognized by John and was by him baptized. Then He could and did enter on His mission.

Now go back and notice the preparatory arrangements, previous to the Savior's advent in our sinful and wicked world. A magnificent economy was by Him set up. In it was the person, office and work of the Savior. Trace the whole train of prophets, beginning with Samuel, down to Malachi. They all foretold the coming of this Savior and what should attend His coming to our earth. Observe the Father's love for the Son. This is what we want to get at. We do not wish to tire the reader, or infringe upon the space of the BRETHREN AT WORK, but will go on and notice more fully the Father's love to the Son, and

THE VISIBLE SIGN

of the Father's regard during the Son's mission on earth. One angel announces the conception, another satisfies the afflicted spirit of Joseph, a choir of them sing the song of His incarnation, another guards His passage into Egypt, then behold Him when He comes forth to His baptism. Jordan had often been noted in past ages, but now it becomes the scene of unprecedented magnificence and glory. In the midst of the water, not on the bank, but in the Jordan stood John and the blessed Savior. The Savior prays. John baptizes Him; then the curtains of the skies are drawn aside, the Father proclaims from the excellent glory, "This is my beloved Son."

Now reader if you please, go a little further. Go to

HIS TRANSFIGURATION.

Tabor's summit is enveloped in brightest clouds. Moses and Elias descend and converse with Jesus respecting His decease, which He should accomplish at Jerusalem. Again the attestation of the Father's love is renewed. See the words of our text, and this is followed by "my beloved Son, hear ye him."

A third time when Jesus was troubled by the anticipation of His sufferings He said, Father glorify thy name.

—The question is not, whether a doctrine is beautiful, but whether it is true. If a man wants to go to a place, he does not ask whether the country is beautiful through which the road passes, but is it right?

The Brethren at Work.

PUBLISHED WEEKLY.

J. H. MOORE,
S. H. BASHOR,
M. M. ESHELMAN, } EDITORS.

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MOORE, BASHOR & ESHELMAN,
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LANARK, ILL., NOVEMBER 1,5 1877.

"With peaceful mind thy race of duty run.
God nothing does, or suffers to be done,
But what thou wouldst thyself, if thou couldst see,
Through all events of things, as well as He."

Bro. Bashor's address from Nov. 16th till the 24th will be South Bend, Indiana. Then at Milford till the 29th.

We are out of *Brethren's Envelopes* at present, but will have more printed within a few weeks. Then all orders will be filled.

The address of D. B. Gibson, till further notice is Virden, Ill., care of J. Gibson. When last heard from he was holding meetings in that vicinity.

The *Inter-Ocean* pointedly remarks that, "The Communistic preachings, and the destructive spirit of the recent riots, have done more to deaden the public and private charities of the land, than hard times and everything else combined The poor will feel the effects for years to come."

A certain writer truthfully remarks that, "Many persons make the mistake of supposing that infidel writings die, because they are not widely sold in the form in which first issued.—They sow seeds which re-appear in new forms of literature from generation to generation. A bad book lives after it is dead: it lives in progeny."

There are some people in the world who seem to be particularly qualified for discussing difficulties after they have been passed. When a crisis is once over, they seem full of remedies and practical suggestions, that might have prevented all difficulties. Their wisdom is remarkable, but usually comes to the surface too late to be of any practical use.

Among the *church news* this week, will be found an account how some brethren put up a neat, substantial meeting-house for themselves. Brethren who lay hold of axe, saw and plane are sure to have a house of worship cheap, neat and comfortable, and the matter of debt is not likely to trouble them as they assemble to worship from time to time.

We had a pleasant visit at Shannon (Ill) last Saturday and Sunday. Had the pleasure of preaching for the Brethren in their meeting-house Saturday eve, Sunday at 10, and in the evening. The members seemed in good spirits generally, are in earnest about the Master's work, and making much progress in the Christian life May God bless them and make the congregation a stronghold in the Lord.

Joseph Cook, says the *Bible Banner*, not long since threw the following bombshell into the Boston skeptical camp: "Has it ever printed a book that has gone into a second edition? Theodore Parker's works never went into a second edition. I do not know of a single infidel book, over a hundred years old, that has not been put on the upper neglected shelf by scholars."

Brother H. E. Fadely informs us that brother S. C. Stump arrived at Burr Oak, Kan., on the 22nd of Oct., and labored with the brethren there until the 27th, when he took sick, and, after being in bed five days, was conveyed to the cars and sent home. Brother Stump had at the time been from home two months, laboring in his Master's cause. Hope he may soon recover, and be again able to preach the glad tidings to the people.

The people, for the past few years, have been complaining a good deal about hard times, but, from the present outlook, we may safely infer that there are better times ahead, and that our country will soon be relieved of the hard times under which she has been laboring. The crops were generally good, and, in some localities, the best that have been known for years; the prices fair, and, in short, everything indicates prosperity in the future.

The *Primitive Christian* comes to our table this week somewhat improved in appearance. In addition to new type on a part of the paper, it is neatly leaded out and quite readable. As it and ours are the only weeklies in the brotherhood, it is hoped that the best of feelings may continue to exist between the editors of both, thus influencing our readers to a greater unanimity of sentiment and feelings. There are fields sufficiently large for both papers, and God will certainly bless all lawful efforts put forth by the faithful in spreading the truth. Success to the *Primitive*.

In company with Bro. Bashor we visited Chicago last week, were met at the depot by Dr. P. Fahrney and conducted to his residence at No. 690 West Indiana Street, where we were kindly entertained during the night by the Doctor and his family. We always find this a pleasant resting place. Next morning—Thursday—Bro. Bashor left for Plymouth, Ind., where he is now engaged in holding a series of meetings, while we went to the Sands Hotel, met wife, the two little ones and her sister on their return home. Glad to find them well.

Fathers and mothers, Do you know what books and papers your sons and daughters are reading? Do you keep a careful watch over the reading matter that comes into your family? It is natural for your children to want something to read. They will read if books and papers can be found, and there is neither use nor necessity in trying to prevent it. Reading should be encouraged, but be careful what your children read. Keep a careful watch over their literature; see that injurious matter is kept away from them. There are plenty of good books, pamphlets and papers to keep them busily employed a life-time. Supply them well with sound, safe reading, and they will not be so likely to cultivate a taste for light, trashy literature.

One of our most fluent writers is a poor boy whose parents have gone to rest. He maintains himself by hard work, has rented a room, and there, whenever opportunity offers, composes his soul-stirring articles because his "object is to do good." That boy has the right motive, and by the grace of God and continued perseverance will make the world better by his being in it. And if he should live to a ripe old age, he can look back with feelings of admiration and say, his boyhood days were spent in doing good. That boy is on the right track, and we hope to learn of other boys who take pleasure in spending their leisure moments in doing good. God loves the boy who is not ashamed to work for Him.

From 2 Sam. 12: 23, we learn that David lost a child by death—one that he seemed to have loved dearly. While the child was sick, he fasted and wept, evidently hoping the Lord would preserve the life of the little one. But finally the child died, was, by the rude hand of Death, taken from earth. Then David ceased his fasting and mourning, knowing that God had fulfilled His purpose. "Wherefore should I fast?" said David. "Can I bring him back again?" He realized that the child was beyond his assistance, and then concludes in these heart-cheering words: "I shall go to him, but he shall not return to me."

Where had the child gone? Its body was still in the house, and would soon be transferred to the tomb, but its spirit had gone to the "God who gave it;" and this is where David wanted to go. He felt that the child should no more come to him, but he could go to it. Its sufferings were now over, and it had gone to the spirit land, where he and all the faithful will one day meet to separate no more. So it should be with fathers and mothers when they lay their little ones away in the tomb. They should look forward to the time when all shall meet on the other shore.

It is common to find professional men, merchants and farmers who have accumulated wealth, and are so crowded with the affairs and cares of this world that they have no time to brighten up, and make cheerful the fireside.—They pay but little attention to the life and welfare of the home circle. Their sons and daughters are sadly neglected, thrown out into a cruel world without either much education or moral training, thus ill prepared to battle the evils and conflicts of life. Parents should never allow themselves to become so involved in business, as to become indifferent regarding the happiness and welfare of their families. Around the family circle should be clustered all lawful efforts to make home pleasant and life happy. Don't neglect home culture.

As a matter of encouragement to beginners in the ministry, we remark, that one of the ablest preachers now living in the State of Ohio, made a perfect failure in the first sermon he ever undertook to preach. But he struggled on, and now has but few equals as a successful speaker and debater. This is not to say that all who make failures in their first sermons will be great preachers, but it is possible for men who blunder at first to become even great and useful in the good work of the Lord. All children must stumble a few times before they learn to walk and run; and so it will be with preachers. When they make a few blunders in the beginning, they should not be discouraged, but, by the help of God, try it again.

BOOKS WANTED.

BROTHER MOORE:—Please inform me, through the Brethren at Work, whether the writings of Justin Martyr are yet in existence and where they may be purchased. Also *Robinson's History of Baptism* and *Judson on Baptism*.

E. Umbaugh.

Answer:—Robinson's History of Baptism has been out of print a good many years. The plates are in the possession of J. R. Graves, of Memphis, Tenn. He wrote me a few years ago that he intended to put out another edition just as soon as he thought it would pay. Our impression is that the book would sell quite well and evidently pay expenses fully. It is one of the ablest works among the Baptists. The author was a writer and preacher of rare ability; some of his writings were left unfinished. His death was peculiar He retired at a late hour—having been quite brilliant in conversation in the evening—and the next morning was found dead in his bed. His features were calm and serene; the bed-clothing unruffled: he passed gently away without a struggle. It was his desire to die while alone.

Judson on Baptism is also out of print, and we do not at present know of a copy for sale. It is a small book, but contains a good deal of useful information in a condensed form.

Justin Martyr is regarded as the earliest of the church fathers after the apostles. He was a man of considerable learning; embraced Christianity in the early part of the second century and wrote in its defense. "Besides the two 'Apologies' and the 'Dialogue with Tryphon,' the authenticity of which is generally acknowledged, three other works have been attributed to him; an 'Address to the Greeks,' an 'Admonition to the Greeks,' and a 'Letter to Diognetus.'"—*American Cyclopedia.* "His apologies were translated into the English by Wm. Reeves," and published in London in 1709. "Justin Martyr's" in English, one volume, 8vo cloth, can be had by sending $3.00 to this office.

GOD'S WAY OF MAKING BELIEVERS.

HAS God a way of making believers? We all admit that He has a way of making believers. Men cannot guess a way of believing, nor invent a way to believe, but God Himself *made* a way.

Two theories are afloat in the world concerning God's way of making believers in Christ, and they are so widely different that if one is right the other is wrong. One theory asserts that God sends forth an *immediate* power or influence from Himself, and makes men believers. The other theory is, that God uses *means* to make believers—that He puts forth His influence through Christ, the apostles, by the Holy Spirit that was in the apostles, and the Gospel. Both of these theories are in the world, and if one is true, the other is false, a delusion. If a believer is made in one of these ways, he is not by the other, for they are irreconcilable. The question then is, Which of these two theories is true? Which is from God? Let us go to God's Book and see. When we get there, it will not be questioned whether God makes believers. We all agree that God makes believers. No one will ask the question, whether He makes believers through the Holy Spirit? We are all perfectly agreed that He makes believers through His Spirit. No one questions whether men are made believers by God's power? All believe that He makes believers by His power.

The first Scripture in support of the theory that God makes believers by *means*, is found in the parable of the sower (Matt. 13). Thank the Lord, He explained this parable. Had He not, most likely many people of our time would not have found it out. "Some seed fell by the wayside," some "fell on stony places," some "fell among thorns," and "other seed fell on good ground." "The seed is the *word* of God." Then the seed of God's kingdom is His Word. This we understand. There can be no stalk or stem without a seed being first planted. You may plow, and toil, and sweat, but you cannot raise wheat nor corn without seed. The seed must be put in the ground, and have heat before it will sprout and grow and bring forth fruit. So the seed of God's kingdom must be planted in warm hearts, and then have God's gracious sunshine before it will grow and bring forth fruit. Faith is the first fruit of the seed or Word of God.

The next Scripture adduced in support of the theory that God makes men believers by means, is found in John 17: 20, 21. "I pray not for these alone. but for them also who shall believe on me through their word." He prays for them who shall believe on Him *through their word*—through the apostles' word. This alone ought to settle the question as to *how* the Lord makes believers; but we bring other Scriptures on the subject.

"Many other signs truly did Jesus in the presence of his disciples, which are not written in this book; but these are written, that you might believe that Jesus is the Christ, the Son of God, and that believing you might have life through his name" (John 20: 30, 31). These things were written, *first:* That you *might believe*. *Second:* That we can believe that Jesus is the Christ, and *third:* that we might have life through His name. "These are *written*," not simply *felt*, "that we might believe."

Our next argument is found in Acts 11: 14. This is the language of an angel of God to Cornelius. The angel told Cornelius to send for Peter, adding, that "when he is come, he will tell you words whereby you and your house shall be saved." Cornelius and his house were to be saved by *words*. It was not told Cornelius that Peter would tell him *feelings* or *imaginations*, but *words* whereby he and his house should be saved. The question is not, *Can* the Lord save men *without* words, but *does* He? The angel said unto Cornelius that Peter would tell him *words* whereby he should be saved. Let him who says, *without words*, now introduce his proof.

Acts 15: 7, is now brought forward as proof of God's method of making believers. "God made choice among us, that the Gentiles, by my mouth, should hear the word of the Gospel and believe." Peter does not say that the Gentiles should simply *feel* and believe, but that they "should hear the word of the Gospel and believe." That ought to forever settle the question, but the testimony is so abundant that God has *words* whereby men are made to believe that we bring forward a little more.

"Faith comes by hearing and hearing by the word of God" (Rom. 10: 17). This "word of God" the apostles preached everywhere. for it was the Holy Spirit speaking in them. "Which things also we speak, *not* in the *words* which *man's* wisdom teacheth, but which the Holy Spirit teacheth" (1 Cor. 2: 13). The Holy Spirit taught *in words:* and the people *heard* the *words* and believed. Please look at the case of Philip.

"The Spirit said to Philip, join yourself to this chariot" (Acts 8: 29). The Spirit *said* this, and Philip understood it. Philip *knew* what the Spirit said, and then told it. This it did, because Philip was a believer and designed to sound out the Gospel to the people everywhere. Paul and Silas spake unto the jailer "the word of the Lord," and the Word caused him to rejoice, "believing in God with all his house" (Acts 16: 34). It was the *Word* of the Lord that they *heard* that made him and his house *believe in God*. They were made believers by what they *heard*, not by an *immediate* influence of the Spirit, but by MEANS—the words of God.

"The Gospel is the power of God unto salvation." The Gospel is in *words*, and the words are God's *power* unto salvation. His power is put forth through the Gospel, whether it be ascribed to God, Christ or the Holy Spirit. They all reach man by *words*. These words take root in a man's heart and make him a believer. They are not a subtle influence taking effect in man's system without intelligence, but words addressed to his understanding—words that move him to love God and obey Him. No converts have ever been made to any system of religion, whether right or wrong, without conveying knowledge of the same to their minds. The converts are always the same as the operators. If the operators are Mormons, the converts will be Mormons. If the operators are Mohammedans, the converts will be Mohammedans. If the operators are Universalists, the converts will be Universalists. If the operators are Christians, the converts will be Christians. But who will believe that the Spirit operates, by an immediate influence, on the hearts of the people in a Mormon meeting and converts people to Mormonism; then in a Catholic meeting and converts people to Romanism; then in a Lutheran meeting and makes Lutherans?

The subject is a grand, good one, for we need to know *how* God makes believers. We all believe God has a way of making believers; and we see that way is by *words*. "Go into all the world and preach the Gospel." "Preach the Word." Men are requested to believe. Believe what? The Gospel. God's *words* are not *dead letters*. Dead letters are powerless. But the words of God are powerful. In them is life, and they are the light of men. The way pointed out by the Lord enables the church, preachers, private members, school-teachers, missionaries, tracts, and books to combine in turning the hearts of the people and obey the Lord, while the theory of an immediate influence in conversion cuts off all these and makes God do the whole work. The difference between the two theories is wide indeed; and the only thing that maintains the immediate-influence theory is, that its advocates use all the means mentioned above. Thus while they insist on an immediate influence in conversion, they do not hesitate to use means to enlighten the mind of the convert. Were they to use no means, they could have no followers. It is means, therefore, that are required to make a man wise unto salvation. And it is not a question whether it requires man's means, or those ordained by the Lord, for the Lord settles that Himself. "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth and the truth shall make you free" (John 8: 31, 32). To *continue* in the "*Word*" a man must first get *into it*, and if he be in the Word, it shall make him free. The words of God make him free from the law of sin and death. Such a man is free indeed.

M. M. E.

YOUTH AND OLD AGE.

YOUTH, like the Spring-time and early Summer, is ever joyous, vivid and growing, ever reaching out, ever enlarging, changing, varying, grasping for brighter attainments and aspiring to the realization of primer hopes. While the old, like Autumn, is slowly fading, dropping and winding into the long cold Winter of death, preparing to stand the storms of judgment and the frost of the silent shore, and while there is in the life of men and the seasons of time a striking resemblance, the spiritually inclined mind naturally endeavors to burst and penetrate the mist of inner signification, and find a resemblance of higher type; and as the Spring and Autumn remind us of the beginning and end of life, vegetation reminds us of the durability of the principles of which life is composed.

Here is the grass of the garden just peeping through the newly warmed earth. Look! Do you see it? Now watch from day to day and do you see? It grows larger and larger each hour, until, at last, we see a beautiful bud swelling and peeping from the bunch of green, and then, too, comes the sweet scented flower, brightening the world as it laughs and dances in the soft, calm breeze of Summer, and draws around it many praises and such a host of friends, as they exclaim, Oh, how grand! Ever so nice! And is it not a beauty? And then at last its fragrance is shed, and the Winter comes and the flower is gone! all gone! So with life. It buds, blooms, is admired, brightens; and it gladdens too, and then fades into autumn and winter—all gone, buried and lost. The spade and pick-axe are used and laid away, and the one giving all these changes is soon forgotten, and like the flower awaits others to take its place.

We look again and what now? Why a beautiful tree of green, not so brilliant as the tulip or rose, but more stately, more calm, more dignified; and more solemn does the mind become when we contemplate its beauties and strength. Of its duration we can only say: Winter does not affect it. The force of its blasts are stopped as they reach it, and all along through frosts and cold it swings its boughs and chimes, "I'm emblematic of a higher life than the flower." And so it is; while the flower tells of the body, the cedar speaks in silence of the soul, stands as a living monument, placed there by the great first Cause, telling us in the eloquent tongue of silence, that, like it, our souls will live through the long, cold winter—not the Winter of time, but the chillings of death, and thus we learn great lessons from smaller things; and now we turn to the usefulness of the small and great, the young and old, and say, that they are all for a noble purpose, and the world could not well continue without them.

If the world were all flowers, where would we obtain our wood for vessels and houses? If the world were all great trees and cedars, what would make our Summers nice, and our gardens attractive? With nothing new, nothing variable life would be so dull and monotonous that even our fathers and mothers would grow dull and weary. And then too, the children, poor little folks, life is dull to many of them as it is, but would be much more so were it otherwise.

I saw, not long since, a fair-haired little boy playing beneath a vase of roses, and near by stood an aged father leaning against a tall stately oak. I thought, here it is, just as God gives it to us. And oh! how lovely they looked! One the joy of a fond mother's heart, may be her only love, while the other, the pride of loving children, and the majesty of age. One like the small watch gently ticking out the moments of time, the other like the great old clock in the corner, nearly run down; yet the face of each looked cheerful and sparkling, while they told their story well. One fresh from the Master's hand, the other like the dear old clock had told the hours of time well, and now the weight was settling down, down, and the dial looked as good humored as ever, and the hand of hope pointed upward and at last, the weight touches the floor. No loud sound, no explosion, only the old, old clock has told the time and silently stopped. And soon, too, I said, father will quietly, like the time piece, close and calmly be carried away.

Then here is the young man and maiden, like mid-summer, doing their Christian work and filling the Master's garner for the great season beyond. And do you know dear reader, that we need them all? We want father and mother to advise and encourage the children, and we need the children as a help and support to the parents, and then the little ones to cheer us all, and keep us busy watching little feet and little hands, ever to draw them from danger, and all together to form a chain from infancy to hoary years, and from the tenderness of angelic sweetness to the towering perfection of Christian knowledge and heavenly joy.

And we need them in the church too. We need the young to do the battling for the Lord, to gather the children home to the church to move it along and give it that power and that life it so much needs in order to overcome the powers of sin and Satan. But the young are rash. We might lose our prudence, our ambition might get the better of our judgment, and we go too fast and corrupt the holy, blessed religion God has given us. So to prevent this, He places fathers in the church, men of ripe age and experience, born away back yonder in other days, who have had the experience of too "much progression in a hurry," that by their judgment and pulling back the church moves right. Let not the old despise the young and say "fast" and scoff at the well-meant, earnest efforts they put forth. God needs them and you would go too slow without them. The world is not what it was sixty years ago; neither is the devil nor the church. What would have put Satan to flight then, won't even scare him now; and what would have brought sinners trembling to Christ then won't move them now. Truth is truth, whether the young or the old tell it, and it is the *message* that imparts hope or fear and not the messenger.

On the other hand, when the aged talk, don't say "old fogy," that's ugly and rough. Let father alone. Hear what he has to say. His experience is good and you might run wild without his advice. And God needs us all, the young to push the old forward out of the ruts of past ages, and the old to hold us back out of the awful danger and chasms of the future. Brother, let us have charity one for another. "Charity edifieth, but knowledge puffeth up." We ought to love our old brethren for they made the church what it is for us, and they ought to love us for we are to hold it up when they are gone.

Don't be too fast; life is short enough as it is. Worship God in the good old way. It's not new things and new ways we want so much, as new life in the old way and old things. We don't want organs and choirs, that would deprive the old from singing. Anyhow, that is not the way to praise God. He says we should sing with the Spirit and the understanding, and not with organs and choirs. Don't advocate fine dress either. That will advocate itself, and what it can't do, the devil will do for it. And more than that, don't speak hard of any old brethren and sisters, for they have heard enough abuse from Satan already; and now, instead of helping Satan fight them, let us help them whip him. That will be the best, will it not? I hear Jesus say, "yes;" and the angels hear and send back the anthem saying: "Yes, and yes, and yes."

And so the Spirit and Bride say come; and the Brethren at Work says come; and the old say, the young say, come; and the fountain opens and the waters whisper, "come, drink and love one another." Remember we are growing old and in declining years we will need some one to love us. And let us love the old now, and when we grow old and others love us, we can see how happy we made the old when we were young. "Onward now, and heaven," be the cry; and victory, oh sweet victory at last! Peace, peace, love, joy, and love again.

S. H. B.

PALESTINE.

NUMBER III.

THE CHURCH OF THE HOLY SEPULCHRE.

POPERY, too, has found its way into Jerusalem; and it delights in claiming the privilege of owning the precise spot of Christ's crucifixion and burial, hence this paper will be devoted to the refutation of that claim.

The church of the Holy Sepulchre is a Roman edifice and has been accurately described by those who have visited it. It is not remarkable for either beauty or elegance, and the pictures on its walls are said to be far from first class. In the center, stands a marble house containing the sepulchre. The sarcophagus is of white marble, and immediately over it hangs a number of silver lamps. On a flat stone of reddish marble, the Savior's body is said to have been anointed. The rock of Calvary, so named by the monks, is only a few steps from the sepulchre. Ascending about twenty steps, into a small room, you will be shown what is called a hole in the rock where the cross was fixed. In a dark chapel near this room of the cross, a fissure is pointed out as the rent that was made when Jesus expired. The tombs of Joseph and Nicodemus are also pointed out to the traveler by the monks. It will thus be seen that Popery is just as zealous in hiding the *place* where our Savior died as the doctrine of the Cross. The native glory of Emmanuel, His work and mission is far beyond the reach of Popery. "The god of this world hath blinded their minds, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them" (2 Cor. 4: 3, 4).

This much of the present history of the city is given to arm the reader against the false teachings of Popery; for it is clear that "Jesus suffered without the gate." And further the Word of the Lord declares that "the place where he was crucified was nigh to the city." But the place named by popery, the church of the Holy Sepulchre, is a long way *within* the city. There is nothing that can possibly lead the mind to locate the place of Christ's crucifixion, at any other place than that mentioned in the New Testament. Certainly the city was more extensive in the days of Christ than it is now. From the church, along the Via Dolorosa, to the western enclosure of the Mosque of Omar, is but a five minutes' walk and yet this must have been the entire breadth of the city, if the so-called Calvary was without the gate. It is clear, therefore, that the church of the Holy Sepulchre is an imposition so far as it claims to represent Calvary. The high ground of Gihon is far more likely the real situation. Here there would be room for the "garden," and the new sepulchre of Joseph might well have been hewn out of the rocks. But it has pleased the Lord to cast a cloud of oblivion over the spot. The next shall be a vivid description of the Holy City as it is.

M. M. E.

A TALK WITH OUR AGENTS.

BELIEVING that our agents understand their duty as workers for our paper, and are willing to labor for the interest of the Brethren at Work—giving it an extensive circulation, we deem it unnecessary to occupy much space urging them on. Having laid our claims before them and our readers generally, we conclude to devote our time and attention to making the paper worthy the patronage of every brother and sister, trusting to the energy and skill of our numerous agents to work up for us a large list of subscribers. Then do what you can, and may God bless your labors.

2. As a help to agents, we have just published a small pamphlet, giving all the instructions needed to enable one to canvass successfully for either our paper or pamphlets. It also contains two blank pages, which serve as a memorandum for agents. This pamphlet will be sent free to all those who will forward their address.

3. All new subscribers will receive the paper free from the time we receive their names to the end of the present year. That is, for $1.50 the paper will be sent from the time the names are received till January 1st, 1879. Old subscribers who renew are entitled to the same offer. Agents will make a note of this.

4. We conclude to offer no regular premiums to agents. Premiums cost money, and in our judgment it is more advisable to take that money and spend it making our paper better, and in this way each reader gets the good of the money usually spent for premiums. The only offer we thought of making is the "*Emerson Binder*," or paper filer, that binds papers as received, holds them firmly together, and when full, makes a well bound book. Our offer enables some to pay for the Binder in work. For further particulars see notice on the eighth page.

5. Those who send in money for subscriptions will find it acknowledged to the right of the printed name for which it is intended. Should Z. T. Vaugn send $1.50 for the paper, he will find printed to the right of his name the following: 1379. This means that he has paid for his paper till January 1, 1879. All other subscribers will be treated in the same way. Should your paper come in a separate wrapper look on the wrapper for the figures.

6. If any mistakes occur, notify us immediately and they can be corrected at once.

RAIL ROAD NOTICE.

PASSENGERS for Chicago should leave Lanark at 12:21 P. M.; run to the Western Union Junction; here they need wait but five minutes for the Chicago, Milwaukee and St. Paul passenger train, and thus reach Chicago at 7:45 the same evening. To reach Lanark from Chicago; go to the Ft. Wayne depot, take the Chicago, Milwaukee and St. Paul train at five in the evening; run north to the W. U. Junction, change cars for Lanark, and arrive here at 2:21 in the morning. This is the quickest and most direct route between Lanark and Chicago, and the only one where trains make connection.

The Home Circle.

READ AND OBEY.

"Husbands, love your wives."
"Wives, obey your husbands."
"Fathers, provoke not your children to wrath."
"Children, obey your parents in all things."

THE PHILOSOPHER.

THERE'S the queerest old fellow lives over the hill;
I see him, whenever I go to the mill,
Sitting there on a stone at the foot of the lane,
With his eyes far away, and his chin on his cane;
And I often have thought I would like to find out
What it was the old fellow was thinking about

So when, one Autumn morning, I happened that way,
I took off my hat, and bade him good-day.
He looked up in my face with the funniest smile,
And said he, as if reading my wish all the while:
"If you'll just wait a moment, my man, you shall hear
What it is I've been thinking of many a year.

"I've noticed," said he, "with no little surprise,
That we men, for the most part, are blessed with two eyes
And only one mouth,—but I think, without doubt,
I at length have been able to puzzle it out.
We are given our two eyes to see all we can,
And one mouth to say little about it, my man.

"I've been wondering, too, for a great many years,
Why it was that a man was possessed of two ears,
And still only one mouth; and I think I now see
Very clearly indeed what the reason must be.
We are given our two ears to hear all we can,
And one mouth to say little about it, my man.

"Furthermore, I have roamed in a great many lands,
And have found, as a rule, that men have just two hands,
Yet always one mouth,—but I'm sure that of late
I have worked it all out, and the reason can state.
We are given our two hands to work all we can,
And one mouth to say little about it, my man.

"Finally, it is clear that each man whom we meet
Always has, with one mouth, twice that number of feet,
From which so much meaning, at least, I unravel—
That I'd better stop talking, and get up and travel."
And so saying, the old fellow hobbled away,
And I never have seen him again to this day.

—*John Brownjohn, in Youth's Companion.*

HOW TO DISCOURAGE YOUR MINISTER.

HEAR him "now and then." Drop in a little late. Do not sing; do not find the text in your Bibles. If you take a little sleep during the sermon, so much the better.

2. Notice carefully any slip he makes while you are awake; point out the dull portions to your children and friends; quote what is in bad taste; mark all neglects of your advice; find all the fault you can; it will come round to him.

3. Censure his efforts at usefulness; deplore his want of good sense; let him know that you won't help him because A. B. does, because you were not first consulted, or because you did not start the plan yourself.

4. Let him know the folly and sins of his hearers. Show him how much he overrates them, and tell him their adverse criticisms on himself.

5. Tell him, when he calls, what a stranger he is; how his predecessors used to drop in for an hour's chat, and how much you liked them.

6. Never attend the prayer-meeting; frequent no special service. Why should you be righteous overmuch?

7. Occasionally get up a little gayety for the young folks. This will be very effectual about the communion season. "There is a time to dance."

8. Give him no intimation when you are ill; of course he should know; and your offended dignity, when he comes to see you, will render his visit pleasant. On no account intimate your recovery.

9. Require him to swell the pomp of every important occasion, unless, indeed, there are prudential reasons for passing him over.

10. If he is always in his pulpit, clamor for strangers; if he has public duties, and sometimes goes abroad, complain that he is never at home.

11. Keep down his income. Easy means are a sore temptation, and fullness of bread is bad for everyone—but the laity.

12. As he will find it hard to be always at home to receive callers, and always running among the people, and always well prepared for pulpit and platform, you will be sure to have just cause for complaint one way or the other. Tell it to everyone, and then lament that there is so general dissatisfaction with him.

Patient continuance in courses like these, modified according to circumstances, has been known not only to discourage, but to ruin the usefulness and break the spirit of ministers; to send them off to other charges, and sometimes to their graves. Those who desire to avoid such results, should avoid the practice of such things as are here referred to. Let us "help one another."

—*Advance.*

HEALTH RULES.

BE regular in all your habits.
Control your appetite, or it will control you.
Drink little, eat slowly, and chew much at meals.
Don't hurry at, to, or from the table.
"Eat to live," and not "live to eat."
Avoid late and hearty suppers.
Don't eat between meals.
Be temperate in all things.
Be cheerful, and always look on the brightest side.
Keep the feet warm and dry.
Keep the skin clean, comfortably warm and dry.
Avoid great mental or physical excitement.
Exercise the whole body every day.
Avoid tight clothing and cramped bodily positions.
Avoid breathing impure air.
Secure plenty of sound sleep.
"Early to bed and early to rise."
Seek the sunshine, shun the shade.
Abjure tobacco and fermented or distilled liquors.
Keep the passions under strict control.
Follow no foolish or unhealthy fashions.

A CLERICAL ANECDOTE.

IT is related in the *Congregationalist*, of the father of the late Rev. Dr. Storrs, of Braintree, Mass., a strong advocate of the doctrine of foreordination, that, having once made an appointment to exchange with the late Dr. Osgood, of Springfield, he started for the latter place with his own team on the Sunday agreed upon, and, when about half way there, met Dr. Osgood driving down. They stopped, naturally, for a moment's conversation, and Dr. Storrs soon glided into his favorite theme. "Why," said he, "see how wonderful are the decrees of Providence. Here it has been foreordained from all eternity that we should exchange pulpits, and to-day, sure, we are met talking the matter over." "What's that?" said Dr. Osgood, not quite sure on this foreordination business. "Do you say that it has been decreed that we should exchange pulpits to-day?" "I do," replied the other, solemnly. "Well, then," returned Dr. Osgood, "I'll break one of these decrees, for I shall preach in my own pulpit to-day;" and, turning his horse about, he drove rapidly homeward, leaving the astonished Dr. Storrs to return to Longmeadow, musing on the possible uncertainty of decrees.—*Bible Banner.*

WHAT SMOKING DOES FOR BOYS.

A CERTAIN doctor, struck with the large number of boys under fifteen years of age whom he observed smoking, was led to inquire into the effect the habit had upon the general health. He took for his purpose thirty-eight boys, aged from nine to fifteen, and carefully examined them. In twenty-seven of them he discovered injurious traces of the habit. In twenty-one there were various disorders of the circulation and digestion, palpitation of the heart, and more or less marked taste for strong drink. In twelve there was frequent bleeding of the nose; ten had disturbed sleep; twelve had slight ulceration of the mucous membrane of the mouth, which affection disappeared on ceasing from the use of tobacco for some days.

The doctor treated them all for weakness, but with little effect until the smoking was discontinued, when health and strength were soon restored.

Now, this is no "old wife's tale," as these facts are given on the authority of the *British Medical Journal.*

A HAPPY HOME.

WHAT a sweet picture is that of a happy home and a fond domestic circle! Thousands of such may be found in this Christian land. We will try to tell our young readers what are the principal things which make home happy.

First of all is *piety*. The love of God, and constant endeavors to keep His commandments, an humble trust in the Lord Jesus Christ, and a good hope, through His grace, of a celestial home hereafter—these tend to smoothe away all the troubles of life, and to brighten all its enjoyments.

Next comes *mutual affection*. This helps to suppress every unkind word and action, and makes each member of the family anxious to regard the wishes and promote the happiness of every other. Love is better than sunshine in any dwelling, far better than costly furniture, or fine clothes, or plenty of money.

Thirdly, in every house where there are children, comes a respectful, obedient demeanor on the part of the children toward all who are older than themselves, and especially toward their parents. Such a demeanor leads children to be regarded as ornaments and comforts to society; otherwise they are likely to be considered as plagues and nuisances.

Fourthly, a love of reading. How pleasant to fill up the leisure, and especially long winter evenings with loud reading! Thus the whole family may share the pleasure of reviewing the history of other times, or join in a common excursion to other lands, and all are furnished with food for reflection and subjects for conversation.

All these sources of indoor enjoyment are almost equally within the reach of the rich and the poor, of families in the city or country. Let each one of our readers try to do what he can to make his own a happy home.—*Selected.*

TREAT EVERYBODY WITH RESPECT.

YOU have all read of Benjamin Franklin, and how he rose to distinction, amid privation and toil. But there is one anecdote which I have never seen in print. It was told me by a gentleman of Boston, who remembered the old house in which Franklin was born. "Often," said he, "have I looked at the old, tumble-down building, in Milk street, and imagined the barefoot boy sitting on the door-step, learning to spell from an old post bill."

A young miss, daughter of a distinguished citizen, passed him one day while thus engaged, and the boy overheard her words of ridicule as she spoke to her companion, laughing at the eagerness of the poor lad, and deriding his "beautiful spelling-book."

But there came another day, when Franklin was our ambassador at the court of France. A wealthy American lady, who was present at one of the festive occasions made in honor of Franklin, greatly desired an introduction to her distinguished countryman. It was obtained, and great was her surprise to hear him say: "Aye, aye, we have met before." She could not remember when, and Franklin added: "You do not remember the barefoot little boy in Milk street, studying his lesson from the muddy post bill!"

Although spoken good-humoredly, the fair lady was much disconcerted at the remembrance of the incident. It is to be hoped she learned a lesson therefrom, in regard to the importance of treating everybody with respect. She knew not the name of the barefoot boy, but he knew her to be the daughter of rich Mr. ——, and, on being introduced, this incident of his childhood immediately recurred to his mind.

CORRESPONDENCE.

FROM DENMARK.

Dear Brethren:—

TIME passes as usual with us. We hold all the meetings we can. I was up North yesterday, and saw our friends and brethren there. We had a good little meeting, but we need a place to hold meetings in Hjorring. In this town and in the surrounding country, the prospects are fair for doing much good, if we could have meetings regularly. We have meetings at other places also, and sometimes travel twenty miles a day on foot, and preach twice besides. However, this is not worth mentioning.

I heard one of those who had made application to be received into the church, say to her friends: "Well, I have waited long on you to go with me. Twice have I put off my going for your sake, but now I dare wait no longer. If I do, I am afraid I shall lose the light I have received. I must go on, and you must look to yourselves. I shall be baptized Sunday next." Now, I thought she would better do according to her resolution—come *now*. I spent the time in telling them, in plain terms, their condition, and showed them the doctrine of our Master on immersion, feet-washing, etc. Next Sunday we expect to have meeting at our house.

Our brethren and sisters are doing well. Our Methodist friends, who at first were strongly opposed to us, are getting very friendly. A Lutheran accompanied me home last night, and at first I could scarcely get him to converse with me; but finally he began to talk, and we had a pleasant conversation upon a number of subjects. He remarked that at first he did not think we could talk together, but admitted that he never before had such an interesting talk. He thought it was impossible to quarrel with me. Our tracts have opened up the way well. Some of our enemies tried to pull down everything, but my course was to begin where the people stood, and use every grain of truth that they had embraced to strengthen their love for the truth, yet carefully unfold to them the distance between them and the whole truth and perfection.

Times are yet hard here. Poor people have no work. The war in the East drags along slowly, and the people here hardly ever speak of it. Their minds are more quiet now than at any time since we came over. We hope that, when our dear brethren arrive, by their advice and counsel, we shall be able to do much good. Our love to you all.

C. HOPE.

Stenum, Oct. 16, 1877.

AN EPISTLE.

To the Members of the "Christian" Church in the Vicinity of Dodgertown, Kosciusko County, Indiana:

My Dear Friends:—

BELIEVING that many persons who have built their hopes of "life and immortality" upon the inventions of men, would, after being convinced of their error, obey that form of doctrine which originated with Christ and His Apostles, I take this method of addressing you, with the fond hope that some of you, at least, will be willing to exchange error for truth.

You certainly all recollect how I stated in your presence, and also in the presence of your minister, Mr. ——, that I was an applicant for the backward mode of baptism, on the condition that he would prove, by history or the Bible, that the backward mode of baptism was ever practiced before the twelfth century. You remember, too, that he said he could not point out all the dates, but, if I gave him time, he would do so. Although he wanted time on this matter, you undoubtedly all remember the alacrity with which he pointed out the date of the origin of sprinkling and pouring. It did not take him long to find out that *they* originated with men, yet he could find no date for his own mode of baptism, although it also originated with men many hundred years after sprinkling and pouring. Now, I presume you all recollect that many of the members of your fraternity said I was crazy, etc., which was the best argument (?) they could produce. This, you know, took place on last Pentecost, which was the anniversary of the day on which the enemies of Christ *also* railed out against His people by calling them drunkards, etc. You see the true principles of Christianity never need expect anything but raillery when the enemy is short of argument. It is said that the enemy of all that is good, will never fight unless he is routed.

Now, you see, considerable time has elapsed since the above circumstance took place, and yet your minister has brought forward no response; and, if it were possible for him to arrive at the age of Methusaleh, he could find no date for backward baptism earlier than the beginning of the sixteenth century. Nor is this all. He can find no date for the origin of *trine immersion* later than the time in which it was commanded by Christ. This can be said of no other mode of baptism, which is all the evidence that reason can consistently demand in proof of the fact that trine immersion is the true and apostolic mode of baptism.

Now, I hope that all who really desire salvation, will at once exchange man's invention for that which originated with Christ. Do not delay, for procrastination is the thief of time, and if you delay, you may go to the grave with your hopes built upon that which originated with man, and there you will sink and be buried beneath the waves of eternal despair. But, if you make haste and build your hopes of heaven upon the institutions of Christ, you can feel secure, for you will then have the Rock of Eternal Ages for a foundation, which will withstand all the storms and floods of time. Then I hope every member of the above-named organization will make the happy change at once. Ask your minister to abandon a cause which he cannot sustain (because it is human), and plead the cause of Christ. It is true, he may claim there is no money in that, but what are a few dollars and cents, compared with an eternity of blessedness and joy in the beautiful realms of immortal glory? Tell him that, if he will help to "drown men's souls in perdition" by striving to keep their faith strong in the "institutions of men," for the sake of "filthy lucre," his condition will be lamentable indeed. May the prayers of all Christians ascend in behalf of such persons!

EMMANUEL UMBAUGH.

FROM CARRIE HOLSINGER.

Dear Brethren:—

ON the 13th of September, I left my home in Nebraska, and came to this place, by way of Burlington, Mendota and Freeport, to visit three dear sisters (in the flesh), one of whom has especially endeared herself to me and my family by her many acts of charity and sympathy in times of adversity and bereavement; for, alas! how many have the ability to do alms-deeds, but do not possess a spirit of charity! The old adage is pretty good—"A friend in need is a friend indeed;" and I think I can safely say that this dearly-beloved sister and her many acts of kindness will be remembered by us as long as life and reason shall last, and also that our prayers for her temporal, as well as spiritual, welfare shall never cease until death. It was greatly owing to her kindness to myself, that I was enabled to visit my friends and relatives here. I was also very courteously treated by her husband, Mr. Speenburg.

On Sunday, after my arrival, my brother-in-law conveyed me to Lanark to the Brethren's church, where I listened to a sermon delivered by brother S. H. Bashor, who, in my humble estimation, is, to use a common expression, a *live worker* in his blessed Master's vineyard. I also listened to him again on Sunday and Monday evenings.

On Monday evening, after church, brother David Puterbaugh (who is a minister) and his wife invited me to go home with them, which I did. I also had the pleasure of meeting with, and forming the acquaintance of, brother Gibson, who is brother Bashor's traveling companion. On Tuesday morning, in company with brother Puterbaugh, his wife and brother Gibson, I went to Arnold's Grove to attend a Communion. Here I met with brethren Enoch Eby and D. Fry, who, in one week afterward, started as missionaries to Denmark. May the Lord guard and guide them safely o'er the great waters, and may they, as instruments in His hands, do a great work! I also met at this feast a great many dear sisters and brethren with whom I had formed an acquaintance years ago.

On Tuesday night I stayed at brother Jacob Royer's, who used to be our near and dear neighbor when our home was in Carroll county. On Wednesday I was conveyed by brother I. Roland to Lanark, where brother Bashor held services in the afternoon, and also attended to the ordinance of baptism. I stopped all night at brother M. M. Eshelman's, where I was very courteously treated; and here I met sister Hillery, and, in company with her the next day, I called at brother J. H. Moore's residence, and enjoyed a short interview and interesting conversation with brother Bashor. After bidding him adieu, and in compliance with previous invitation, we called at the printing-office of the BRETHREN AT WORK, where we were shown through the building, which is large and very conveniently arranged and furnished. Indeed, I think, from all appearances, the brethren who publish this interesting paper, can truly be called "brethren at work." Here we engaged in a friendly chat with the editors, who presented us with a few pamphlets, after which we bade them adieu and took the train for Shannon, where, in a few days afterwards, I attended the Shannon feast, where I met with Dr. Sprogle and many other dear brethren, sisters and friends.

My brother-in-law, S. D. Shirk, from Ogle county, conveyed myself and brother John Early (a minister from Iowa) to brother Levi Shirk's, where we stopped all night The next day he took us to West Branch Church, where brethren Gibson and Bashor were holding a series of meetings. Oh, what feelings and recollections here crowded into my mind when I caught sight of this church, where I had so long held my membership, and where I had so often attended services of different kinds—feasts of love, funerals, etc.! It is at this graveyard where two of my dear children—little "angel sisters"—lie sleeping the quiet sleep of death. "Oh, when the heart is *full*—when bitter thoughts come crowding thickly up for utterance," then it is that "the poor, common words of courtesy are but a mockery to the soul!" Here I had the happiness to meet with dear old father and mother Holsinger, whose heads are fast whitening for the grave. I also met two of my dear sisters-in-law at this church, with their families, one of whom had the happiness to see her eldest daughter come into the fold of Christ. May she prove faithful! Here I had the happiness to see some of my old friends baptized into Christ. Among the number were J. Burner, Isaac Kauffman and Dr. George Balsbaugh, cousin of C. H. Balsbaugh. This much is given in the hope that some hearts may be cheered that need sympathy.

Shannon, Ill., Nov. 2, 1877.

FROM PLYMOUTH, INDIANA.

Dear Brethren:—

HEALTH is very good, and crops of all kinds are excellent. The church has increased since it was first organized from about fifty members to two hundred and fifty or more. I don't know the exact number, but I think it is not less than two hundred and fifty; and we are very thankful to our Heavenly Father for His kind blessings bestowed upon us in drawing so many, and do hope and pray that He will draw many more, as even one soul is worth more than all the world, for souls can't be bought with money, nor anything that is perishable; and, as souls are so valuable, who would not labor to save them? I do think, if the brethren and sisters would all labor together as they should, to get their children, their neighbors and their neighbors' children to come to the Lord, that there would be many more in the church.

Dear brethren, let us all take courage, and try harder than ever, as we believe it will not be long until the Lord will come again; and, if He comes and finds us all busy in His cause, He will say: "Well done, thou good and faithful servant. Thou hast been faithful over a few things; I will make thee ruler over many things: enter thou into the joy of thy Lord" (Matt. 25: 21). Oh, what a happy time, if husbands, and wives, and children can be so happy as to meet to part no more! Here we must part from each other, and it makes many sorrowful hearts; but, if we do separate from each other, we hope to meet again. But if we meet at the judgment, and there must separate, there will be no more meeting for us. Oh, dear reader, think of those whom we have been with and loved so well!—and to see them go down, down—to see them no more! How hard to think that they must suffer! Oh, let us all try to pull them out of the fire!

I will now say, I read a letter from brother Bashor. Glad to hear that he has not forgotten us, but thinks of coming to our arm of the church. The members and neighbors were much disappointed because he did not come, but are glad to hear that he has not forgotten them.

May the good Lord bless you all in your labor! We like your paper well, and so do all that see and read it. I do hope every member will take it, as it tells what we must do.

JOHN KINSLEY.

Nov. 1, 1877.

FROM MAY HILL, OHIO.

Dear Brethren.—

HOW few, compared with the professing masses, actually engage in any Scriptural or social duty with their mind properly centered upon the Author of all good, and engage in His service through love to Him, who discerneth the secret thoughts of every heart! How frequently do we meet with friends whose conversation is all world, and whose actions correspond with their words! Approaching a table spread with food, they sit down in jocoseness, and immediately ask a blessing, or call on some guest present to implore God's blessing upon them and their food, because it is customary and fashionable. Duty is not there. Scarcely has "Amen" been said, when all begin anew to converse on things not pertaining to God. Likewise, we behold many going to the house of worship with the same spirit. Custom, not duty, takes them there. Their last conversation before, and first conversation after, service, prove it. And how often do we find ourselves drifting away in the same delusive channel! Others do so; why not we? Men everywhere who are holy, do thus and so, and cannot we? Oh, delusive idea! God will not be mocked. He seeks worshippers who worship Him in spirit and in truth—not by form, not by custom, neither by popularity, but with meekness and sincerity.

Our Love-feast has just passed. Good order and attention crowned our meeting on the part of the world, while the still, small voice was speaking within the hearts of Christ's people. Twenty-four were added to the church at the close of the meeting. May they be kept steadfast and immovable until Christ shall come to make up His jewels.

W. S. LYON.

HOME MISSIONARY LABOR.

Dear Brethren:—

I RECEIVED a card from elder Jacob Mishler, Clerk of the Committee of Arrangements for Home Mission Labor of the Northeastern District of Ohio, requesting me to be at Warnock Station, Belmont county, on the 13th of October, to commence a meeting on Sunday, the 14th. Accordingly I left home on the 13th, took the cars at 6:22 A. M., arrived safely in the evening at Warnock, was met by my nephew, David Snyder, with conveyance, and soon arrived at his residence and enjoyed the welcome of the family. Passed the night pleasantly. Next morning (14th), at 11 A. M., our meeting commenced. The weather was beautiful, and we had a good turnout, and also good attention. Many tears were shed. Preached again at 6 P. M. to a large audience. Preached again on Monday evening at 6.30 P. M. to a good audience. Meeting again on Tuesday night at 6:30 P. M. The weather being fine, there was quite a large turnout. Preaching again on Wednesday evening. At this meeting, a man by the name of Jacob Fryman came out and confessed our blessed Lord, saying: "I have been dragged in the dark for a long time, but, thank God! I have now come to the light." Said he: "The foundation of our church is rotten!" He was a member of the Mormon Church, and said to be one of their most reliable members.

On the next day, after preaching at 2 o'clock, I baptized this old father, who that day had reached the age of 78 years and 11 months. May God bless our aged brother, with infinite wisdom guide him, and all who confess our Lord! May he take courage, and go on in the good work until he, with us, shall pass the gates of the New Jerusalem, to view the Golden City.

To-day (18th) our meetings closed at this place, having been held at brother Snyder's house. There were six discourses in all. Quite an interest was manifested. Two more, I think, will unite with us at our next meeting at this place. I feel assured that, if we have preaching here once a month for one year, a church can be organized. I hope the Committee of Arrangements will attend to this matter without fail.

Brother and sister Snyder are worthy members of the church, and feel very much pleased with the arrangements for preaching at their place once a month. They are earnest workers for the cause of Christ. This place of mission labor is in Belmont county, O., on the Baltimore and Ohio Railroad. On the evening of the 18th, I was accompanied to the cars by brother Snyder and my son. About 11 P. M. I bade them farewell, and took my seat in the cars. Arrived in Columbus about 5 A. M., and at 9 A. M. took the cars on the Scioto Valley Railroad, arriving at Chillicothe at 12 A. M. At 2 P. M. I took the cars on the M. & C. Railroad to Frankford, Ross county. Elder Wm. Mellow met me with a conveyance, and I soon arrived at his pleasant home. On our way I said to him: "Is your companion living?" "No," said he, "she is not; she has gone to that beautiful city." Of all the losses which we are called upon to sustain, few are more sad than the decease of a mother of a family of children. God bless brother William and family! When a dear mother departs, the tenderest feelings are stirred, and the deepest emotions of sorrow overflow the soul. When the friend and guide of our youth, the partner of our infant joys and sorrows, the sharer of our maturer prosperity and adversity, the kind companion and adviser, is laid in the grave, no more to be seen or loved on earth, her loss we deeply deplore.

It is true, brother William, you are left to mourn over one who has been with you in joy and sorrow, one with whom you have taken sweet counsel, and whose life has been identified with yours throughout a long series of years; and the children are deprived of a mother who has sacrificed her own comfort and welfare for their good; who has employed herself in devising plans and executing purposes for their happiness; who studied to make them happy here, and prepare them for lasting joys hereafter. For such a wife, and such a mother, tears should flow freely.

On the 20th inst., went with brother William and family to Fairview meeting-house, Fayette county. At this place I met with elder Thomas Major and wife. Brother Major is 66 years of age, and sister Sarah Major is 69. They are very zealous workers in the cause of Christ. I also met elder Hixon, elder Davis and elder West at this place. Preaching commenced at 3 P. M.; Love-feast at night, at which there was good order. On Sunday (21st), at 11 A. M., sister Major preached one of the best discourses I ever heard. Many tears were shed. Our meetings continued at this place until Friday forenoon. One was added to the church on Monday. This afternoon Bro. Hopkins took me in his conveyance to Frankford. At 7 P. M. I preached a discourse for our colored brethren. Quite a good turn-out. Some few white folks came to hear; good order and good attention. Elder Mellow closed the meeting by exhortation and two of our colored brethren led in prayer. On Saturday morning I took the cars and arrived home the same evening near 9 P. M. Found all well. Thanks to our kind brethren and sisters and friends for their kindness.

J. NICHOLSON.

Oct. 27, 1877.

SOME NEWS OF INTEREST AND PROFIT.

[From our Eastern Contributor.]

IN No. 40, Bro. Moore states that the Queen of Madagascar, (an island East of Africa) prohibits traffic in intoxicating drinks, and gives her reasons for it, which are excellent. We are glad to hear such news. Reform is needed all over this sin-stained world. If such noble work is done in heathen lands, how much more should we expect it in the Christian lands! I will give another welcome message from the same source:

"The emancipation edict of the Queen of Madagascar frees all slaves, and provides each with sufficient land to furnish a living." America might well find a pattern in such well-directed administration.

—The famous Adam's Express Company was founded only 37 years ago by the late Alvin Adams, and the business then required but the assistance of a man and boy; now 15,000 employees are required to carry on its widespread operations.

—"Two Englishmen, experienced climbers and their three guides, started early Sept. 6, to climb one of the Alpine peaks. Next day their dead bodies were all found at the foot of a precipice, 4000 feet high." Rather an ignoble sacrifice.

—It is said to be a fact that Turkish women do not pray; they are not regarded as responsible beings, or as having souls.

So much the worse for the Mohammedan religion.

—"New York city mails average a hundred tons daily." How much of this must be trashy literature!

—"A traveler says, the native of Palestine seem to live on fruit and Arab bread, and wander about with a bunch of grapes and a biscuit with all the satisfaction of a roast-beef dinner.

—"London has four million inhabitants. It contains more Jews than the whole of Palestine, more Roman Catholics than Rome itself, more Irish than Dublin, and more Scotchmen than Edinburgh."

—"The remains of a splendid palace have recently been found underground at Nineveh."

—"The University of Upsala, Sweden, founded four hundred years ago, has now 1200 students. Its library of 160,000 volumes contains among other rare things, the copy of the four gospels of the fifth century, the letters of which are silver, inserted in the parchment. It is therefore called the *Codex Argentus*.

D. B. M.

DIED.

Obituaries should be brief, written on but one side of the paper, and separate from all other business.

PRICE.—In Waynesboro, Pa., on the 22nd of October, our brother John Price, aged, 69 years, 8 months, and 21 days. Brother Price was for many years past, a warm member of the church of the Brethren, and was long the treasurer of the Antietam congregation, from which office he resigned a few years ago. His companion, our sister, preceded him to the better world, something over two years ago. She died on the mansion farm in the country, having two attacks of apoplexy within the same hour, and was brought home to town a lifeless body. Brother John, on the day of his decease, was in usual health, and in rather uncommonly good, conversational feeling. In the evening of that day, he took a hearty supper, and after that concluded to spend the evening down town, which, it is said, he seldom did. After reaching the office of Bro. Boteler, one of our physicians, he went in and enjoyed the company of several others for a very short time, when suddenly he was seen dropping his hands, throwing back his head, and sliding from his chair, when those present found at once that "the vital spark" had fled.

It was doubtless a fatal attack of apoplexy—specifically, congestion of the brain. He was soon removed to his residence, and on the 25th ultimo, was interred in the old burying ground at Price's meeting house, in the presence of a large concourse of sympathizing friends and a sorrow-stricken family. The occasion was improved by Jacob F. Oller, from Revelations, 22: 12, "Behold! I come quickly; and my reward is with me, to give every man according as his work shall be." The text was applied

1st. To the sudden providence of God.
2nd. To the sudden coming of Christ.

The first application to the text was indirect, and the latter direct, with an appeal to both saint and sinner, to one and all, to seek Christ the Savior, and serve Him with faithfulness to His Word and in readiness of mind. May the Father of the fatherless heal the broken hearts.

D. B. MENTZER.

(*Vindicator, please copy.*)

MOORE.—Departed this life near Woodbury, Pa., Oct. 25th Nora, daughter of Alexander and Corinda Moore, aged, 8 years, 10 months, and 22 days. Disease, diptheria. Funeral discourse by the Rev. Mr. Stock.

LOTTIE KETRING.

HOOVER.—Near Harrisburg, Stark Co., Ohio, sister Rachael Hoover, aged, 43 years, and 13 days. Funeral occasion improved by Bro Moses Weaver in German and followed by the writer, from Philippians, 1: 21.

JOSEPH J. HOOVER.

CHURCH NEWS.

From Ephrata, Pa.—I will try to give you a little church news, if I can, this evening. It is rather a late hour to begin writing, but I must generally work till late at night, so I have little spare time to write except I do it while others sleep.

Well, to begin with, I will say: Our Communion meeting in the Ephrata church, Lancaster Co., Pa., came off on October 19 and 20. We had very fine weather and a fair turn-out, both members and friends, and all things considered we had a good meeting, and the faint and parched soul got a little nourishment, and received a little new strength. We have received eight members since last New Year into the fold, this gives us a little encouragement, for we are always glad to see sinners turning in with the church, and making peace with the God against whom they rebelled.

On the 23rd and 25th of October we had the pleasure to visit our sister church, the Tulpahocken, in Lebanon Co., Pa. Here we found no less than perhaps five hundred or more members gathered together from their own and adjoining congregations with a ministerial force that looked strong enough to defy the approach of the enemy in any way. Some of them gave us Manna to eat out of the Gospel kitchen, sprinkled with honey. Yes, the soul that can enjoy such a fare after a long fight of trials and troubles, truly feel to say: "It is good to dwell here," and is loth to depart and enter the field of conflict again.

This truly was a soul-reviving meeting to me, not having met with the Brethren above named for at least 13 years, and finding brethren there from different parts, we made not a few pleasant acquaintances, not to be forgotten so soon. I would have much to say yet, but I guess I must stop just here. Adieu.

L. ANDES.

Lincoln, Pa.

From Oakland Church, Tenn. — *Dear Brethren:* — Until recently we were on the Southwestern border of the brotherhood. Our church organization is about seven years old, have forty-three members, twelve of whom were added during this year, and prospects good. Organized with eight members, and began the building of a church 35 by 40 feet. This church was built with but very little aid from others, and at a time when the entire assets of all the members were less than $5000. Instead of relying on other churches for help, we (five brethren) shouldered our axes and week after week prepared the timber and put up the building, a neat frame structure and one of the most comfortable in our State.

Our pathway at first was rough and sometimes perplexing, but we had our seasons of refreshing. Ministerial labor mostly confined to one until recently. This Autumn we had two Love-feasts just two weeks apart. The effect on the members and outsiders was very good. In our church *all wash feet*, yet we can close at 8 o'clock, P. M., and treat of all the subjects in the usual order.

This is the last day of October and the weather is still mild. Roasting ears and watermelons can still be found and the forest still wears its Summer mantle, only somewhat changed in hue to more crimson and gold. The birds from the North are sojourning with us now. To-day a sportsmen brought down ten plovers at two shots.

S. Z. SHARP.

From Iowa. — *Dear Brethren:* — On account of the poor health of our daughter, my stay at home has been greater than I expected at my last writing. I could not fill my appointments at the time promised, hence have made other arrangements which I hope will be satisfactory. The Lord overrules all things to his glory and honor, and our good. O how thankful we should be to our Father for his gifts.

The good work is progressing all over the brotherhood. God's messengers are all calling sinners to come to the Fountain of life and drink, and many of them are heeding the call. I am glad to see the BRETHREN AT WORK filled with the gladdening news of the Son of God. Many saints are made to praise God's holy name for the work which is being done through this excellent paper, because God's blessing goes with it in contending for the faith once delivered to the saints.

Dear brethren, keep the BRETHREN AT WORK in the field, well filled with the Bread of Life from the volume of Truth. Do this, and ere long we shall behold such wonderful results as to cause the children of God to shout for joy. For this, let us work, watch and pray.

The good work begun in Greene, Ia., in Oct., is still progressing. Two were received into fellowship by baptism last Sunday. They were formerly Mennonites. Thus God gives the increase, while we alone can plant and water. If we do but little, and do it for good, God can make it great

To-night, the Lord willing, I shall start on a tour to Marshall, Mahaska, and Appanoose counties to remain a few weeks, assisting the brethren and sisters there to bring precious souls to Christ. To this end we beseech your prayers. Your brother at work,

E. TROXEL.

Vinton, Ia., Nov. 7th, '77.

From the Dunens Creek church, Pa. — We had our Love-feast Sept. 26 and 27. House was crowded, and not all could get in. Reasonable order, considering the large crowd. Had some seven or eight strange preachers from neighboring churches. Seven precious souls were made willing to follow the Lord in His examples, and were "buried with Him in baptism," and arose to walk in newness of life. Inside of a year we have received twenty-two by baptism, three by letter, and one reinstated, making 26 in all. The ark of the Lord is still moving along here. But still we are not without our troubles. Hope this will only make us richer when we arrive at home.

THOMAS S. HOLSINGER.

DANISH MISSION FUND.

Pleasant Ridge Church, Ia.	$ 1.50
Tippecanoe Church, Ind.	3.00
Dry Valley Church, Pa.	14.25
Okaw Church	5.10
Previously reported	1253.08
Total	1276.93

C. P. ROWLAND, Treasurer.

Lanark, Ill., Nov. 9, 1877.

GLEANINGS.

From John Forney. — I left Falls City in Sept. and went West through Neb. to attend Communion meetings and church business. Enjoyed good health, and found the members well. Also visited some churches in Kansas. At Whitesville I attended the last feast. One added to the church by baptism, and ten at the feast in Jewell Co. Expect to arrive home by the 20th inst. — *Grant River, Mo., Nov. 3rd, '77.*

From Lottie Ketring. — *Dear Brethren:* — It is a great pleasure to receive the weekly visits of your worthy paper. Hope the brethren and sisters will take an interest in the good work, and do all they can to extend its circulation throughout the land, that it may be the means of winning souls to Christ. Go on brethren in the good cause. I believe your labors will accomplish good. — *Maria, Pa., Nov. 3rd, '77.*

From T. N. Bussett. — The church here consists of sixteen members two of whom are mutes. There is no minister nearer than thirty miles. Our Love-feast was held Sept. 29th and 30th. Had good order, and were well instructed by brethren Forney, Brinkworth, and Bryant. We long for the love of God more and more, so that we may be enabled to do our whole duty. — *York, Neb., Oct. 28th '77.*

From Josie E. Royer. — This week we received the first number of the enlarged paper. We like it very much and in our position could not well do without it as it is the only preaching we have. In the miscount we happened to be among the ones missed. Hope in the future we will not miss a number, as the paper answers the two-fold purpose of preacher and news-bringer. I see that Bro. R. H. Miller desires to change his present home for a more healthy country. Can the dear brother make up his mind to come here? We live from 60 to 80 miles from any church, and get to hear the brethren preach about once a year. Who will come to this good and beautiful country and raise the standard of the Lord? — *Elmwood, Neb., Nov. 1st, '77.*

From A. H. Emmert. — Give us all the news you can from Palestine and the return of the Jews; for this is an event for which we have long been looking, as we regard it as the fulfillment of the prophecy: "For I will take you from among the heathen and gather you out of all countries, and will bring you again into your own land" (Ezekiel, 36: 24). This will be as literally fulfilled as that they should be scattered among all nations.

Another event seems to me to follow in close connection with the return of the Jews, and the cleansing of the Sanctuary. When the Master told the disciples of the destruction of Jerusalem, and of the tribulation which should come upon them, He says: "Immediately after the tribulation of these days, shall the sun be darkened," &c., "and we shall see the Son of man coming in the clouds of heaven with great glory." Oh! how little do we think of the nearness of the end of the dispensation of grace. I hope some able pen, will take up the theme to "comfort one another," with the hope of this desirable event.

From Levi Andes. — I love our papers and must often ask myself, why it is that so many brethren can be so indifferent and take so little interest in the church as not even so much as to take one of our papers. If I had the money that is spent among us annually for tobacco and other unnecessaries, I could make the welkin ring and send money enough to print 10,000 copies for free distribution, besides sending brethren into every county in the U. S. to preach the Gospel to fallen man. — *Lincoln, Pa., Nov. 5th, '77.*

ANNOUNCEMENTS.

NOTICES of Love-feasts, District Meetings, etc., should be brief, and written on paper separate from other business.

The Brethren at Mt. Etna, Adams Co., Iowa, intend holding their Love-feast, Nov. 17 and 18 commencing at 2 o'clock P. M. A hearty invitation is extended to all, especially ministers, as we are weak in that point. We have no Elder at all, and if we can get help, we will continue our meetings a few days. We need preaching very much. Any coming here will stop off at Corning station, and notify A. Harador, at Mt. Etna, Iowa.

Scissors and Paste.

—Last Thursday afternoon and night a severe storm swept over Lake Michigan, causing considerable destruction to vessels in the vicinity of Chicago and elsewhere. One fine vessel, loaded with 20,000 bushels of corn, and entire crew, went down near Two Rivers. Many vessels were totally lost. Several bodies were found floating on the water. The destruction of property was immense. The most severe storm known in ten years. Reports from all the leading ports on the Lake indicate appalling disasters.

—Monday's dispatches announced that the Pope was dead, but up to the time of going to press this news was not confirmed. It is certain, however, that if he is yet alive he cannot live over a week. The palace is strongly guarded in order to prevent its being plundered in case of his death.

WAR NEWS. In both Europe and Asia, the Russians seem to have gained considerable advantage over the Turks the past week They have completly surrounded Kars in Asia, and Plevna in Europe. One hundred and twenty thousand men surround Plevna, enough to form two continuous lines thirty miles in length. A battle was fought at Deve-Boyun in which the Turks lost 2500 men. A Berlin correspondent says, that the Porte has confidentially communicated to some of the powers, a draft of the programm for the conclusion of peace.

WHEN the Queen of Madagascar issued her proclamation abolishing slavery in her dominions, 50,000 subjects assembled to hear the reading of it. The Queen is a thorough temperance woman, and friend of missions.

History of Carroll County.

We call the attention of our readers to the proposed History of Carroll county, which is being compiled by H. F. Kett & Co., Chicago. It promises to be a work of inestimable value and interesting to the people whom it represents, containing as it does a condensed history of Illinois—of its early discoveries, first occupation, and a complete history of the Co., obtained from the best and most authentic sources and will embrace the county; early settlement and growth; its pioneers; improvements; its cities and towns, with a sketch of the business industries, churches, schools, etc.

We would like very much to see such a publication of our county and from the faithful manner in which they have done their work in other places and the very favorable indorsement by both the people and the press, we believe they will furnish all they agree. J. H. Brown representing the above work is operating in this city and vicinity, and we trust our friends will give the scheme their friendly examination and support.

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EMERSON'S PAT. BINDER FOR MUSIC & PERIODICALS

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Trine Immersion Traced to the Apostles. —Being a collection of historical quotations from modern and ancient authors, proving that a threefold immersion was the only method of baptizing ever practiced by the apostles and their immediate successors By J. H. Moore. 64 pages. price, 25 cents; five copies, $1 10; ten copies, $2 00.

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G. A. SMITH, Agent.

THE BRETHREN AT WORK.

"*Behold I Bring You Good Tidings of Great Joy, which Shall be unto All People.*" — LUKE 2: 10.

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The Brethren at Work.

EDITED AND PUBLISHED WEEKLY

—BY—

J. H. Moore, S. H. Bashor, M. M. Eshelman.

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ONE BY ONE.

ONE by one they left us, going
Toward the hills of Paradise,
With the rest and peace of heaven
Mirrored in their eager eyes.
One by one they reached the gathering
To the county of the blest
And they passed beyond its portals
To a sweet eternal rest.

One by one we saw them going
To the peace we long to know,
And we planted rose and myrtle
On their graves so green and low.
And we wept to think they left us,
On the Eden hills to roam,
But they whispered to us often
"Death is only going home."

Going home! to rest unending,
On the hills forever green,
Where the fadeless lilies blossom,
And the palms of Eden lean,
Not long shall they wait! those loved ones,
On the river's farther shore,
Ere the angels call us homeward
To God's rest forevermore.

—*Selected by A. H. Emmert.*

"THE FLOWER FADETH."

BY D. B. MENTZER.

Isaiah xl: 6–8.

A SAD THOUGHT.

IT is evening, and the dark curtains of night are drawn around our happy home on the suburban hill. Did I say happy? Yea, happy. For we all "love the Lord Jesus Christ," and "glory in tribulation." Amid the sorrows and joys, the trials and labors of life, we find innumerable fountains of thought, and countless expressions of the goodness and beneficence of our Heavenly Father. As I seat myself at the table, for an hour's meditation, the first I notice is the last bouquet of Summer—a bouquet of beautiful flowers gathered from the yard by a sister's hand. "Never mind the flowers," says one of my readers. But Jesus said, "*Consider* the lilies of the field." So say we, *consider* the flowers of Autumn. They speak to us in Heaven's own language. They are silent servants of the God we love. They sing to us

"The Hand that made us is Divine."

Flowers! what beauty, variety and harmony! And how sweet the perfume of praise they send up toward the Great Husbandman of the Upper Eden. Would that man were serving and praising God as truly, and perfectly, and unceasingly, as these beauties of Nature—the handiwork of our Father. But they are fading—dying. Just as we too will die and fade away. Who of us can look around and see the signs of death written on almost everything that grows, and not feel a peculiar sadness? He that studies the works and providences of our God will often be brought to sadness as well as to gladness. O could we sympathize with the dying year, we should learn to glorify God more! "The voice said,

'CRY.'

'What shall I cry?' Said he, the servant of the Lord, "All flesh is grass, and all the goodliness thereof is as the flower of the field: the grass withereth, the flower fadeth, because the Spirit of the Lord bloweth upon it: Surely the people is grass. The grass withereth, the flower fadeth, but *the word of our God shall stand forever.*"

The prophet seems to have been an admirer of flowers, and seems to have learned from these unpretending teachers of God some very wholesome lessons. So may we. The flower of the field, though it blooms but for awhile then fades away and is known no more, it is

A TRUE EMBLEM

of human life. Our sadness transforms to wonder and admiration. "The flower fadeth," so does man. "He cometh forth as a flower and is cut down." This shows a glimpse of "the life to come."

"'Tis not all of life to live,
Nor all of death to die.'

No, no. There is a better life than this—beyond this vale of weeping, and fading flowers. There is a "better country" where flowers are fadeless, and where no one weeps. The River of life is there, and growth is immortal. Jesus is there, and "He shall wipe all tears from the eyes of those who have suffered with Him here." Such is our hope—glorious hope! Many are the ties we have to this world, but soon we will be cut asunder. Each one, like a flower, bursts forth, and blooms for awhile and then fades away. There is this difference between the flower and me: the flower blooms well, and I poorly at best. There is yet this difference between the flowers and *you*: the flowers I see this evening will never live again, but you, dear reader, shall live again. But the life we now live will end, to give place, in God's own time, to "life eternal." We are fading, withering, dying people. Man, with all his boasted power, is not to be relied upon. In the very height of enjoyments, he suddenly meets a sad reverse. To-day he may be flourishing; to-morrow, faded. To-day, full and fruitful; to-morrow, empty and sapless. Youth may bloom with beauty to-day, but to-morrow, it may have faded and gone. "The flower fadeth." Though Nature and Art unite their powers to make a perfect beauty, yet this "flower fadeth." The Lord only is the true foundation on which we can securely build our "hope both sure and steadfast." Man has truly nothing to boast of in his best condition. His object reaches beyond the thread of time. He is to live for another world, and his guide to that land of "just men made perfect" is

THE ENDURING WORD.

"The word of our God shall stand forever." So said the prophet. "The word of the Lord endureth forever, and this *is* the word which by the Gospel is preached unto you." So says Peter, the apostle. The Word is enduring because its Author lives "from everlasting to everlasting." He stretched out the illimitable heavens, and hung their lofty arches with sparkling jets and brilliant lamps. By the word of His omnipotent power, He created the earth, and seas, and all that in them is. But He, Himself, remains "the same yesterday, to-day, and forever" (Heb. 1: 20–12). "The word of our God," and the grace brought with it *to* us, and wrought by it *in* us, "shall stand forever" (1 Pet. 1: 23–25). When every human comfort withers and fades, the Christian has the best of all consolations left that "The word of God shall stand" (Psalm 89: 34). The perfections and attributes of our God are the same in all generations. He who brought His people out of Egyptian servitude and oppression—divided the sea—sent bread from heaven, and split the flinty rock, for the good of His people, is the same still. His word is pure, clear, and without any deceit. His word is such as may well secure the confidence, and satisfy the pure desires of the weakest of all believers who read and obey His Word. Let us come to the table—the Word of God. Here is spread a most bountiful and life-giving feast. But we must eat, or die in our sins. If we follow the Word, it will surely and rightly lead us to Christ, and into Christ. When we are in Christ, let us abide in Him, and go out no more after the beggarly elements of the world. So shall we be never-fading flowers in the Paradise of God.

COME TO JESUS.

SELECTED BY J. H. ELLIS.

WHERE is Jesus? It was the language of Job, "Oh that I knew where I might find him, that I might come even to his seat!" Is this thy language, poor sinner? Art thou anxious to know where to find Jesus? He is no longer on earth in human form, but has returned to heaven. There you may find Him, seated on a throne of mercy, waiting to give eternal life to all who come to Him. You may think it far to go, but the prayers of sinners reach heaven the very moment they are uttered, and are listened to with kind attention. Yet, if this seems hard to understand, know assuredly that Jesus is not only in heaven, but on earth too. He is God, and therefore is everywhere. He said to His disciples, "I am with you always." He is constantly present among us. In the sick chamber there is Jesus, ready to comfort the afflicted disciple who lies on that bed of pain. In the secret spot to which the sinner has retired to confess his sins, there is Jesus, waiting to say, "Be of good cheer; thy sins are forgiven thee; go in peace." In the church or in the room where many or few have assembled to praise and pray, there is Jesus, waiting to supply their wants. "Wheresoever two or three are gathered together in my name, there am I in the midst of them." Reader, He is near to thee. Now, while thine eye reads this page, He stands close at thy side, He whispers in thine ear, He invites thee to seek Him. If anxious to find Him, thou hast no long journey to take, no long time to wait before thy request can reach His ear; He is nearer than the friend sitting beside thee, for He is at thy heart's door, knocking for entrance. Wherever thou goest He follows thee, His hands laden with blessings, which He offers to thee freely. He compasses thy path, and thy lying down; but it is always to do thee good. In the morning He stands at thy bedside, offering to clothe thee with His robe righteousness; and when thou art seated at the table, He asks thee to eat that bread of life which shall save thy soul from death. He is so near that He will see thy first tear of penitence, and catch thy first sigh for pardon. He is so near that before you call He will answer, and while you are yet speaking He will hear. Sinner, wherever you are there is Jesus. So that in all countries, under all circumstances, by day and by night, at home and abroad, you may come to Jesus.

See Psalm 139; Isaiah 65: 24; Matt. 18: 20; 28: 20; John 14: 18–23.

CHRISTIAN PHILANTHROPY.

BY C. H. BALSBAUGH.

A TRUE man-love is the highest element and exhibition of the Incarnation. In the Divine conception of Love, we have our highest and best thought of God. Love as a principle means righteousness and holiness, and inexorable hatred of iniquity. To be loved of God in a Mediator who is both God and man, means irreconcilable enmity to man as a *sinner*. God loves man *in* his sin, but not in his rebellious *character*. Man's *constitutional* reflection of God, and *characteristic condition* as an alien are the two great counterparts of the Cross—love to the sinner as a being who retains his deific receptivities, and hatred to the *quality* of being that constitutes devilism and necessitates damnation. Here are the links in the chain that issues out of the Throne of God, binds the church and girdles the world: "AS THE FATHER HATH LOVED ME, SO HAVE I LOVED YOU;" "*This is my commandment*, THAT YE LOVE ONE ANOTHER, AS I HAVE LOVED YOU" (15: 9, 12). Out of this love on Christ's part, issues the mandate, "GO AND TEACH ALL NATIONS:" and in response on our part, comes the heart-beating, living, self-sacrificing declaration, "THE LOVE OF CHRIST CONSTRAINETH US" (2 Cor. 5: 14). This completes the circle of redemption. This is the Philanthropy of the Godhead, the yearning of the redeemed for the salvation of the unredeemed. In the incarnation and its implications Deity taxed His Infinitude in the entire compass of His perfections. In addressing the Philippians, Paul says, "*this* ONE THING *I do.*" The provision that demands the all of God, must in the appropriation, enlist the all of men. "*This* ONE *thing.*" This means earnestness of purpose and concentration of effort, and unswerving persistency. It is the Christian's motto. This one thing is to *present body, soul and spirit a living sacrifice, holy, acceptable unto God, which is our reasonable service.* We must be so in love with "the man Christ Jesus," as to have the outgoings of our most central self in harmony with His aims, not deterred by smiting and buffeting and spitting and blasphemy. The way to all great ends leads over the summit of Calvary. We lay vast plans and have abundant discussion as to their execution, and accomplish little because we wind round the base of Golgotha, and fail to come out at the goal of Philipp. 3: 14. Contempt, mockery, ridicule, hatred, envy, jealousy, in the church and in the world, wait for the followers no less than for the Leader. "They are not all Israel which are *of* Israel" (Rom. 9: 6). Neither are they all Christians who are in the church. We must expect not only the derision of the ungodly, but the treachery of the Iscariots who betray God's priceless jewels for filthy lucre, and betray Christ afresh with a kiss. The lips may drop with honey, while the heart is brimming with the poison of asps. Christ met His betrayer with the appellation of *friend*. He did not spurn his hypocritical kiss. Although He called him the son of perdition, He grieved over his ruin, and treated him as a brother. Let us do likewise. "THE SERVANT IS NOT GREATER THAN HIS LORD." God is great because He can love an enemy. This is the peculiar *manner* of His love. Rom. 5: 6, 7, 8; 1 John 3: 1. We are not simply to *manifest* a bland *exterior*, but we are to *love* our enemies as God loves. This is the pith of the Bible. Without this we are not the children of God. This requires a painful, lingering death, a crucifixion in which the soul cries with a loud voice more than once, ELOI, ELOI, LAMA SABACHTHANI. But it *must* be done, if we are to be "*joint heirs with Christ;*" and through His inbeing it *can* be done. "*God is love, and he that dwelleth in love, dwelleth in God, and God in him.*" This is the consummation of the Divine purpose in His multiform arrangements and provisions "since the world began." Less than this means hell. "*Alienated from the life that is in God*" (Eph. 4: 18). This is the character and history of all that descend into the lake of fire and brimstone. The life of God was manifest in the flesh in the person of Christ, and the Holy Ghost was given to repeat it in us. This is salvation—"Christ in us, the hope of glory." Baptism saith, it is not in me; and all the symbols of grace echo, not in me. But *Christ* says, "in ME is LIFE, and the life is the light of men." "HID WITH CHRIST IN GOD," *like* God, *with* God,—this is Heaven, this is the Eternity of the Saints. This is our delight, our glory, our characteristic on earth, if we have the mind of Christ. Hear we not the voice of the Beloved, beckoning us into the highways, hedges, lanes, and dens for the rescue of the lost? Sol. Song 3: 11, and 4: 16, and 7: 11.

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INFINITE toil would not enable you to sweep away a mist; but by ascending a little, you may often look over it altogether. So it is with our moral improvement; we wrestle fiercely with a vicious habit, which would have no hold upon us, if we ascended into a higher moral atmosphere.

THE CHRISTIAN.

OVER the Christian's soul there seems
Some gentle power to reign,
Which soothes the fiery passion's pang
And triumphs over pain.

Some lofty power inspires his mind,
And rules his soul within;
Which pleasure takes in doing right,
And scorns the paths of sin.

No lowly passion, vile and mean,
Can find a place of rest,
Or even for a moment dwell
Within a Christian's breast.

A heavenly influence there seems
About his path to roll,
Which even has the power to calm
The unbeliever's soul.

Earthly ambition's fiery bands
Have loosed their grasping ties:
His soul aspires to brighter worlds,
And lands beyond the skies.

He sails life's dark and troubled sea
Where many find a grave;
He bids the roaring wind be still,
And smooths the boisterous wave.

His life is one unbroken chain
Of sweet content and bliss;
His soul exists in other worlds
Before it parts from this.

Then, let my troubled spirit turn
From worldly toil and strife,
To seek that bliss, that endless bliss
Which rules the Christian's life,

—*Selected.*

CRUCIFY.

BY ASA BEARSS.

"I am crucified with Christ"— Gal. 2: 20.

THE above language was uttered by the apostle Paul in connection with the admonition given to his Galatian brethren. When we look at the circumstance with the highly enlightened apostle, we have every reason to believe he had a right to utter such language; for in a particular time in his past life, he had evidently gone through the ordeal of being crucified with Christ; that is, changed or brought from darkness to light by the power of God, as revealed in the person of Jesus, which took place with the apostle while on his way to Damascus, when he was brought to the earth, and heard a voice: "Saul, Saul, why persecutest thou me?" And under this miraculous power he was led to inquire: "Who art thou Lord?" The voice answered: "I am Jesus whom thou persecutest." He now being brought under subjection, yielded to the will of the Father, "who revealed His Son in him, that he might preach Him among the heathen" (Gal. 1: 16). And now he became "crucified with Christ that the body of sin might be destroyed."

The old man now becomes changed, now ready to walk in newness of life. Thus it is with every true born child of God. There is a time when the Spirit of God gets too strong for the carnal mind, and the power of God takes a strong hold on them, and brings them down weak and lowly in heart, insomuch that they become "renewed in the spirit of their mind," that is, changed, or in other words brought upon the crucible and remain there until dead. Then as Paul says: "Knowing this, our old man, is crucified with him, that the body of sin might be destroyed." It is easily detected in the creature man, if we are his; "for they that are Christ's have crucified the flesh with the affections and lusts," and now we can say, "Lord what wilt thou have me to do?" Why of course, learn of Jesus the narrow way of holiness, and "glory only in the cross of our Lord Jesus Christ, by whom the world is crucified."

In my twenty-seventh year I became crucified with Christ; completely cut off from all worldly pleasures and enjoyments. My mind and will were entirely brought under subjection by that Spirit that strove with me in early life, and, sometimes like King Agrippa, "almost thou persuadest me to be a Christian." Now I must tell you what I like. I like the Brethren at Work, in its enlarged form. I like the short articles written to the point; for long articles are not always read. I like to meet with the people of God, and hear them tell their hopes and fears, and how the Lord has brought them out of bondage. And I like to be with Jesus; yes, close to that bleeding side, the cleansing Fountain of all truth.

Sherkston, Ont.

STRANGE BUT TRUE.

BY M. HADY.

THERE are facts contained in the history of the church which may sound strange to the unconverted: but to the child of God they stand out as golden apples in God's silver past. Jesus says: "Except a man be born again, he cannot see the kingdom of God." If a man *cannot* see the kingdom which is not of this world, surely, we should not think it strange when he gropes about in the darkness of ignorance. There is even danger of a man blindfolding himself after he is in the church. Unless his name is in the church book, (if one is kept) it is difficult to tell just where he stands. Works don't come up and testify for him, and if he don't stand up and tell it himself there is not much to find out whether he has "put on Christ" or not.

When God wanted to deliver His children from Egypt's yoke, He chose the man Moses, who, when a child, was cast upon the waters. When called by the Lord to lead the people, he declared that he had a heavy tongue—was slow of speech. Now is it not a little strange that God did not select a man well gifted in speech? Strange it may be, but God had a design. The first king chosen for Israel was a shepherd boy of poor parentage. This poor boy was so far from the world that he even knew not how to handle a sword. Why did not God choose a man of fame and well trained in all the arts for this high office? Oh! He had a purpose—a noble one indeed. Do you wonder why the humble Mary was chosen to be the mother of Jesus, instead of the daughter of some high priest? It may seem strange to the clouded eyes, but God had a noble design. When our Master had grown to manhood, and started on His important work, why did He choose fishermen and tax collectors to herald forth the decrees of heaven? When primitive Christianity had grown dim, why did the Lord permit a Mack to arise and proclaim anew the eternal principles of His Son? Does it seem strange? Yes, it looks strange from man's side, but from God's side it is as clear as the noonday sun.

In choosing such men to maintain His Truth, it is certain that the poor would not be neglected. "The poor have the Gospel preached unto them." Had He chosen the Scribes and Pharisees to proclaim the glad tidings, in their splendor, the poor would have been overlooked. God is not like man in this respect. While man's inclination is ever against the poor, God's is not. The poor cannot say, God has neglected them. In all ages of Christianity, whenever the poor enjoyed liberty, the Christian religion prospered. In fact, riches and splendor are not true friends of the Christian religion as a rule. They have been tried in the scale of Christianity, but ever found wanting. They will not mingle with pure religion, any more than oil and water. The very pattern and foundation of the Christian religion is different from the world.

John Huss when tried by Romish priests, had a painting on one side of his room, showing Jesus and his apostles, walking from place to place as poor despised men, and on the other side of the room a picture of the Pope, his cardinals and bishops riding in chariots with all their pomp and splendor. Huss only needed to point to the two pictures, and the definition of the two religions, Catholic and Christian, would be clear and plain. You see there was no more similarity between the two religions than there was between the two pictures.

When Paul was in Rome, and beheld the licentiousness of the Emperor, he preached against it. This bold, good act cost the apostle's life, but the cause he represented, prospered. Martin Luther, when in simplicity and poverty, did a great work, but as soon as he was quite successful he became elevated in his own mind and called that good which the apostle Paul condemned. In this way he called around him some of the nobility, and tried to mix the humble religion of Jesus with worldly splendor. But like many others he could not mix it and succeed. Wherever the Brethren follow Jesus in His footsteps—go according to the pattern, they manifest the simplicity that was in Jesus, and remain a sincere, humble and prayerful people. Any attempt to try to see whether the riches and splendor of the world will mix with the meek and lowly Jesus, will prove a failure. If others have tried it time and again and failed, surely the same results await us, if we try it. Christianity loses nothing by persecution. The church that prospers in worldly splendor and ambition, can expect to decline in primitive Christianity. It may not be a hard matter for a man to enter the church with his soul wrapped in riches and splendor, but one who knows, says, it is hard for a rich man to enter the kingdom of heaven. Worldly things may give pre-eminence in this world, but they cannot in the next. Let us thank God and take courage, and strive to "enter in at the strait gate." God stands at this gate.

Meyersdale, Pa.

FOOLISH TALKING AND JESTING.

BY M. S. NEWCOMER.

NEITHER filthiness nor foolish talking nor jesting which are not convenient, but rather giving of thanks (Eph. 5: 4). Being convinced of the great evil which is practiced on some occasions, I thought it good to raise the warning voice against it; hence have selected the apostle's language as a basis for some remarks. When we look back over our past lives, we must confess that foolish talking and jesting are the things we once loved; and the apostle says, that the things he once loved he now hates. And we believe that is the experience of every Christian. How we can then indulge in anything we hate, merely for the gratification of the carnal mind, is a problem which we are unable to solve. We believe all persons that have put on Christ, have the Spirit of Christ and are *like* Him; hence they love to be about their Master's business. Their delight is in the Law of the Lord, and in His Law do they meditate day and night. They love to dwell upon the subject of religion, and religion should be our greatest concern. It should occupy our uppermost affections. It is a subject that may, with propriety, be introduced when we meet together upon social occasions, and talked upon, with profit, and have a better influence than to tell foolish stories, and talk about farms, houses, cattle, about the price of grain and all kind of lightmindedness with laughter and merry-making. What kind of a light does this exhibit to the world, and have we forgotten the exhortation which speaketh unto us on this wise: "That every idle word that men shall speak, they shall give an account thereof in the day of judgment; for by thy words thou shalt be justified and by thy words thou shalt be condemned?" "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers" (Eph. 4: 29). And we need not think the Lord is slack concerning these things as some men count slackness.

"But the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein, shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought we to be in all holy conversation and godliness." When the world looks at the Christian professor and sees him passing his time in idle words and jesting, and then call to mind the language of the Master, whom he claims to be following, where He says: "Where your treasure is, there will your heart be also" (Matt. 6: 21), and hardly ever hear him say a word for Jesus or His cause; or perchance there is an intimation made about religion, then what a change do we see? The countenance begins to grow sullen; the eyelids begin to lower and the jesters begin to look sleepy or unconcerned. But just let some one mention some foolish story, or commence jesting, then what kind of a picture do we have before us? We see the eyes begin to sparkle, the drowsiness is gone and all seems to be life. All seem to become interested.

Now let us suppose that while we were engaged in lightmindedness and all kinds of "idle conversation, Christ, the great Judge of all the earth, would appear who was never known to jest, and whose example we should try to imitate, and would say: "I have told you long since, you would give an account for every idle word. I have come, and you must give an account for your unbecoming conduct. You have habituated yourself to a great many unbecoming words for any one, much less for a Christian. Yes, many times you were darkness instead of light. Do you think you have exhibited the proper light to your children, your neighbors? And when you used unbecoming words and all kind of lightmindedness, you had better been improving the time by a holy, spiritual and instructive conversation." Oh let us think what Jesus did for us! How He groaned and agonized in the garden, and His soul was exceedingly sorrowful, even unto death. I am inclined to think that if we could keep the scene properly before our mind, we would show a better light to the world, so that they would be able to say: "Of a truth Christ is in you." Much more might be said on the sub ject, but I find that my article is already lengthy, so I will close by saying: "Sorrow is better than laughter; for by the sadness of the countenance the heart is made better." May God give us all wisdom that we may adorn our conversation as becomes the followers of Christ.

THE BLESSINGS OF AFFLICTIONS.

BY JOSEPH ROTHROCK.

"Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you."— Matt. 5: 11-12.

O BLESSED Jesus; how our hearts should expand in love toward Thee, for the blessed promise in the text! What more welcome to man, when we are evil spoken of, when we are cast out by those that are near and dear to our hearts, as though we were scarcely fit companions for them, when under personal afflictions, and disappointments, than the promise in the text? It will bring us into the valley of humility. When we are thus cast down, we are brought to the feet of Jesus, and become willing to be hated of all men for Christ's sake. Now all that will live godly in Christ shall suffer persecution, but they are promised, that "they that suffer with Him shall be glorified with Him." O let us bind all reproaches as a crown to our heads! Here we are crowned with thorns, but in heaven with glory. When grief arises in every part and power of flesh and spirit, does not Christ then appear most lovely? Does He not manifest Himself most to us, so that we feel that He is walking with us through the fiery furnace?

O will not our hearts then be filled with unspeakable love towards God and man? We feel no longer as though we were persecuted, but rather that those that have spoken evil of us, have done us a favor; that through those means we were brought so close to our blessed Redeemer, and that we are ready, with Stephen, to cry out, "Lord forgive them for they know not what they do." When Christ lifts us into the third heaven, and with joy we can say, "holy, holy, holy, Lord God Almighty, who was, and is, and is to come" then we find it is sweet to be brought into the valley of humility, and with Peter, say, "It is good to be here," and with Paul, "rather be absent from the body and so forever be with Christ." At such times are we not ready to say, "O my soul let go thy dreams of earthly pleasure, and thy hold of flesh!" Dear brethren and sisters in the Lord, be of good cheer: the time is at hand when God and His redeemed shall be near. We have the promise that great shall be our reward in heaven. This may seem a small thing to those who live in ease and prosperity, but to those that are cast down, and are daily suffering, in body or spirit, to them the thoughts of heaven are delightful. O let us remember that the friendship of the world is at enmity with God! If we love the world, or the things that are in the world, the love of the Father is not in us.

We are commanded to love God above every thing else in the world. When we are in trouble, pain or sickness—when our friends forsake us, and we feel our weakness, our infirmities. O how we then feel the deed of our friend, which is a friend indeed. When all the world will forsake us, He will not forsake us. He will strengthen us so we can bear up under our afflictions. He will let us feel His love, so we can rejoice in the midst of trouble. Then why should we not love Him? We need His help daily, and unless our spirits are so disposed for heaven, that we need no help to lift us up, but in ourselves surmount every obstacle in the way, carry all before us, then might we be less careful; but until then, let us seek His love and aid. But while here we must have a mixture in the cup, wine and wormwood, joy and pain. To-day we have friends, to-morrow none. To-day we are in esteem, to-morrow in disgrace. If through humiliation and the love of Jesus we are lifted up, as though we could surmount all, the thorn in the flesh will bring us down again. O for the time when we shall joy without sorrow, for perfect joy must cast out all sorrow.

THE FATHER'S SON.

BY S. S. W. HAMMERS.

"The Father loved the Son and hath given all things into his hand"—John 3: 35.

(Concluded from last week.)

IT did appear indeed in Christ's sufferings, in the garden and on the cross, that God had hid His face from Him, but even then God testified to the greatness and preciousness of His Son in the overwhelming phenomena of Calvary. While men revel in cruelty and blood—when hell triumphed, the Father is seen writing His attachment to His Son in the event of this tragic scene. He wrote it on the earth and the earth quaked and the rocks rent. He wrote it on the heavens and the sun read it and rolled back his chariot wheels. He wrote it in the interior of His temple and the vail of the temple was rent in twain. He wrote it on the sepulchre at Jerusalem and the dead arose and walked about the city. He wrote it so indelibly and in such splendid characters that we continue to read it and exclaim: "Truly this was the Son of God!"

The subsequent events which evinced the Father's love to Jesus was this: He did not leave His soul in hades, nor did He allow the holy One to see corruption. He raised Him from the dead, exalted Him to His own right hand, placed Him above angels, and principalities, power was given Him and a name. "Sit thou on my right hand."

This should lead us all to learn the unspeakable dignity of Christ. What elevated views we all should have for His character, and the great advantages of being united in Him. If we are in Him we are heirs. In receiving Christ, man receives all that Christ is and has. Kind reader, you that have done nothing for the extension of the Savior's kingdom, which He has prepared for all them that love Him, let this stir you up so that you may receive the same love from the Father that He bestowed on the Son.

Gettysburg, Pa.

SEE THE FOOTPRINTS.

BY J. S. FLORY.

WE read of footprints made by human beings in the sand or soft alluvial soil many centuries ago—the waters receding and the soil turning to stone. Those footprints remain to this day and are liable to continue for centuries yet to come. But the footprints more lasting and which shall endure to all eternity, are those made by Jesus. See His footprints in the "rock." Time has not obliterated them. Ages may roll on and on, still they will be there. Unholy hands have tried to *deface* the old Gospel "rock" of truth—have used every device that the ingenuity of man or diabolical wretchedness of Satan could invent, yet they are there, immovable as the foundation to the throne of Jehovah. Look! ye rebellious worms of the dust, and see *that* command, *that* example of Jesus and *that* "thus saith the Lord," which you would pass by. It is one of the footprints of Jesus. See to it, that you get foothold in those same footprints if you would climb safely the golden ladder. Blessed be God! He that climbeth in the footprints of Jesus shall safely reach the precious landing.

BEHOLD, THE DAY COMETH!

BY AMOS CHAMBERLIN.

"Behold the day cometh, that shall burn as an oven: and and all the proud, yea and all that do wickedly shall be stubble."—Malachi 4: 1.

WHAT day, or when shall this be? The third chapter of Malachi informs us that it will be immediately after the Lord shall gather His jewels together, or in one stage of the great judgment. Hear the prophet. "Who may abide his coming?"

The Revelator beheld the same day and exclaimed: "The day of his wrath is come and who shall be able to stand?" Important and weighty questions indeed. Shall the ungodly be able to stand or abide His coming? Shall the sinner prevent His coming? No, not at all. The wicked shall be as stubble and the righteous shall tread them down in that day. O how helpless the sinner will then be! He will be just as helpless as the stubble after the grain has been harvested. There it stands dead and powerless, ready for the fire, and O how rapidly the fire passes through and devours it. Ah! this teaches us the utter helplessness of the wicked. Come forth they will, and stand upon the earth to listen to the dreadful sentence, "Depart, ye cursed, into *everlasting fire*." O dear unconverted reader, look at the awful picture and turn to Jesus! The very thought of being cast away from the society of the righteous will be terrible to you. There is no pleasure in woe and anguish, and this is the doom of all who obey not the Gospel of our Lord and Savior Jesus Christ.

Remember the woe is forever. How soon this word passes the lips, and yet, how full of meaning. A drop of water is a small thing, yet it is a part of the ocean. A grain of sand is a very little thing, yet it is a part of the vast globe. God made the little part as well as the whole. God made the moment as well as eternity; and yet the mind cannot comprehend the vastness of eternity. How do you intend to spend the eternity? Unless you repent, sinner, and be converted you will become as stubble, powerless, helpless. O then be wise and come to Jesus without delay!

AUTUMN.

BY MARTHA BEEGHLY.

ANOTHER Summer season has rolled away into the past, and presented in its stead the dreary days of Autumn. How sad and desolate everything looks around us! The trees of the forest, which, but a short time ago, were dressed in a beautiful green, have laid aside their elegant garb and are now wearing the aspect of approaching Winter. The leaves which so richly decorated them, have dropped, one by one to the ground, and are now lying inanimate in the hollows of the grove. The flowers which so sweetly scented the air with their fragrance, alike have withered and faded away. The merry little birds have ceased their warbling and have retired to some covert to seek a shelter from the approaching storms. All these are testimonies that austere Winter is fast making inroads upon us. But since the Creator of all things has wisely decreed that Summer and Winter shall not cease, while the earth remaineth, we fondly cherish the hope, that when Winter's cruel reign is over, Spring will again dawn upon us in all its beauty and calmness. The towering oak shall again wear its beautiful mantle which nature has designed that it should wear; the flowers of the field will again shed their sweet fragrance around and about us, and the little birds renew their songs of praise.

Well might the psalmist David exclaim, "O Lord how manifold are thy works, in wisdom hast thou made them all." These dreary days of Autumn, may with propriety be called, "the saddest of the year." They have a tendency to remind us of the frailty of our own lives. They teach us a very beautiful, as well as a very instructive lesson. The spring-time of our lives may dawn upon us as bright as a May morning. We may be gay with health, and bid fair for a long life; our sky may be clear and bright, but a cloudless sky may deceive us, for Summer will give place to Autumn. One by one, like the leaves of Autumn, we shall drop from the stage of action and be laid low with the Autumn leaves, there to await the rising of the Eternal Sun, which shall never cease to shine in splendor upon the tree of life, in whose shade we shall forever roam; for this, and this alone bears a leaf that shall never fade away.

Ashland, Ohio.

THE TRAVELLER IN THE SNOW.

A TRAVELLER was crossing a mountain height alone, over almost untrodden snow. Warning had been given that if slumber pressed down his weary eyelids, they would inevitably be sealed in death. For a time he went bravely along his dreary path; but with the deepening shade and freezing blast at night there fell a weight upon his brain and eyes which seemed to be irresistible. In vain he tried to reason with himself, in vain he strained his utmost energies to shake off that fatal heaviness. At this crisis of his fate his foot struck against a heap that lay across his path. No stone was that, although no stone could be colder or more lifeless. He stooped to touch it and found a human body half buried beneath a fresh drift of snow. The next moment the traveller had taken a brother in his arms, and was chafing his hands, and chest, and brow, breathing upon the stiff, cold lips the warm breath of a living soul, pressing the silent heart to the beating pulse of his own generous bosom.

The effort to save another had brought back to himself life, and warmth, and energy. He was a man again, instead of a weak creature, succumbing to despairing helplessness, dropping down in a dreamless sleep to die. "He saved a brother, and was saved himself."

—*Selected.*

What can grace not do? for it raised up saints even in Cæsar's household.

The Brethren at Work.

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LANARK, ILL., NOVEMBER 22, 1877.

Brother Bashor's address from Nov. 24th till the 29th, will be Milford, Ind. Then at Middleburg till Dec. 14th.

Brother S. T. Bosserman, of Dunkirk, Ohio, writes that one more united with the church by baptism, at their place on the 11th inst, making in all twenty-eight accessions during the summer. The good cause is still moving on.

On Thursday last, brethren John Emmert and George D. Zollars started to Richland Co., Wisconsin, and will likely remain till about the 4th of December. God bless their ministerial efforts among the Brethren in that part of the country.

Russia is furnishing a number of Mennonite emigrants for the United States. About 300 left Berlin, for this country on the 9th inst They are opposed to war, generally plain, industrious and quiet. They make good peaceable citizens, and are a credit to any community in which they settle.

Brother R. H. Miller writes from Toledo, Ohio, November 12th, informing us that his health is considerably improved, and is again in the field at work. He expects to visit the Miami Valley, Ohio, and spend some time preaching there. May the Lord bless him and his labors to the ingathering of many souls.

At the Maryville College, East Tenn., where brother S. Z. Sharp is teaching, the use of tobacco in and about the College Building is strictly forbidden. This is a rule that ought to be enforced in every school and college in the United States. We cannot expect to do much with the present generation, but a careful training of the young, especially at schools, will go far towards relieving our nation of this uncalled for habit.

Two more have been baptized in Denmark. They were sisters, and walked twelve miles to find a place where there was much water. This, though strange in the eyes of the world, was not as far as the Savior walked when he came from Galilee unto Jordan to be baptized of John. It was about *sixty* miles. Next issue will contain an interesting letter from brother Hope. The health of his wife is quite poor, somewhat retarding his work

Knowing the anxiety of our readers to hear from the missionary brethren, we give brother Eby's letter a place on the Editorial page, it having reached us too late for insertion elsewhere in this issue. All are glad to learn that they reached Europe in safety. It is somewhat remarkable that brother Fry, who was thought too old and feeble to stand the trip, stood it like an old sailor, and had to take care of the rest during their sickness. From Bremen, where the letter was written, it is about sixteen hour's ride to where brother Hope lives.

From various sources we learn that brother Hillery needs help in the Central Illinois mission field. The field is large, the calls for preaching numerous, and hence more than one man can do. We know that Northern Illinois is at this time greatly pressed with ministerial labors, and in places it is hard to spare ministers from home, but we think greater exertion should be made, and if possible one or two sent South. Who will go? Those who are willing to go will notify either us, or brother Billery, whose address is Henry, Marshall Co., Ill.

Another of the pioneer ministers of Illinois has passed away—thus one by one they step from the stage of action, cross the silent river to the other shore and receive their crown of victory. Elder Andrew M. Deardorff, of Rock River, Lee Co., Ill., died Nov., 10th, 1877; aged 79 years, five months and twenty-one days. He has lived in Lee county about twenty-three years, was particularly active in the ministry, and has done much towards building up the church in that part of the country. Hope some one, who was well acquainted with him, will give a more extended account of his life, for the incidents of aged veterans are not only interesting, but profitable to read, reminding one of the troubles and trials endured by them in an early day of the church. His disease was apoplexy.

On Thursday, the 15th inst. Elder David Rittenhouse, of Rock Creek, Illinois, called at the office of the Brethren at Work, and spent several hours in social conversation. The old brother is now in his seventy-ninth year, and for a man of his age is quite hale and hearty. In early life he was much with the late brother Umstead, and for some time resided in the Green Tree congregation, Pa. He has been in the ministry over forty years, twenty-three of which have been spent in the West, building up churches and comforting the saints. He is justly recognized as one of the pioneer ministers of Northern Illinois; came to the country in an early day when there were but few members here, and must soon leave it in the hands of others. He has been noted during life for his ready reply, and never lacks for an answer to most any question. Though old and feeble he shows evidence of former usefulness and activity. May his last days be his best.

This week brother Eshelman takes charge of that department of the paper known as the *Home Circle*, and will do his best to make things interesting to the family, and especially the little ones. We have been for some time convinced that the children ought to have a page allotted to them, where matter suitable for children could be printed, for the little lambs need food as well as the older sheep. We call the attention of the family, and children in particular to this department, hoping they will come forward and help brother Eshelman keep it filled with good interesting matter. In addition to this, we ask another little favor of the children: we want them to introduce the Brethren at Work to all the families in their neighborhood where there are children large enough to read, telling them that every number will contain something good for the little folks, and also older ones too. We want all the Brethren's children to read the paper, and many of them no doubt will write for it, and thus we will have an interesting time. Let us try it one year.

On sixth page will be found an interesting scrap of correspondence from C. H. Balsbaugh, pretty plainly referring to some things associated with, and interwoven in our present method of electing ministers. The brother's superior knowledge of Scripture, as well as his deep insight into some of the hidden mysteries of the Word, render his views on this subject of more than ordinary interest, and hence entitle him to a hearing, not that we fully assent to his conclusions deducted from certain premises, but that all may be prompted to search the Scriptures diligently to see whether these things be so. Having given the subject considerable thought from a Bible stand-point, we feel much interested in all that pertains to it. Instead, however, of searching for something *new*, it is far better to search for the *old* paths—the *old ways*, the apostolic method and walk therein. A misunderstanding, as well as an improper application of Acts 1: 26 has bewildered many minds regarding the divinely authorized method of selecting church officials.

Last Thursday, about noon a severe earthquake shock was felt throughout Iowa, Nebraska, Kansas and Dakota. No *serious* damage was done, yet it caused considerable excitement in some localities. In Omaha the shock was so severe as to overturn the cases in the printing offices; in other places glass was broken, buildings cracked, and plastering torn off. The people left their buildings and sought safety in the streets. The shock lasted about one minute. Earthquakes have been quite frequent of late years, and may be numerous and severe in the future. In former ages the western part of the United States was pretty badly torn up by them, and for aught we know similar occurrences may be in waiting at no distant day. Earthquakes are among the calamities to be visited upon the world in the latter days (Matt. 22: 7). These are the times that we "hear of wars," "famines," "pestilences, and earthquakes in divers places." "Therefore be ye ready: for in such an hour as ye think not, the Son of man cometh" (Matt. 24: 44).

TO REFUTE INFIDELITY.

In a recent lecture, in one of the eastern cities, Mr. Cook made the following statement, which shows what the enemies of truth are doing in a silent yet effective way;

"I went into the office where infidel publications are sold in Boston, the other day, and asked of what they sold the most, and I was told that 20,000 copies of Paine's 'Age of Reason' were commonly distributed from that office every two years, (in some years they wouldn't sell 10,000 copies, but on the average 20,000 every two years,) chiefly to the operative classes, more or less disaffected with the churches."

Since the enemy is at work—laboring hard to subvert the truth, and thereby lead some astray, it evidently stands every faithful soldier of the Cross in hand to be up and doing, using double diligence in the circulation of Gospel truths, and working hard to plant in the hearts of the people the true principles of Christianity. As a people, we have not given the authenticity of the Holy Scriptures the attention that we perhaps should. The time is here that our ministers want to give the evidences of Christianity considerable attention, not for the confirmation or strengthening of their own faith, but as qualifying them to assist others by helping them out of their doubts and perplexities.

Taking into consideration the vast amount of infidel literature being scattered over the country, we need not wonder that skepticism is on the increase, and thousands, by well directed fallacy and smooth speeches, are being led astray. The effect in some localities, is alarming. These books and pamphlets are usually placed in the hands of those somewhat weak in the faith, and not much at church-going. The writers were men skilled in the rudiments of logic—extensively read in the literature of the day, and hence knew how "by good words and fair speeches to deceive the hearts of the simple" (Rom. 16: 18).

There are two ways of counteracting this evil. One is to circulate well written works, refuting and showing up the fallacy of infidel productions. The other, and perhaps the most effectual method yet introduced, is to infuse in the church a little more true vital piety. Neither the inner nor outer life of the church of to-day is what it ought to be—is not what it was in the apostles' age, nor even as it was in the early stage of our reformatory movement. The world is full of "Sunday religion,"—piety that will last from Sunday morning till evening, and then be laid aside the remainder of the week, but when it comes to that true heart-felt religion that makes men every-day Christians, it is becoming a scarce article. Of this feature of the to-day-religion the world is taking advantage; the infidel points to the hypocrite in triumph—claiming that religion is a delusion and makes men no better.

The strongest, and most difficult argument against Christianity comes from the ranks of professors. They produce the very arguments that are the most difficult to successfully refute; and consequently it is apparently a house divided against itself; it appears this way to many who are weak in the faith. Some influential men, who once stood high in both the church and the world, were supposed to be persons of exemplary piety, but committing some disgraceful acts, and thereby not only fell from what little grace they ever had, but lowered the church in the estimation of the world; and not unfrequently shipwrecked the faith of many. Such things as these, are what hurts the cause of the Christian religion.

Fill the ranks of our churches with truly pious and devoted Christians, who will do right and stand up for it, who are honest in all their dealings, and consistent in all their actions—men and women, who in every-day life, are nonconformed to the evil practices and vain customs of the world, and live strictly up to all the New Testament requirements—fill the church with such men and women as these, then we can defy the infidel world and its books to overthrow, or even make the least ripple in the Christian camp. As an evidence in defense of Christianity, and an unanswerable argument in refutation of infidelity and its impious claims, it certainly behooves every devoted follower of the Master to cultivate more real piety, and thereby show to the world a better manifestation of the true light that should characterize them.

J. H. M.

CAMPBELL AND RICE'S DEBATE.

Dear Brethren:—

I preached in Lawrence Co., Ill., and while there spoke on baptism. At that place some of the Disciples deny that Alexander Campbell proved trine immersion in his debate with Rice. You say he did; please send me all the references you can as I have no copy of the first edition, so that I am at a loss how to get all I want on the subject. If you know of any one who has the first volume, please let me know. Give all the information you can. • John Metzger.

Cerro Gordo, Ill.

REMARKS.

We have never used the passage referred to, as *evidence* in defense of the antiquity of trine immersion, though we know many have done so. However, we have frequently quoted and referred to it, not so much for evidence as to show what men will at times get into when not on their guard. Men, when in error, have to watch points as well as those who are contending for the truth.

We have already written considerably on this subject, but as new readers are being constantly added to our list, it may be well to repeat, in substance, what we have formerly said, not so much in search of evidence in our favor, as to arrive at the truth regarding the disputed passage. Our impression is, that the thing has never been stirred to the bottom and laid out fully before the public, neither do we intend to completely unveil it at present, for there are some things laying back that we are not yet able to account for.

We have by us a copy of the *first* edition of the Debate, between Campbell and Rice, and on page 258 it makes Campbell say:

"Not only Mosheim, Neander, but *all the historians*, as well as professor Stuart, trace trine immersion to the times of the apostles."

The word *trine* is the disputed word in the above passage. How it got in there is where the question comes in. It is said by some, that Campbell did not say it at the debate. If that be true, then who put it in the passage? We have been told that the word stands in that connection in the reporter's report, but have no positive proof to that effect, hence would like to see the matter looked up. It has been claimed by a few, that Campbell denied using the word at that time, but we have seen nothing from Campbell to that effect. If any one knows of anything of the kind in any of his writings we would like to be informed of it.

Before the edition, containing the disputed word, was published, it was carefully examined by both Campbell and Rice; and in the front part of the same book they certify that they had examined the Report and found it to be correct, and as such committed it to the public. Their certificates to this effect were signed March 6th, 1844. About one month after this the book came out. Campbell read about 250 pages and remarked, that he had discovered a few errors which would be corrected in future editions. But it seems, that up to the time of making these remarks he had not read the 258th page, and hence did not allude to the disputed passage when speaking of the errors he had discovered.

It is clear that Campbell did not take the disputed word out as a matter of his own correction, nor did he make any alteration regarding it till his attention was called to it by other parties. From what we can learn of it, the first edition of the Debate caused considerable stir among Campbell's friends in certain localities, for it contained a good argument in defense of the antiquity of trine immersion.

1. We are satisfied that Campbell used the word in the debate with Rice: this would seem clear from Rice's reply to Campbell.

2. We further believe that if the reporter's report can be found, the word will be found in it.

3. It would have been strictly correct for Campbell to say that all the historians trace trine immersion to the times of the apostles, for there is no subject belonging to antiquity on which historians are a greater unit than that of the three-fold immersion.

Stuart endeavors to show up the ancient method by referring to the practice of the Greek church, and all historians know that that body of people, from the earliest ages of Christianity have practiced trine immersion. Mosheim, another author used by Campbell, did not live in the time of the apostles, and hence as evidence sustaining what he conceived to be the ancient practice, refers his readers to John Girard Vossius, who speaks of the ancient method as follows: "What son of the church will not willingly hold to that custom which the ancient church practiced all over the world, except Spain," &c. "Besides," continues he, "at present the trine immersion is used in all countries" (Wall's Hist. of Infant Baptism. Vol. II p. 424). Neander is another author used by Campbell when referring to the practice in the times of the apostles. Neander, in his Planting of Christianity, Vol. II, p. 271, says: "Then, there was the trine immersion of baptism, as symbolically making the reference to God the Father, the Son, and the Holy Spirit."

Hence it is seen that all the authors referred to by Campbell in the disputed passage sustain the trine immersion. As before remarked, we do not use this passage as evidence, nor will not until we find out something more about it. We have heard a good deal regarding it, but have not yet met with as clear proof as we would like to have. We were in hopes of an interview with Rice regarding the passage, but he died before we got to see him.

Brother Landon West, of Ohio, also sent us a card in regard to the same subject, but the card cannot be found at present. It is to be hoped that the above will fully answer the questions presented by him. J. H. M.

THE POSITIVE COMMANDS OF CHRIST

Are They Binding Upon The Church?

IN *The Standard* of Aug. 16th, under the above titles, Prof. S. H. Carpenter, deals out some plain, practicable arguments—"sound words," that ought to find lodgment in many hearts—and rounds them up with such good logic that they deserve especial mention here. Hear him as follows:

> "This is a day of latitudinarianism. Respect for law has been gradually undermined by the subtle forces of corruption and infidelity, until it required a civil war to establish the rights of property. The church has drifted somewhat with the current, and has felt the tendencies to what is called *liberalism*, but what in fact, is a neglect of the commands and ordinances of God. Religion has been made popular, at the cost of much of its power. * * * Its emotional side has been largely developed, until we are in danger of substituting feeling for faith, and sentiment for conviction."

These are simple, straightforward utterances reaching into a world of corruption which, instead of decreasing, is growing day by day. Sin *is sin*, whether little or much. Thieves are shut out of heaven as well as murderers. "He that said, do not commit adultery, said also, do not kill." The Lord that says "Do not kill," also says, "Do not covet," and if killing shuts a man out of heaven, covetousness will do the same thing. Again I call up Mr. Carpenter and let him speak more sound words:

> "It is quite natural to transfer our notion of the gradation of criminality before human law, to the degree of sinfulness before the divine law, and thus we separate the commands of God into those necessary to salvation, and those that may be obeyed or not, according to our preference. We think this a dangerous error; for what authority is competent to sit in judgment upon the commands of God, and affirm some as binding and others as optional? One will set aside one, another another, until the law loses all respect in losing all authority. It is safe to trust the wisdom of God; whatever he has commanded is essential; and nothing is non-essential but what he has not commanded. All that is left for us to do is to obey, not sit in judgment. Where God has issued no positive command, man has no right to issue one. * * * The Scriptures are a sufficient rule of faith, but they are such only upon condition that every command of God is equally binding, and that man has no latitude of choice in the matter, either by way of addition or subtraction."

One would think that by this time friend C—— had kept up his well directed shots long enough lest the friends of "liberalism" might turn away into still more remote fields from the positive commands of the Gospel; but he continues to "bear down" in the following vigorous style:

> "Again, Christ says: 'He that believeth and is baptized shall be saved.' Here are two conditions of salvation, both given by the same divine author of salvation, and what right has any man to ignore one more than the other? The same Lord that said, 'He that believeth,' said in the same breath, 'He that is baptized.' Nor does this make baptism a saving ordinance; it leaves it where Christ placed it. Baptism does not save; Christ saves. The same is true of faith or belief. Faith does not save; Christ saves. Faith is a condition of salvation. James asks, 'Can faith save him?' and yet 'without faith it is impossible to please God.' Faith is thus shown to be a condition, not a cause of salvation. We speak of 'saving faith' because it is a sign of salvation. The same is true of baptism; it is in no sense a saving ordinance, but Christ has placed it like faith as a condition of salvation. Both these conditions give way when there is no opportunity for their application. Infants are saved without faith, for faith is to them impossible; and so also may a man be saved without baptism when that is impossible; but having arrived at the age of discretion, man must exercise faith in order to be saved; and a man who can be baptized, must be, unless he claims salvation upon conditions other than those given by Christ himself. What right has a man to claim salvation who lives in open and continuous disobedience to a known and positive command of Christ?"

These well chosen arguments from one occupying a prominent position in one of the most prominent papers of the Baptist church, will likely stir up some to a more earnest and careful searching of the Scriptures, while others, who cling to "tradition," will likely enter their protest and go on in their "*liberal*" course.

B. M. E.

EDITORIAL CORRESPONDENCE.

ON the 7th inst, in company with brother Moore, we took the 12 M. train at Lanark, Ill., for Chicago, and after a pleasant ride of several hours arrived at the Ft Wayne depot. Met by Dr. P. Fahrney of "Panacea" fame, who conducted us to his home, on Indiana street, where we formed acquaintance with his family. Found them congenial, hospitable and entertaining. Passed the evening pleasantly and after a refreshing slumber arose, took breakfast, and bid adieu to sister Fahrney, and in company with the doctor (who went along to the train) started for the depot, and by a rapid increase of locomotion to the admiration of some street "Arabs" we succeeded in reaching the train, just in time to climb aboard; and bidding our friend farewell, we slowly left Chicago behind us, and buried somewhere in its depths, was the person of J. H. Moore, as we had separated here, he to return to the office to write of salvation; we to go and preach it.

After one of the longest and most lonesome rides we ever took, apparently, for the time and distance, we arrived at 11:25 A. M. in

PLYMOUTH,

the county seat of Marshall county, Ind. The town proper has a population of 3,000, with, commodious school buildings, an elegant Court house, and all the modern improvements displayed in private residences and public buildings; and judging from the number of steeples pointing heavenward, one would conclude that the Lord was not forgotten by the people. Brother Miller met us at the train and conveyed us to his home, where dinner was prepared and the wants of this tenement supplied. We enjoyed the visit to brother Miller's home very much, and would have been pleased to remain longer, but the church five miles out in the country had appointments made, and our promise compelled us to go.

Arrived at the home of Eld. John Knisley in time for an hour's rest, when we repaired to the church. Preached to a small, but attentive congregation. Also met the next day and alternately each day and night since, but owing to the inclemency of the weather, our meetings, a greater part of the time, have been slimly attended; yet, better probably than could be expected under existing circumstances. This congregation was organized in the year 1860, with about 40 members and no house of worship. Brother John Knisley was its minister. The church has since increased in membership to about 250, with eight deacons, three ministers in the second degree and one bishop. Formerly had two, but by the death of brother Adam Appleman she is left with but one, our beloved brother Knisley, whose life and labors in the brotherhood are too well known for comment. He was elected to the ministry in 1856 and has labored faithfully ever since, traveling over a greater portion of the Eastern and Western States; and, in fact there are but few congregations where his voice has not been heard in all the States spoken of where there are Brethren residing.

This congregation presents to our brotherhood a model of

CHURCH GOVERNMENT,

having never had occasion for calling a committee from A. M., or even Elders from surrounding churches, but always adjusted her own difficulties; and we take occasion here to remark that if every church would proceed according to the rules of the Gospel in minor matters, and in the beginning of trouble, there would never be an occasion for calling in Elders, much less committees from yearly conference.

Bro. Knisley is now in his 92nd year, and though in the decline of life, is still hale and hearty and ready for the contest against sin. He still labors a great deal in that direction. We are making our home with him and find that both he and the sister have traveled sufficiently to know how preachers should be treated, looking not so much to a display of "dainties" as to the substantials and comforts of life. In fact this is the kind of home we like, because it is one to be enjoyed.

This evening will end our labors here, and on to-morrow we leave for South Bend to labor for some days. Bro. Calvert, joined us the second day of our sojourn here, and has been with us since, but is in feeble health, having been afflicted all the Fall. Has labored some since here and will a few days after we are gone. We enjoy the meeting and associations of this soldier of Christ very much; and hope in future life to often sit, and stand, by his side in defense of the truth. But God only knows how this will be; for all things are governed by *His* will and not according to our desires.

Our meetings have been successful to the conversion of sinners, as a number have been immersed and reinstated. Though our additions have not been large numerically, yet the encouragement is good. Nine in all have been added and we hope others will be ere the meetings close.

Trusting that God will bless you all, and send some awakening influence among all His people, we thank you for the confidence reposed in us, by you as individuals, and your churches as congregations. To the allwise God and Father of us all, be glory, honor and praise, now and forevermore. S. H. B.

Plymouth, Ind., Nov. 15th, 1877.

FROM ENOCH EBY.

THINKING that a brief sketch of our voyage might be of interest to many of your dear readers, we present the following:

On Saturday the 13th inst at 2:30 P. M., the "Mosel," with its crew and about one hundred passengers, began to move slowly from the wharf at Hoboken, on the opposite side of the river from New York city, amidst the cheers and waving of handkerchiefs of about two hundred persons. Many hearty and cheerful "good-byes" were given, but very few tears shed, as is usually the case where the feelings have not been refined and made tender by the influence of our holy Christian religion. The evening being very pleasant and the water still, we passed along pleasantly for about two hours, just cleverly out of sight of the city when the vessel stuck on a sand bar, and as the only remedy was to wait till mid-night for the tide to raise it, we, soon after supper, retired to rest. In the morning (Sunday) we were out of sight of land, and going at the rate of fourteen miles an hour; and the morning being exceedingly pleasant, and waves not very high, we gave ourselves to reading and meditation; especially were we made to say: "Great and marvelous are thy works Lord God Almighty; for thou hast said unto the proud waves of the seas, Thus far shalt thou come, and no farther." In our meditations, our minds were also present with our dear brethren and sisters at home in their different places of worship. Thus we enjoyed ourselves as well as we could, not having preaching. As we had been thrown together as strangers, we felt some timidity in introducing the subject of public worship, till about noon, but circumstances did not seem favorable. Soon, however, the waters became more restless, and the vessel began to rock, and as a natural result many were forced to lie down. Among them was sister Fry; and about dark myself. Next morning my wife was also sick, and having by this time removed all and everything from our stomachs that could produce nausea, we would have been quite ready for our meals and to take some exercise, had the vessel ceased her rocking; but it still increased until Wednesday night, it became necessary for those in the upper part especially, to take a firm grasp of the railing to prevent a speedy exit to the floor about six feet below. Any loose material in the room, such as trunks or satchels, were tossed rapidly from one dsie of the room to the other, evincing a scene reminding us of modern Spiritualism, moving the furniture by some invisible power. The sea soon became more calm, however, and we were more reconciled to the motion of the vessel, so that by Friday we were up again most of time; and all have improved ever since.

Strange to say, brother Fry was no more affected than an old sailor, but was amply able, as well as willing, to administer to our wants. We, however, all concluded that those who were inclined to take a sea voyage for mere pleasure, were quite welcome to do so. We are willing to endure what duty seems to demand of us, but no more. But, although we thus speak, we feel that we have many reasons to be thankful to God for His preserving mercy. We met with no storms, only ordinary high winds. Almost every day some small showers of rain, one rainbow every day from two to four times. Saw no land till Tuesday the 10th day; about three o'clock P. M., the first Lighthouse in South-west England appeared. A few minutes more and the cry: Land! Land! rang throughout the vessel. We now had special use for our telescope, and looking through it, we could plainly see some barren hills, but nothing inviting or interesting, except chalk rocks for which the shore of England is noted. No land visible on the French side till next morning about eight o'clock, when occasional bluffs appeared with a small cluster of houses of ordinary character. But on the English shore we saw some beautiful farms and excellent buildings. We saw several bank barns, as we supposed, from one hundred to one hundred and fifty feet long, well finished, and many large brick houses. Thus it continued till we came into the vicinity of Southampton where the country is exceedingly beautiful; trees as green with their foliage as in mid-summer. The fields look green with Fall grain. Every thing seemed attractive. Scientific husbandry was exhibited in all this part of England, something I did not expect to see. The military Asylum near Southampton, built right on the coast, is one among the largest and finest buildings I ever saw. But this state of things did not long exist. As we sailed up the channel, the soil became more thin; houses very scarce and of ordinary character. Here and there a small cluster of houses along the coast. Can not see how the people make a living, unless by fishing. Finally before coming to Dover strait, we could not see a tree or shrub of any kind, and very few inhabitants. Indeed it presented as desolate an appearance as any country I ever saw.

A beautiful day yesterday while noticing the above facts. To-day, Thursday, the 25th we have had rain all day. Was out of sight of land this morning. Are on the North sea. Wind pretty strong, but not as rough as expected. Should have arrived at Bremen this evening at nine, but will not get there till morning about ten then I will write more if the Lord will.

LATEST

Arrived here at Bremen at three P. M. today Friday 26th. Detained several hours on acount of low tide, hence we were thirteen days getting to Bremen. Two hours of that time was on the R. R. from Bremerhaven to Bremen. We received a letter from brother C. Hope, stating their joy in anticipation of meeting us, and giving directions how we should go from here. He further said his wife was rather poorly, and sister Christina had been sick with them, but was better again. We are all quite well, thank the Lord for His mercy toward us. Will write again when we get to Denmark, if the Lord will. Love to all the dear brethren and sisters in Christ.

Bremen, Oct. 26, 1877.

The Home Circle.

READ AND OBEY.

"Husbands, love your wives."
"Wives, obey your husbands."
"Fathers, provoke not your children to wrath."
"Children, obey your parents in all things."

Edited by M. M. Eshelman.

WHO IS SHE?

THERE is a little maiden —
Who is she? Do you know? —
Who always has a welcome,
Wherever she may go.

Her face is like the May-time,
Her voice is like a bird's;
The sweetest of all music
Is in her lightsome words.

Each spot she makes the brighter,
As if she were the sun,
And she is sought and cherished
And loved by every one.

By old folks and by children,
By lofty and by low —
Who is this little maiden?
Does anybody know?

You surely must have met her;
You certainly can guess;
What! must I introduce her?
Her name is — CHEERFULNESS.

—*Selected.*

* * *

HE who has love in his heart, will receive plenty of spurs in his side.

* * *

PEOPLE who fish for compliments do not need long lines. They will get the most bites in shallow water.

* * *

ALL proper questions asked by our young friends will be properly answered in this department. Who will be the first to respond?

* * *

THE swallow feeds its young every day 9,400 insects. Suppose there to be a house, upon which are one hundred swallow nests, then they would consume in one summer not less than 57,000,000 insects.

* * *

CHILDREN do not learn to tattle. If brother John accidentally steps on a flower, do not run and cry out: "Ma! Ma! John spoiled the flower!" Or if sister Mary broke a saucer, don't make a fuss, as if *you* could never do such a thing. Remember, the most careful people meet with mishaps, and if John and Mary sometimes fail, keep cool and quiet.

* * *

WHAT is more disagreeable than a grumbler? The grumbler has no promise of happiness for his work. Satan got him to grumble, God did not. It is surprising how ready men are to serve Satan. A grumbler is serving a hard master. Paul met some grumblers in his time. No doubt they grumbled because he went to Jerusalem by way Nazareth instead of Bethlehem. Now Paul knew that whether he went by Nazareth or by Bethlehem, he would arrive at Jerusalem anyhow. At another place he speaks about murmurers. Grumblers and murmurers are twin brothers. The bee makes a low, continued noise, yet its sting is just as sharp as if the noise had been loud and shrill. — So with the murmurer. He makes but little noise, yet he stings just as deep as if he had given a war whoop. Don't grumble then, but like Christians, "do all things without murmurings and disputings."

FOR THE LITTLE FOLKS.

Dear Children: —

I COME to have a short talk with you, for I have some very nice work for all of you, and I think you are all very good little people, for good people like to read good things and do good work. As I look at the large circle which is formed by the thousands of little boys and girls, I see their faces brighten like the hosts of stars in the pretty sky.

When your pa or ma tells you to do anything, you run and do it quickly. That makes you feel good. It makes pa and ma feel good too. Yes, and if your neighbors, cousins and uncles see how you obey your parents, they will feel good too, so that the good feeling is spread out over many hearts. And now I want you to make the editor feel good too. I want each of you to write me a real pretty letter, and tell me your age, whether you go to meeting and love Jesus, whether you go to school, and are kind and gentle to all around you.

I want you to learn to write and think, and help each other along, doing all you can to make each other happy. Your names will be put in a book as you write to me, and your good little letters will be published in the BRETHREN AT WORK, so that other little boys and girls will learn how to do good and be happy. These little talks with each other, will make you feel for one another and only teach you to love and respect each other more. Soon you will be the men and women of this country, and if you grow up good boys and girls, you will be good men and women. A pear tree never turns out to be a crab apple or thorn; but by good care it will produce very nice fruit.

The Savior once said: "Suffer little children to come unto Me." Now I am not only willing to suffer or permit you to come, but am also ready and willing to help you to come. Will you come? Perhaps when you sit down to write a letter for the Home Circle, you will think how well Jesus loves you, and then you will go and read His Word and learn all about Him. Who will be the first to send a letter? Now go and write it at once, lest you forget it.

Ever Your Friend,
M. M. E.

TO PARENTS.

HAVE you a child that desires to write for the Home Circle? If so, encourage the dear one, who loves to help along the Master's cause! You can do much towards leading your child to Jesus. The writer remembers, how, at the age of thirteen, his kind, affectionate father encouraged him in composition. That had much to do with his manhood. O never discourage the gentle child that would do good! Hold up its hands, and while it picks berries, you may be happy in gathering larger fruit.

We shall aim to so conduct the Home Circle as to lead your children to love and obey you, to be gentle and kind to everybody, and to seek the bliss across the beautiful river. Will you then come forward and aid your children to become interested in the Lord and Master? Help your children to love heaven's truths and robes of righteousness, if you would have them avoid the rocks and billows of a proud world. M. M. E.

GOOD THINGS FOR CHILDREN.

DO not be afraid to say: "Yes, Sir," "No Sir," "Yes, papa," "No papa," "Thank you," "Good night," "Good morning." Use no slang words and phrases.

Never leave your clothes about the room.

Always offer your seat to older people if they have none.

Never seek the best seat in the house, but leave that for old people.

Keep your feet off cushions, chairs and tables.

Never look over what another is reading or writing, nor talk loud while others are reading.

Avoid talking and whispering at meetings.

Be careful to injure no one's feelings by rude and unkind remarks.

THE ECHO.

THE house in which I lived when I was a boy, was close to a piece of woods, and on the other side of it was a high hill. I went one day into the woods to play. My dog Frisk ran by my side. I thought, as I went along, that I would play that I was a dog too; and that I would have Trust for my name. So, for the fun of the thing, I called as loud as I could, "Bow, wow, wow."

"Bow, wow wow," said a voice in the woods.

"Who are you?" said I.

"Who are you?" said the voice.

"James Merry," I said.

"James Merry," said the voice.

Then I got angry to think that any one would mock me so; and I called out in an angry voice: "If I had a stick I would whip you."

But when I heard the voice call back: "I would whip you," I ran home as fast as I could go. I went to my mother and told her that there was a bad boy in the woods, who called me names and was going to whip me.

Then my mother took me up on her knee; and, when I had told her my whole story, she laughed. "The bad boy's name is ECHO," said she; "and if you had made use of kind and gentle words, the echo would have given back the same. And so you will ever find it, my dear boy, through life. If you speak gently to others, they will speak gently to you. If you speak cross words, you need not be angry if you get cross words in reply."

Speak gently, is is better far.
To rule by love than fear,
Speak gently, let no harsh words mar,
The good we might do here.

Selected by W. RICE.

A BRAVE BOY.

LITTLE Volney was born at Londonderry, in Ireland. His father was a fisherman, and so poor that he could not give his son any other education; but he taught him all about the sea. When he was scarcely more than a baby, his father would throw him from the stern of the boat into the water, and of course the little fellow would try hard to swim, for his father would talk to him, and say everything to encourage him in trying, and would not jump in to help him unless he saw him in actual danger of sinking. If you want to make a good sailor Harry, you must be strong and active; you must be able to think very quickly what is the best thing to do when danger comes near; and, above all, you must be brave and always willing to be helpful.

These were the things little Volney learned. — When he was only four years old, he could swim for three or four miles after his father's boat; and when he was quite tired, and a rope was thrown to him, he would catch hold of it and climb into the boat with no other help. When the fiercest storm was raging, the little fellow would clamber among the tallest parts of the rigging, and seem to feel as much at home as a squirrel amid the branches of the oak where it was born.

When Volney was twelve years old, he was a sailor on board a vessel bound to Port au-Prince, in the island of San Domingo, and his father happened to be on board. One day a little girl, the daughter of a rich American merchant, fell into the water. Mr. Beckner instantly jumped in after her, and was swimming back to the vessel with the child clasped in one arm, when he saw a shark coming towards him. It lashed the water with its huge tail and opened its dreadful jaws, ready to seize its prey. Beckner shouted for help and everybody ran to that side of the vessel; but some of the gentlemen only fired a few pistol-shots at the shark, without hitting him, and nobody tried to do anything else. Even the father of the little girl would not venture into the water to save her. But little Volney, from love to his father, seized a sharp-pointed sabre and leaped in. Diving, like a fish, right under the terrible shark, he plunged the sabre into its body. But the blow did not kill it; and, made furious by the pain, it left its prey and turned on the brave boy. By this time they were so near the ship, that ropes were quickly thrown to them. Each of them seized one; the father got safely on deck, and the anxious passengers looking on, already shouted joyfully that both were safe; but while they shouted, the shark, making a last desperate effort, leaped high out of the water, and seizing brave little Volney, tore him to pieces before his father's eyes.

A FEARFUL RISK FOR GIRLS.

THE pastor of a church in one of our large cities said to me, not long ago: "I have officiated at forty weddings since I came here, and in every case, save one, I felt that the bride was running an awful risk.

Young men of bad habits and fast tendencies never marry girls of their own sort, but demand a wife above suspicion. So, pure, sweet women, kept from the touch of evil through the years of their girlhood, give themselves, with all their costly dower of womanhood, into the keeping of men who in base associations, have learned to undervalue all that belongs to them, and then find no repentance in the sad after-years. There is but one way out of this that I can see, and that is for you — the young women of the country — to require in associations and marriage, purity for purity, sobriety for sobriety, and honor for honor. There is no reason why the young men of this Christian land should not be just as virtuous as its women, and if the loss of society and love be the price they are forced to pay for vice, they will not pay it. I admit with sadness that not all our young women are capable of this high standard for themselves or others, but I believe there are enough earnest, thoughtful girls in the society of our country to work wonders if faithfully aroused. Dear girls will you help us in the name of Christ? Will you, first of all, be true to yourselves and God; so pure in your inner and outer life that you shall have a right to ask that the young man whom you marry shall be the same? The awful gulf of dishonor is close beside your feet, and in it, fathers, brothers, lovers, and sons are going down. Will you help us in our great work?

—*Selected.*

* * *

Do not expect to become happy without being useful.

CORRESPONDENCE.

TO HENRY W. LANDIS.

Dear Brother, —

YOURS of 19th inst. is before me. May the All-wise and All-Holy be the source of your thought and emotion, word and conduct. We are entwisted in each other's being, and cannot help being reciprocally influenced and moulded; and the great danger is of being so overborne in our individuality that we become *law* to each other, to which all higher authority must yield. —

This subjection of Revelation to tradition and opinion, is the fatal source of the deterioration, which renders the effects of Christianity so disproportionate to its dignity and prophetic promise. A localized God in human form to reveal the Divine nature, and the advent of the Omnipotent, invisible Spirit to give universality to the personal mission of Christ, was absolutely necessary in the nature of things to inaugurate and give permanency to the means of salvation. We are apt to forget this principle, and regulate our ecclesiastical government by precedents which have no higher wisdom and authority than our own.

In the solemn annual conference of the saints, and in our minor councils, our dearly beloved brethren, while wishing and striving to do the best, not unfrequently argue in square antagonism to the word and spirit of the Bible, by transferring to traditional authority what belongs only to Divine Revelation. Questions which are discussed and postponed from year to year, have their answers on the surface of the Holy Oracles. But customs of order and habits of thought are so much ourselves, that it becomes necessary once in a while for some Master Spirit to champion the truth with the fearlessness of a genuine, apostolic succession. Unanimity of thought in relation to an object is often easy enough, while unanimity in relation to the means for its attainment, is most difficult. This is the trouble respecting the matter you have submitted to my consideration. A revolution in our present methods of electing ministers strikes so deep, and involves such a thorough regeneration of sentiment in the brotherhood, that it is too much to hope that any material change will be speedily effected. In so solemn a transaction, where such stupendous issues are at stake, as that of calling an ambassador to the solemn office of proclaiming the mysteries of the Cross, nothing should satisfy us but the guidance and authority of the principles on which the very life of the church depends. When half a dozen members are voted for, and one has a higher count than any of the others, he is not entitled to the office by authority of any principle revealed in the Gospel. A numerical preponderance, as relative to the whole church in which he is to serve, is the absolute requisition of electing by vote. Custom should not be allowed to outweigh principle in a matter where Eternal Love and Infinite wisdom has vouchsafed a revelation of principle. If a minority is authorized to appoint a minister, the *principle* in which that authority rests, will restrict the appointment to the corps of ministers already in service, with as much *justice* and *propriety*, as if the addition of a few more votes be allowed from the laity. In matters where truth and character are to be determined, one single testimony of direct personal evidence, will counterbalance a hundred that are indirect. But where *all* are on the *same* footing in relation to the object, it is utterly inconsistent with both reason and revelation, to allow the lesser to dominate the greater. The Divine Record affords no countenance to the practice of allowing each member to privately nominate his own candidate. Many members are utterly unqualified to make a suitable selection. This is matter for solemn discussion, earnest private and social prayer, deep searching of heart, and searching of Scripture, and searching for those who are the amplest recipients of the Holy Ghost, and the most faithful representatives of Jesus, so that the noblest work gets the noblest workers. A certain kind of electioneering is permissible, provided it sets aside all considerations save the endowments conferred by God, both natural and spiritual. All things should be done so intelligently, so consistently, so entirely as the product of Divine Superintendence that, when the chosen vessel is set apart, it may be said with emphasis, CALLED OF GOD.

C. H. BALSBAUGH.

FROM WM. NICHOLS.

THINK how the apostles and early Christians suffered for Christ. See how Paul was beaten with many stripes and imprisoned. No such things befall our ministers as they travel to and fro over the land. O how grateful we should be!

The apostles were abused, mistreated, and called to seal their faith with their own blood. How nobly they endured the trials! In a distant city of Ethiopia, Matthew suffered martyrdom by being slain with a sword. Mark expired in Alexandria after having been cruelly dragged through the streets. Luke was hanged upon an Olive tree in the classic land of Greece. John was cast into a caldron of boiling oil, but miraculously escaped, and was afterward banished to the isle of Patmos where God showed him great things. Peter was crucified at Rome with his head downward. James the greater was beheaded in Jerusalem. James the less was thrown from a lofty pinnacle of the temple and then beaten to death with a fuller's club. Philip was hanged against a pillar at Hieropilis in Phrygia. Bartholomew was flayed alive. Andrew was bound to the cross, from which he preached to his persecutors until he died. In the East Indies Thomas was run through the body with a lance. Jude was shot to death with arrows. Matthias was first stoned, then beheaded. Barnabas was stoned to death by the Jews at Salonica. Paul, after various tortures and persecutions was beheaded at Rome by the Emperor Nero. Here we can go from place to place and feel safe, but not so with them. Truly we have reason to thank God, and oh, let us not forget to do so!

Beaverdam, Ind., Nov. 10th, 1877.

FROM G. W. MILLER.

A PREACHER is a teacher, and he is *more* and *higher* than that. The teacher only brings before men a given view, or department of truth. He expends his force upon facts or ideas. But a *preacher* assumes or proves facts and truths as a vehicle through which he may bring his spirit to *bear* upon men. Search the New Testament and you will find the duties of the preacher. They are spoken of in various places by the apostles. To be brief with this article I shall mention the style of some preachers, as I find their style is not in harmony with the commands given them. I have heard preachers in conversation, and in fact have conversed with them, and how often I have thought and wished if they would only do so before the congregation in the house where they meet for worship. But the moment they begin to speak, they fall into an artificial style of preaching. I have heard those preachers, the self-same ones, in a natural tone of voice, ask members why they did not come out to meeting at such and such a time, and others why they did not come and be united to the little band, and insist on them to come—all done in a sweet, natural, pleading and persuading voice. Yet they will go before a congregation, having substituted a *falsetto* or some other unnatural voice, making their discourse very unpleasant to their acquainted hearers, and much more so to their benevolent Benefactor. It may be all in sympathy with them, but no man in earnest, talking to his fellow-men with a purpose, will fall into that artificial style. The man who preaches from the heart to the heart, can hardly help preaching so that there will be a natural bearing in his style, and that is decidedly the best style for him. I am sorry to say it but I fear there are too many lip instead of heart sermons preached. And if there is anything in the world that will put a damper on the growth of a church, it is the high, flowery attitude that the preacher of said church assumes.

We are taught in the Scriptures that when we are born again, we will be known by our walk and conversation. Why, then, seek a different path? To make this question more definite, Why, after being born again, and having changed the voice, would you change it the second time? I am forced to say, he who does it, does contrary to the Divine law. For God has given a preacher no more privileges than he has given a lay member in this respect. I, for my part, prefer the old home-spun style, if I may use the expression, and that style is simply this: To be confident when I hear a man preach, with whom I am acquainted, that *he* is the *man*, so that I may not mistake him, through a substituted voice, for some one else.

WHY WE EDUCATE.

KANT says, the ultimate object of true education, is, "to develope in each individual all the perfection of which he is capable." Christ expresses the same idea much more emphatically when He says, "Be ye therefore perfect, even as your Father in heaven is perfect." Thus the Savior makes it not only imperative that each individual should strive after perfection in one thing, but that he should exert himself to improve, to the utmost extent of his ability, *all* the faculties and powers of his being and not merely of his spiritual nature as some suppose. Man's intellectual and his spiritual nature are so closely related that neither can attain to the highest excellence without the other being cultivated to some extent. For example, to be a profound scholar it is necessary for one to know something of the profoundest of all subjects —GOD. On the other hand, no one can rise to the highest type of a Christian unless he has the means at command to reach that type, an enlightened mind.

We educate to raise a people or nation from a state of barbariousness, in which war and rapine are the chief employments, to a state of civilization in which the arts and sciences go hand in hand with peace and happiness.

S. Z. SHARP.

IN MEMORIAM.

THE subject of this sketch, Mary M. Robey, daughter of brother Wm. H., and sister Nancy Robey of the River Falls church, Pierce Co., Wisconsin, was thrown from a wagon on the fourth inst., falling upon the back of her head and shoulders, which resulted in instant death.—A post mortem examination was held by Dr. Ballard. He pronounced the neck displaced and the nerves of respiration severed from the spinal cord.

Little Mary was born Oct. 15, 1867, being at the time of her death 10 years and 20 days old. She was the joy of the household and the center of all their affections; but alas! soon her place in the home circle was made vacant. One link has dropped from the chain, and the subject of our affections now rests in the cold and silent grave. Her bright, blue eyes, sunny face and long locks of wavy flaxen hair gave to her the look of a perfect beauty, a charm that seemed to please all that knew her; it seemed that none knew her but to love her.

Though young, she had many warm friends who deeply mourn her sudden departure. She has left an aching void that cannot be filled. Her place in the Sabbath School is left vacant; her place in day school is unfilled, and her place upon the play ground among her little play-mates, is left vacant. She seemed a little angel sent from heaven to comfort the home circle for a short season.

She was a child of prominence intellectually, whose thoughts soared above this terrestial ball, and at last were followed by her little spirit which is now waiting in the spirit land to welcome her dear father and mother and kind sisters and brothers, as they pass from this world of sin and sorrow into that land where death and mourning can never enter.

Now, kind friends, and all who chance to glance upon these lines, this again brings to our minds very forcibly the fact that the monster death is still abroad in our land; and that he is no respecter of persons. The youth as well as aged; the loved and most cherished, as well as the outcast and most rejected are alike subjected to the stroke of the fell tyrant. The question that should now present itself to us older ones, is this: "Are we prepared to meet our God?

Who knows but that some of us who are now right in the summer of life and thinking that death is the remotest enemy we have, may be hurled into eternity without a moment for preparation, as was the subject of the above notice? Are we fit subjects to take our departure?

M. L. ROBEY.

River Falls, Wis.

SOUTHRN INDIANA MISSION.

Dear Brethren:—

NOTICING a request in the BRETHREN AT WORK from R. H. Miller, desiring to know the number of additions in this field, I will say that I have spent about three weeks in the work, baptized seven and have one more applicant. Prospects for many more if the work be earnestly and faithfully pushed along. As for myself, I am somewhat hindered in the work, inasmuch as I have pecuniary obligations to meet with some brethren, and I do not feel able to bear the burden alone. However if I live, and the Lord will, I shall be at Shoals on the fifth of January, and continue on in the mission field until Spring if my health permits.

Will the Brethren aid us some in scattering the good seed? We are confident that by a proper effort on the part of the church, scores will gladly receive and obey the truth. May God help the elders of Southern Indiana to present this matter to their respective congregations, and urge the necessity of a united effort. Can we stand still and see souls go to eternity unprepared and eternally perish and we go free? Having abundant means, can we see them starve, and feel justified? Can we, in the face of Matt. 28: 19, indifferently behold men, women, and poor orphan children die for want of Gospel bread? Let each one answer, as he must in a coming day when Jesus will say: "I was an hungered, and ye gave me no meat;" &c. Why is it, that in nearly every issue of our excellent church paper, we see lengthy articles on trine immersion and other ordinances of the church, and so little about the great commission, "Go ye?" What good will our trine immersion do, unless we *go* and *teach* all nations? God forbid that the love of money shall become the bane to our church as pride and display has in many others!

The way is open in this glorious land for God's dear children, to scatter the seed and reap a bountiful harvest for the Lord. The fields are always white to harvest, and God has blessed us with an abundance of means to do the work. But notwithstanding the apparent general apathy in this matter, some churches are coming forward nobly Our own church, though small, raised twenty-eight dollars recently for the mission cause, and that too, in the face of other burdens. One poor orphan sister contributed $1 out of her scanty means. That is patterning after the widow of the New Testament. I expect to travel about all Winter, and shall from time to time furnish your readers with such news as may be of interest to the children of God.

GEORGE W. CRIPE.

WALNUT GROVE SUNDAY SCHOOL.

Dear Brethren:—

THE school in this church, namely the Smith Fork church, Clinton Co., Missouri was organized the third Sunday of May 1877, with the following as officers: D. D. Sell, Superintendent, Isaac Shoemaker, Assistant, E. A. Orr, Secretary, the latter going away, Andrew Miller was chosen in his stead. A number of teachers, male and female were chosen to take charge of the classes. Class A., Louis Young; class B., Ellen Hiseler; class C., Rachel Sell; class D., John Hiseler; class E., Lydia Ellenberger; class F. Henry Orr; class G., James Tage. The teachers all did their duty as well as could be expected under the many embarassing circumstances of the first term of Sunday School ever held here in this church. Considerable interest was taken by the children that attended. The attendance was very good. Average attendance during term 43. The number of verses committed were 3524; highest number committed by one individual, 984; the highest number committed by one individual in one week, 450. Number of tickets given out during the term, 1900. Prizes given, a Bible to be given to the one committing the highest number of verses; second; a Bible to be given to the one under 12 years, committing the highest number of verses. The book used in our school for reading is the Bible. Our school at this date, November 2, is suspended for the Winter. May prosperity crown the Sunday School effort throughout our beloved fraternity.

D. D. SELL, Superintendent,
I. SHOEMAKER, Assistant.
A. MILLER, Secretary.

CHURCH NEWS.

From Flat Rock, Va.—*Dear Brethren*:—Our Love-feast, which is now in the past, was held at Flat Rock. We enjoyed the meeting very much. Bro. C. G. Lint, from Pa., brother Flora and others were with us. After the feast, brother Lint held a series of meetings at Liberty. Ten precious souls were made to feel the power of God's word and united with Christ. The Lord enable them to hold out faithful. About sixty have been received into the church here the past year. So you see we are still moving onward in the most noble cause. We don't want to progress in the world, but in God's ways. O that we may strive to enter in through the gates into the city of our God, to be partakers of Life and live forever.

B. W. NEFF.

From Macksburg, Iowa.—We had our Love-feast the 15th and 16th of September in Union Co. Three were received by baptism during the meeting, and one by letter. Brethren Benj. Eby and John Groesbeck were called to the office of deacon. Also one brother advanced to the second degree of the ministry. Our assistant in the ministry was L. M. Kob, of Decatur county. We still hope and pray that the good work of bringing souls to Christ may continue till all the nations of the earth may hear the glad tidings of salvation; and not only hear the glad tidings but obey the truth as it is in Jesus, laying up treasures in heaven that may abide until the coming of our Lord Jesus Christ with all his saints. Pray for us.

M. MEYERS.

Nov. 9th, 1877.

From Fredonia, Kansas.—*Brethren Editors*:—We, the brethren of the Fall River church, held our communion on the 11th of October at the residence of Bro. J. W. Mahorney. We can truly say the meeting was a good one, as the order was the best I ever witnessed. Brethren Hodgden and Solomon were the ministers present from the neighboring church, who labored earnestly in the Master's cause. There was one aged sister reclaimed who had been away from the church for about 30 years, and we have reason to think that many good impressions were made. We also held choice for two deacons, the lot falling on brethren J. B. Roe and A. Hinsey: may the Lord ever help them to discharge their duties faithfully. We have received seven by letter and five by baptism and reclaimed one since July 1st. So you see the ark of the Lord is still moving here although we have but little preaching, on account of the ill health of brother Hess, he being unable to speak publicly and the labor depends almost entirely upon him. May the Lord send laborers into his vineyard, is the prayer of your unworthy brother.

JAS. MURRAY.

Nov. 4th, 1877

From Frederic, Iowa.—As church news is very interesting I will give you a few lines. We receive your paper regularly and are well pleased with it in its enlarged form. Have baptized sixteen, received two by letter, and two reclaimed since fifth Sunday in July, up to first Sunday in November of this year. Our Love-feast was held according to announcement; large attendance of brethren and sisters as well as spectators, and we think good was done.

HIRAM BERKMAN.

Nov. 9th, 1877.

DIED.

Obituaries should be brief, written on but one side of the paper, and separate from all other business.

BEESTLE.—In the Indian Creek branch, Westmoreland Co., Pa., Nov. 4th, 1877, Malinda May, infant daughter of friend Manoah S. and Nancy J. Beestle, aged 2 years and 15 days. Disease, diptheria. Funeral discourse to an attentive congregation.

D. D. HORNER.

STRAUSER.—In the Wooster church, Wayne county, Ohio, May 11th, 1877, Daniel Clark Strauser, son of friend Samuel and Catharine Ann Strauser, aged 3 years, 5 months and 6 days. Text, Psalms 23.

STRAUSER.—In the same church and house Nov. 9th, 1877, Joseph Calvin Strauser brother of Daniel Clark Strauser, aged 10 years, 3 months and 1 day. Text, John 9: 4.

STRAUSER.—In the same church and house Nov. 10th, 1877, Millie Francis Strauser, sister of Daniel and Joseph, aged 8 years, 2 months and 5 days. Text, 60th Psalm, 6. Funeral occasions improved by the writer.

D. M. IRVIN.

KAUFFMAN.—In Lost Creek congregation, Nov. 4th, 1877, of consumption, sister Barbara Kauffman, aged 52 years.

Sister Barbara will be missed by many who knew her. She leaves two children, a son and a daughter to mourn her loss. Funeral discourse by brother Andrew Beashoar, followed by Jacob Greybil. Text, Heb. 9: 27, 28.

JOHN ZOOK.

GLEANINGS.

From Jacob Shaneour.—My mind is constantly at work, thinking and planning what I may say and do that souls may be saved from the judgment that awaits the ungodly. God bless your efforts in doing good. May the Holy Spirit guide you to only put in your paper that which can benefit its numerous readers. If my articles go into the waste basket, I shall not find fault. I still desire to be *a brother at work.—Prattville, Michigan, Nov. 6th*, 1877.

From J. H. Wisler.—There are only a few members here; among the number, one minister. We expect to hold a communion meeting the 22nd of this month. We would be much pleased to have brethren and sisters come here and live, for we have a healthy country and a great field to canvass for converts to the doctrine of our Master.—*St. Paul, Va., Nov., 6th*, 1877.

From Mattie S. Rowland.—When I get the BRETHREN AT WORK and have read it, I lend it to my neighbors. When they have read it, I send it to Pawnee city, Neb., and from there to Holling, Kan. to my mother. She says: "I would like you to send me the paper, as it is somewhat lonesome, and I am anxious to read it."—*Shannon, Ill., Nov. 13th*, 1877.

From S. Beeghly.—The Maple Grove church has cause to rejoice. Since the 29th of July twelve have been received by baptism. May the grateful thanks of the whole church arise before the great Throne for God's blessings! And let us continue to pray for a further ingathering of kind and precious souls.—*Ashland, O., Nov., 8th, '77.*

From Daniel Longanecker.—Why do not the Brethren write more on infant sprinkling? There are thousands who would be immersed if they were persuaded that infant sprinkling is not of Gospel authority. I am encouraged in No. 43 of the BRETHREN AT WORK, to write some, and labor to draw the Gospel net of salvation. May the Lord spread the sails and guide the vessel till Satan and his hosts be overthrown, and all the kingdoms of this world become the kingdoms of God and His Christ.—*Hunterstown, Pa.*

Scissors and Paste.

THE streets of London, if placed in one line, would form an avenue of 7,000 miles in length. In the daily cleansing of the streets 14,000 men find employment, and 6,000 horses and 2,400 carts. The engineer-in-chief has a salary of £2,000. The work goes on day and night, but the actual sweeping does not commence until 8 o'clock P. M.

IT is estimated that the sea holds 60,000,000,000,000,000 tons of salt. Should the sea be dried up, there would be a deposit of salt over the entire bottom of the ocean 450 feet deep, and if the salt were taken and spread on the land it would cover it to a depth of 900 feet.

In Rome there are 355 Catholic churches, 14 Protestant churches, and 4 Jewish Synagogues.

A DAUGHTER of the great Dr. Chalmers dwells in a low-roofed building on a street in Edinburgh, crowded with dwellings of the poor and intemperate, to whose welfare she devotes her life. Her influence over her neighbors is said to be marvelous.

Some men (says an exchange) are completely unnerved by the sight of a woman's tears, and would rather miss a base ball game than see them weep—before they're married; but afterward a woman may cry till the tubs float in the cellar, while she tugs a heavy hod of coal up a dark and narrow flight of stairs and the man remains as calm and immovable as a cigar-store sign

SIR JOHN FRANKLIN.— The history of the ill-fated SIR JOHN FRANKLIN is perhaps familiar to most of our readers. The brave navigator went North in search of a North-West passage but never returned. He and his crew evidently perished from cold and starvation in the cold regions of the Northern Zone. The following abridged from the *New York World*, is of considerable interest:
Thomas A. Barry, has brought to this city some interesting relics of the Franklin Expedition, which he obtained from a native tribe near whose homes the last of the brave explorers are said to have perished. Barry appears to be an honest sailor, and the relics which he has in his possession confirm the correctness of his story as told to a *World* reporter. Just a year ago, while the bark was laid up at Marble island, a well-known station in Rankin's bay, they were visited by a large party of Esquimaux from the Nachille settlement, near Cape Inglefield, who told of the mounds which marked the graves of the white men, who had come among them many years before. Two old men of the tribe remembered distinctly the appearance of the strangers. The old Esquimaux told Barry that a long time ago a large party of white men had come to their settlement and lived for a long time among them. The old men told how cold the winter was which followed the arrival of the whites. No game of any kind was to be had, and the settlement was reduced before long to the last extremity of destitution. The natives crouched in their huts without fire or food, except some seal skins, pieces of which they chewed. The white men were unable to endure the miseries of winter. The natives were inured to hunger and cold, but many of their tribe perished. One after the other, the remnant of the English expedition died, until all the men had perished in the huts of the Esquimaux settlement. The Esquimaux wrapped the bodies of the dead in skins, and buried them near the settlement, under little heaps of stones. Before all the expedition had starved to death, a cairn was erected among the huts, and the books and papers belonging to the explorers were carefully placed within it. Other valuables were stored in the cairn also, which the natives told Barry had been left untouched, They looked on the deposit as sacred, and feared to break into the mound or disturb the relics. They had a number of articles in their settlement, however, belonging to the expedition, made of silver, copper, and iron, and many pieces of wood which had been used to construct boats or sledges. Some of these articles they brought with them to the ship, and Barry was able to procure three large silver spoons, which were unmistakably the property of the Franklin expedition.

Among the discoveries made dy Col. Rawlinson, in the excavations of Babylon, was Nebuchadnezzar's hunting diary, with notes, and here and there a portrait of his dogs, sketched by himself, with his name under it. He mentions in it his having been ill; and while he was delirious he thought he had been out to graze like the beasts of the field. Is not this a wonderful corroboration of Scripture? Rawlinson also found a pot of preserves, in an excellent state, and gave some to Queen Victoria to taste. How little Nebuchadnezzar's cook dreamed, when making them, that twenty-five centuries after the Queen of England would eat some of the identical preserves that figured at his master's table.—*Advent Herald*.

As our wheat by the millions goes out, dollars by the million come in. The corn and hog crop will soon begin to seek the channels of trade. The railroads begin to smile over prosperity, and the farmer, the mechanic, and the merchant can look hopefully into the future.—*Inter Ocean*.

AMONG the good exchanges coming to this office is *The Health Reformer*, published at Battle Creek, Michigan. It is not only neatly put up, but always well filled with good profitable reading matter that is instructive and beneficial to all. It gives special attention to health and physical improvement. Price, $1.00 a year.

IT has been proposed to run a railroad through Africa, a distance of two thousand miles.

IN repairing the old New York post-office recently, it was found that the roof is as when built 125 years ago. The shingles and beams are of oak, and were originally hewn out with the broad-ax.

Those out of employment are warned not to go to cities in search of employment the present winter, as every department of labor is already over crowded. To make a living and do well the country is the best place. Cities will do for those who have plenty of money, but is no suitable place for those whose means are limited.

LATE reports from India state that heavy rains have fallen in some of the districts, thus promising an end to the famine that has been visiting that country. Deaths from starvation are decreasing, though it will be some time before any real benefits will be realized.

HUNDREDS of cigar makers in the East have struck. Now if we can get up a strike among the smokers the thing is settled.

BRIGHAM YOUNG is said to have been the father of fifty-six children, and the husband of seventeen wives.

A clergyman was annoyed by people talking and giggling. He paused, looked at the disturbers and said: "I am always afraid to reprove those who misbehave, for this reason: Some years since, as I was preaching, a young man sat before me, was constantly laughing, talking and making uncouth grimaces.

I paused and administered a severe rebuke. After the close of the services a gentleman said to me: 'Sir, you have made a great mistake; that young man was an idiot' Since then I have always been afraid to reprove those who misbehave themselves in chapel, lest I should repeat that mistake and reprove another idiot." During the rest of the service there was good order.

RELIGIOUS STATISTICS OF THE RUSSIAN EMPIRE.—Population, 82,172,022, of which 11,000,000 are in Asia. The Greek Church claims 54,093,310; the Roman Catholics, 7,210,000, chiefly in Poland. There are 2,565,345 Protestants, chiefly in Finland and in the other German Baltic provinces. The Jews number 2,612,000; the Mohammedans, 2,360,000, besides Pagans in Siberia, Tartory, &c. 1. The Greek Church is ruled by 64 archbishops, and about 70,000 priests, but reckoning the monks 254,000, and 550 convents; the "Holy Synod" is the administrative body. There are many dissenters in the Russian Greek Church. "The Old Believers" are said to be one-half of the population; and there are many other sects, with wild and fanatical doctrines,—one consequence of the absence of religious freedom. 2. The Roman Catholic Church has 15 bishops. 3. The Evangelical Lutheran Church has 431 parishes, with 566 clergy, chiefly in the Baltic provinces and Finland. It has a Finland Missionary Society, which sends missonaries to South Africa. 4. The Reformed Church has congregations in most of the leading towns. 5. The Moravians have a settlements with 15 home missionaries and 18 ministers. The evangelical German colonies in Russia have their worship according to the manner of their respective churches. The Baptists are increasing in Courland, and in other of the German Baltic provinces, and in Finland; and there are many Protestants in the southern provinces, especially those bordering upon Asiatic Turkey. 6. The Holy Synod of the Russian Church is printing and distributing the Bible and portions of it through the empire. About 11 per cent. of the population of Russia can read. In Finland all the population can read. The Baltic German provinces are far in advance of Russia proper and Poland as to education.—*Presbyterian at Work*.

AN official Russsan dispatch, dated Veran-Kaleh, Sunday, Nov. 18, says:

"The Russians carried Kars to-day by storm The battle preceding the capture commenced at 8 o'clock last night and terminated at 8 this morning. Our trophies and losses are at present unknown."

It is also reported that the Russians made an assault on Plevna and were repulsed. Russia has called all her reserves into the field.

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—o—

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THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which Shall be unto All People." — LUKE 2: 10.

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—BY—

J. H. Moore, S. H. Bashor, M. M. Eshelman.

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SITTING AT THE FEET OF JESUS.

SITTING at the feet of Jesus,
Oh what words I hear Him say!
Happy place so dear so precious,
May I there be found each day.

Sitting at the feet of Jesus,
There I love to weep and pray,
While I from His fullness gather,
Grace and comfort every day.

Sitting at the feet of Jesus,
I would take the better part;
Flee from earthly cares and pleasures,
While I tell Him all my heart.

Bless me, O my Savior bless me,
As I'm sitting at thy feet,
Oh! look down in love upon me,
Let me see Thy face so sweet.

—*Selected by H. A.*

TO AN INVALID MOTHER IN ISRAEL, AND HER MINISTERING DAUGHTER.

BY C. H. BALSBAUGH.

WE do not lose our care for *particular members* by a general superintendence of the *body*. When the little finger is throbbing with pain, or but a single nerve pulsates with agony, the head is as ready to sympathize, and devise means of relief, as if the entire organization needed medication. So Christ deals with the least member in His Mystical Body as if it were the sole object of His care. He has not forgotten His own Gethsemane and Calvary, and feels afresh every trial and agony of body and soul experienced by His people. The life of each member is a nerve in His mysterious Divine-human Person. It may be a strange thought that you should *cough* religiously, or be racked with a Christian headache, or suffer the twinges of a God-glorifying neuralgia; but it is the glory of the Cross that all the fruits of sin, while in this disciplinary state, may *"work for us a far more exceeding and eternal weight of glory."* Christ superintends to high and holy ends a toothache no less than a soulache, if *"our life is hid with Him in God."* It is the greatest possible mitigation of our sufferings to have our whole complex being under the direction and sanctifying influence of the Holy Ghost. We must eat, drink, sleep, labor, study, from above down, from within out, having all the uses of our material structure under the gracious dictatorship of the indwelling Christ. To have the amen of the higher nature on all the gratifications of the lower, is God-like, and tends to reduce suffering to its minimum under established laws, and get the highest good out of the sufferings that cannot be avoided. The pain resulting from an unconscious violation of law, is a proclamation of the righteousness of God; and our acknowledgement of its character and intent, and our sincere and persistent effort to get into harmony with His law, and into harmony with His mind in the penalties consequent on infringement, is part of the process of sanctification. If any law, physical or moral, could be violated with impunity, salvation would be impossible. The principle that allows the infringement of one, allows the infraction of all. Death is the penalty of sin, and this must have its antecedents, among which are the maladies under which you and I have been groaning for many years. The physical results of sin are stern schoolmasters to bring us to Christ. The authority and integrity of God are involved in every ache and twinge and prostration you suffer. All in connection with His primal mandate, *"thou shalt not."* The law of suffering is the law of goodness. It is disciplinary, corrective, sin-revealing, soul-cleansing, self-conserving. It ever reminds of sin, death, judgment, the Cross with all its glorious inclusions of Deity, man fallen and man restored. The incarnate Son of God was *"a man of sorrows and acquainted with grief."* What an announcement is this for the sorrowing, suffering people of God! How it humbles and how it elevates. How horrible and hateful it makes sin appear, and how glorious and attractive our Redeemer. The flesh-enshrined Jehovah entered so fully into all that pertains to humanity in its broken, ruined state, that there can be no malady that is not in a sense His. He coughed your cough, endured your palpitation, experienced your nervous horrors, was bedridden for you, wept the tears that stain your pillow, and tasted the death to which all your trials and sufferings are the sorrowful preliminaries. As He was in your sin and its melancholy consequences, you may be with Him in *"the joy set before Him,"* under the inspiration of which *"He endured the cross, despising the shame"* (Heb. 12: 2). Look back to Golgotha, and *"behold the Lamb of God."* *"Who loved* ME, *and gave Himself for* ME*"* (Gal. 2: 20). Look up to the Throne on the right hand of God, and behold the same Lamb in the blessed office of Advocate for the abusers and breakers of His Father's law. And as you walk through the burning fiery furnace, may you evermore be sustained by the radiant presence of One whose "FORM IS LIKE THE SON OF GOD."

◆

SAUL'S CONVERSION.

BY E. K. BUECHLY.

SAUL of Tarsus, in his mad zeal against the followers of Christ, was bent upon their ruin and destruction. Breathing out threatenings and slaughter against them, he went forth from Jerusalem with letters, (warrants) from the high priest, "That if he found any of this way, whether men or women, he might bring them bound to Jerusalem." Saul, being on his way to Damascus, as he journeyed along, as he came near unto the city, suddenly at mid-day, a bright light flashed down from heaven round about him, brighter than the noonday sun. Saul, and those that were with him, fell to the earth. A voice from heaven was heard, exclaiming: "Saul, Saul, why persecutest thou Me." Saul inquired, "Lord who art thou?" The answer was: "I am Jesus."—Saul, trembling and astonished at the thought that he was persecuting Jesus, the crucified, the Lord of heaven, and, having no idea, that he was committing such heaven-daring sins, thought he was doing God a service in destroying these Nazarenes. He tells us himself, "That he lived in all good conscience before God." Yet we are told, "That he was exceedingly mad against them."

Having been stricken down upon the highway, the light from high heaven shone around him, the voice of Jesus as the roar of thunder ringing in his ears: "Saul, Saul, why persecutest thou Me. It is hard for thee to kick (German *locken*) against the pricks." Saul, now prostrate upon the earth, trembling and astonished at this wonderful display of Providence, exclaimed: "Lord what wilt thou have me to do?" The answer from heaven was: "Arise and go into the city, etc." Saul arose and was obedient to the heavenly calling; he was brought into the city. Here he fasted and prayed three days. He was doubtless in great distress and agony of soul. Methinks I can hear him yearn and groan, plead, and if ever man prayed earnestly, we presume it was Saul upon this solemn occasion. Although he was blind, he could now realize and feel that he was wretched, miserable and undone. The Lord sent His servant Ananias to him. He found him praying, wrestling and fasting. What did the servant of the Lord tell him to do? I again ask, What did Ananias tell him to do? Did he say, Bro. Saul, keep on praying and wrestling and fasting, until the Lord bless thee; never arise from thy knees until thou feelest thy sins pardoned, and until the Holy Ghost is showered down upon thee? I ask your pardon, dear reader, for this digression. It strikes one that Ananias was no anxious-bench preacher. What then was Saul told to do? Let us see. "Why tarriest thou? Arise and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts 22: 16).

Saul had become very penitent; and consequently was willing to accept the conditions of pardon, not conferring with flesh and blood. Was Saul now a Christian? Was he so considered by the disciples at Damascus, or was he to stand out in the cold, upon a six, or twelve months' probation, as the custom of some of our latter day saints is? "And when he had received meat, he was strengthened. Then was Saul certain (German, *several*,) days with the disciples which were at Damascus, and straightway he preached Christ" (Acts 9: 12–20). Saul had now become obedient, had repented of his sins, had faith in the Lord Jesus Christ, was buried with Christ in baptism, was filled with the Holy Ghost, and now went forth preaching Christ and Him crucified.

Before closing this essay I would say a few words to those who are out of Christ—to you that are living in disobedience to the Word of God. Are you aware of the solemn fact, that you are daily heaping up wrath against that terrible day of wrath and vengeance? Please consider your case seriously in the light of the Gospel, while you have time and opportunity. Have you ever had a call from heaven? Has the light from heaven ever shone round about you? We presume it has, and very frequently too. Please remember, when you heard the Gospel preached in such powerful strains, that your sins and your condition, were laid before you, in such a plain manner, setting life and death before you, in such unmistakable terms that you could scarcely withstand its power, when He proffered unto you free salvation, and eternal life, upon the easy terms of the Gospel. But Felix-like, you put it off for a more convenient season. You may presume that your case is not as aggravated and heinous as Saul's; that you are not persecuting Christ and His saints, but mark you, is not your case even worse than Saul's? He did it ignorantly, had probably never heard a Gospel sermon preached; but sinner, this is not your case. You sin against light and knowledge; you have had the Gospel preached to you for years; you have the blessed privilege of reading the Gospel daily; you have had line upon line, and precept upon precept. I appeal unto you, procrastinating sinners, think of these facts and solemn truths. Saul was obedient at the first call, but how is it with you? How often has Christ been calling you through His ministering servants, how often has He been knocking at your heart, through various means and ways? "It is the voice of my beloved, that knocketh, saying, open to me my sister, my love, my dove, my undefiled, for my head is filled with dew, my locks with the drops of the night" (Sol. Songs 5: 2). Sinner, how long will you have your Savior, your *Beloved* standing without and have His locks wet with the dew of night? The Lord says: "My spirit shall not always strive with man." Take heed lest ye grieve the Spirit of God. It requires no more and no less, in this nineteenth century, to become a Christian, than it did in the days of Saul. You must come unto Christ in His own appointed way; and unless you lay aside all your excuses, hindrances and prejudice, as Saul did, you will never become a Christian, and will finally have to exclaim, when forever too late, "The harvest is past, the summer is ended, and we are not saved."

◆

THREE THINGS.

BY M. MYERS.

"Lord remember me when thou comest into thy kingdom"—Luke 23: 42.

FIRST. The Lord is addressed as a King.

Second. The addressor wishes to be remembered.

Third. At a certain time.

First. We have a Savior, even King Jesus, who is able to save all who come unto God by Him: being the Mediator, or days-man between God and man; and He has promised in His Word saying: "He that cometh to me I will in no wise cast out." Again: "He that asketh receiveth, and to him that knocketh it shall be opened." Having then such gracious promises in God's Word of being accepted at a throne of grace and mercy, we are emboldened as the transgressor on the cross, and approach our God asking in Jesus' name for life and salvation.

Second. We, like the thief on the cross, are in a critical condition without the pardon of our sins, and the divine acceptance of our Lord and Savior; therefore we desire to be "remembered" now in the morning of our days, that our time and talents may be devoted to His praise.

Third. The thief desired particularly to be remembered when Christ should come into His kingdom. Job desired to be hid in the grave, to be kept in secret until the wrath of the Lord should be past, then he says: "Appoint me a set time, and remember me." Then will be the time, when Christ shall come as Lord of lords and King of kings to make up His jewels, that we will desire to be remembered. O, my God prepare us for that great day.

Marksbury, Iowa.

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THOUGHTS ON THE PAST.

BY SARAH E. WOODWARD.

ONE year ago this evening, the brethren and sisters of the Pine Creek congregation assembled in the Stump meeting-house near Teegarden, Ind., in order to commemorate the death and sufferings of our dear Redeemer. Through the loving-kindness, and tender mercies of the Lord, the humble writer of these lines, was permitted to attend that meeting, and was there baptized in the name of the Father, and of the Son, and of the Holy Ghost; and enjoyed for the first time in life, the blessed privilege of observing all of the holy ordinances of the Lord's house. What a precious season of enjoyment it was. Fond memory loves to dwell upon the pleasant associations of that eventful day. My heart was made to feel the truth of Jesus' words, when He said: "If ye *know* these things, happy are ye if ye *do* them." We feel to say with the Psalmist, that we would "rather be a door-keeper in the house of the Lord, than to dwell in the tents of wickedness."

I crave an interest in the prayers of all the faithful followers of Jesus, that I may live the life of the righteous: that I may be, not only a *professor*, but a *true possessor* of the religion of Jesus: not a forgetful *hearer*, but a *doer* of the work.

O may all choose that better part,
To serve the Lord with perfect heart,
Like Mary, sit at Jesus' feet,
And learn of Him, be kind and meek,

Walkerton, Ind.

IN MEMORY OF GINNIE.

BY B. W. NEFF.

DEAREST Ginnie thou hast left us,
Here thy loss we deeply feel,
But 'tis God who has bereft us
He can all our sorrows heal.

All thy toils on earth are ended,
All your works in life are o'er,
And your voice no more can comfort
As it did in days of yore.

Father, mother, brother, sister,
All so sadly grieve for thee,
For they hear no more thy foot-step—
And thy face no more can see.

In the grave thy form is sleeping
Silently the time away,
But we feel that thou art in God's keeping
He will take thee home to stay.

He prepared for thee a mansion,
In that blissful home above;
Where the saints will meet together,
And we'll meet with those we love.

Oh how great will be that meeting,
Over in Emmanuel's land;
There where God will lead His people
All upon that golden strand.

Over there it is, dear Ginnie,
Where we hope to walk with thee;
And our prayer will be to Jesus,
That together we may be.

Help us Lord to hold out faithful,
That we may obtain that rest,
So we may all dwell with Jesus,
And be there forever blest.

Mt Jackson, Va.

REST.

BY MATTIE A. LEAR.

"Take my yoke upon you and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls"—Matt. 11: 29.

OUR Savior often reproving the people, to whom He preached, and among whom He performed many of His stupendous miracles, for their ingratitude and impenitence, declared Himself the possessor of all power and all wisdom. "All things are delivered to me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son and He to whomsoever the Son will reveal Him." He then extends to them the grand and universal invitation contained in the last three verses of this chapter.

In imagination I can see the blessed Savior, the very embodiment of purity and compassion, gazing, with eyes full of love and tenderness, upon the swaying, ignorant, misguided multitudes. He knew well the cause of their besottedness; He knew the burdens which oppressed them; He knew the alternate combination of good and evil passions; He knew the almost frantic efforts that were sometimes made by these wretched victims of the fall, to escape the thraldom of sin. He knew how futile were their efforts, and how helplessly they sank back again into captivity, wretchedness and woe; he knew the outside pressures; he knew the temptations to which they were exposed. Ah! he knew the depths of degradation into which our race had been plunged, and the awful sufferings of mind and body that were now their inheritance. All this called forth his deep sympathy. He alone can relieve their distresses; he alone can give them comfort; he alone can calm the surging billows of their torn, distracted minds; therefore in tones of Divine compassion this sinner's Friend invites the suffering multitude to him. "Come unto me *all* ye that labor and are heavy laden. I know your sorrows are diversified, each one of you have your peculiar troubles, but come all to me, I am able to heal every wound. Come ye lowly orphans, I will be father and mother to you. Come ye sorrowing widows, I will be a husband to you. Come ye friendless, I will be a friend that sticketh closer than a brother. Come ye tempted, I will shield you from the darts of the evil one. Come ye down-trodden, I will lift you up. Come ye poor, I will give you imperishable riches. Come ye sick, I will give you health." Did ever such sweet and soothing tones fall on mortal ears? Has a sufficient and able helper, at last, been provided for suffering humanity? Then why so much suffering still, why does our world still reel, and stagger beneath its load of misery? We will answer in the language of the weeping prophet. "My people have committed two evils; they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that hold no water" (Jer. 2: 13). The prophet has here given the cause very concisely. People will put their trust in any thing, rather than in God, the Fountain of living waters. Nations will put their trust in their standing armies, their navies, their magazines. Individuals, will put their trust in their wealth, their intelligence, their powerful or influential friends. They seek protection beneath the shadow of their popular institutions; they confide in their wise statesmen, or powerful rulers, but the history of nations and individuals have proven the truth of Jeremiah's assertion, that these were but broken cisterns that hold no water. Those once powerful and prosperous nations where are they now? Oh the sun of their prosperity has set in blood to rise no more; their armies and navies, their heroic warriors, their sage statesmen, their thrilling orators, proved to be only broken cisterns. Those mighty individuals, who once walked the earth with giant tread, at whose beck vast armies, oblivious to fatigue, would plunge recklessly into danger and death, and forget their responsibility to God, before whom dynasties, and thrones would totter and fall, at whose proclamations and edicts and prelates would tremble, whose thrilling tones would electrify nations. But their stupendous powers were only broken cisterns to them, they sank into the tomb disappointed, with only the sad conviction of the insufficiency of human greatness, the fickleness of man, and the grand mistake in the pursuit of happiness.

It is impossible for man, endowed as he is, with spiritual capacities to find satisfaction or happiness only in God. He may chase after the phantom of worldly greatness, and if he succeeds in his pursuits and gains the coveted prize, he will find to his chagrin that it does not meet his wants or his expectations, and the greater his attainments in this direction, the more his burdens and his sorrows increase.

Jesus knowing all this, knowing the wants of man, kindly, tenderly invites them to him. "I will give you that happiness, that rest for which you seek. I know it is impossible for you to find it anywhere else. You are only spending your strength, your labor for naught. Come to me and you will not be disappointed, here you will find all you seek, here all your wants will be supplied, here all your expectations will be met. You that have great or small capacities, all need me alike, no matter how great your desires, how lofty your sentiments, how aspiring your thoughts. I can meet your highest want, ye lowly ones, I can enter into all the minutiæ of your thoughts and feelings. Take my yoke upon you, you have long borne the yokes of the world, some of you have borne the yoke of pride, some of ambition, some of avarice, some of resentment, but you have all found these yokes to be galling, they did not fit you, they were not adapted to your high and noble natures, and learn of me; some of you have been learning in the schools of the Rabbis.' Some of you have been taught in the school of philosophy. You have imbibed various systems of philosophy, but all your systems are more or less imperfect; none of them can lead you into the full sunlight of the truth; you all have need to learn of me, all, from the votaries of Bacchus, to the adherents of Plato. None of your schools have ever taught the lesson that I will teach; my doctrine is unique. It is beyond the comprehension of man, it is Divine. You can only learn of *me* this lesson of meekness, and lowliness of mind, and having learned this lesson ye shall find that rest which you desire." Pride, haughtiness, selfishness, resentment, all these are the very bane of peace, or mental repose. When a person imagines himself far superior to those of his kind, and considers that honor and homage are his due, and who is ever ready to resent an injury or offense, will be a stranger to true peace, and solid enjoyment. An overweening, imperious temper is perhaps the greatest source of disquietude and misery to mortals. It is that which embitters life, more than all things beside. Those who cherish such tempers will be their own tormentors.

But every thing has its opposite. If pride and arrogance bring misery and distress, just in the same proportion will meekness and lowliness of mind bring peace, and joy. Self-abnegation, sweet submission to the Divine will, a yielding and forbearing temper, oh, what source of peace, what source of joy and comfort. Such an one is happy at all times and under all circumstances. Is he afflicted, is his lot in life a lowly one, has he had sore bereavements, he still retains the same serenity of mind, and why? In the language of David, we will answer: "He trusteth in the Lord; and through the mercy of the Most High, he shall not be moved" (Psalms, 21: 7). On the other hand, has the sun of prosperity shone upon his pathway, is he still in possession of health and friends, and every thing that is thought to make life desirable? Is his home the very sanctum of peace and comfort, of pleasure and plenty, has no discordant note ever been heard around his hearthstone, has no piercing cry of bereavement and mourning, ever disturbed the quiet to that happy circle? Ah! but the true servant of Christ trusts not in these things; he does not depend upon them for happiness, for he has learned, that "They that rejoice," should be, "as though they rejoiced not; and they that buy as though they possessed not." And why? Because "the time is short." He knows that if he has been prosperous and successful, that he is but a steward of the manifold gifts of God, that to whom much has been given, of him much will be required, that his responsibilities are commensurate with his opportunities. Let us never forget our dependence upon Christ; for in him, we live, move, walk and have our being.

ECHOES OF THE PAST.

BY BETTIE RUTHRAUFF.

THERE are times when resting from the cares of the world, we sit alone and commune with our own soul. At such times the most trifling incident is sufficient to carry the mind to the past. The night winds sighing through the the trees, the sweet song of a bird, will turn the stream of thought back to the past. The morning vapor, and diamond dew-drops, seem joyous and happy as they float and glitter in the early sunlight. With them all seems pleasant and hopeful. But alas! how soon decay and "effacing fingers sweep the time where beauty lingered!" What a fit emblem of life and its evanescent pleasure.

As the early vapor and crystal dew-drops pass away, so must we glide into that dreamless state of sleep. The garden of Eden, Noah in the ark, the dove, the covenant, the rainbow, the cloud by day, and the pillar of fire by night, the gushing light on Tabor's heights, the guiding star and manger of Bethlehem, the song of the Shepherd—all these events reflect upon our memories as echoes of the past. It is only when the soul sees but itself, these come floating around us like sounds of the waves of some far off ocean's shore, scenes and events which were painful and full of trouble at the time, loom forth on the dark back-ground of the past, with all these painful features softened by the lapse of years. "Distance leaves but a haze behind." To those actively engaged in the warfare of life, those memories of the past come as rare intervals. But even then they are not wholly without their influence.

The young live in the future, the middle-aged in the present, and the old in the past—the old lives apart from his fellows, the life and stir, the whirl and tumult of the busy world he heeds not; he lives in a past world the scenes of his childhood, the sports and companions of his youth. The bright eyes and laughing faces of his youth, in which he then delighted visit him in his solitude, as he sits beside his cheerful fireside. He wanders again with his gay companions over the green fields around the old homestead, he feels again the vigor of his youth. He sees again his fair and youthful bride as she stood beside him at the altar, and his heart grows warm with pride. He is also found tottering to the church yard, among the marble tombs, where are mouldering some loved members of his household: they too have a voice which speaks to his heart and says: "Remember me." Age completes the circuit and brings us back where we began. Life is not all joyous; mingled with the bright hues of every life are also much sadness and sorrow, and these are also to be remembered, by the widow at the silent tomb of her loved companion, as she strews flowers over his grave. How every recollection of what he has last spoken, is treasured as a sweet memento. All have a significance of value which the stricken heart can only appreciate. Sweet echoes that renew our lives, and make us children again, how we love you all, and woo you to us in every calm and twilight evening hour, spending many a delightful moment listening to the faint, but soul-stirring echoes of the past. Blessed boon, which gives us the past. When all things change and vary, friends depart, the world grows unkind, and we grow old, the former things remains treasured in our memory as we stand mourners at the graves of those we now love.

Generation after generation have felt as we feel now. Their lives were as active as our own. They passed away as a vapor, while nature wore the same aspect of beauty as when her Creator commanded her to be. The heavens will shine as bright over our graves as they are now around our paths. The world shall have the same attraction for our offspring yet unborn, as she once had for ourselves, and that she now has for our children. Yet a little while, and all will have happened. The throbbing heart, will be stilled, and we shall be at rest. Our funeral will wind its way, the prayers will be said, and our friends will all return, and we shall be left alone in silence and darkness for the worm. And it may be for a short time, we will be spoken of. But the things of life will soon creep in and we will be forgotten. Days will continue to move on, laughter and song will be heard in the room in which we died, the eyes that mourned for us will be dried and glisten with joy. Then we shall be in the touching language of another—gone and out of mind.

Baltimore, Md.

PIONEER COSTUMES.

NO doubt some knowledge of the manner in which the early settlers of Illinois dressed, would be interesting to our readers, hence we submit the following, gleaned from the State Agricultural Report for the year 1876:

"In 1820 a change of dress began to take place, and before 1830, according to Ford, most of the pioneer costumes had disappeared. The blue linsey hunting shirt, had given place to the cloth coat, (jeans would be more like the fact). The raccoon cap, with the tail of the animal dangling down behind, had been thrown aside for hats of wool and fur. Boots and shoes had supplanted the deer skin moccasins; and the leather breeches, strapped tight around the ankle, had disappeared before unmentionables of a more modern material. The female sex had made still greater progress in dress. The old sort of cotton or woolen frocks, spun, wove and made with their own fair hands, and striped and cross-banded with blue dye and turkey red, had given place to gowns of silk and satin. The feet, before in a state of nudity, now charmed in shoes of calf-skin or slippers of kid; and the head formerly unbonnetted, but covered with a cotton hankerchief, now displayed the charms of the female face under many forms of bonnets of straw, silk and leghorn. The young ladies, instead of walking a mile or two to church on Sunday, carrying their shoes and stockings in their hands to within a hundred yards of the place of worship, as formerly, now come forth arrayed complete in all the pride of dress, mounted on fine horses and attended by their male admirers. Jewelry on the pioneer ladies was an ornament not often seen."

SELF-IMPROVEMENT.

SELF-IMPROVEMENT is a duty we owe to our fellow-man, and to our Maker. Life is short. We should, therefore improve every moment of our time in acquiring those qualifications that will fit us to discharge well the duties of life, and thus prepare for a happy existence beyond the grave.—Some useful pursuit should always engage our attention, either for our own interest or for the good of others. We should never be idle, for idleness is the parent of vice. "It is," says the old proverb, "better to wear out than to rust out." Self-improvement is a duty we owe to God, who has made us beings capable of improvement. and has made our usefulness to others as well as our own happiness, depend, in a great degree on our own self-improvement. And in His revealed Will, He has commanded us to seek after wisdom as after hidden treasures, and to add to our faith virtue, and to our virtue knowledge. We should then improve our time in youth, in laying up treasures of knowledge, that when we arrive at maturity, we may be able to instruct others, and thereby lead them from the darkness of ignorance into the light of wisdom and knowledge. We must bend all of our faculties and powers to the acquirement which we so much need, and we may also hope so earnestly to desire. Our youth is short, let us then improve it, so that when we arrive to maturity, we may be fitted to perform the duties of our vocation with credit to ourselves and to the satisfaction of those around us.—*Selected by Milton Horner.*

INFANT BAPTISM AND CIRCUMCISION COMPARED.

BY D. LONGANECKER.

CIRCUMCISION on the eighth day required no teaching. 2. No repentance. 3. No faith. 4. Not for remission of sins. 5. Not given in order to receive the Holy Spirit. 6. Compared to males for a national right, as the females were blessed without it. In like manner are infants saved without baptism under the present dispensation. Baptism was not given for their own sins, for they have none. There is no law where there is no transgression, for there can be no transgression where there is no knowledge. Condemnation comes, after light and knowledge have been received. Infants do not sin until they know what sin is. And to baptize them for the remission of sin before they know they are sinners, or to immerse them for what is termed inherited sin, is putting baptism in place of Christ. And more, it is giving baptism to infants who do not need it, and keeping it from penitent believers who do need it. The promise is, "He that believeth and is baptized *shall be saved.*" "Repent and be baptized, in the name of Jesus Christ for the remission of sin, and ye shall receive the gift of the Holy Ghost."

The command is to teach and baptize, and I may safely add that all immersionists will agree that penitent believers are proper subjects for baptism. It is also agreed that they are fit subjects for having their sins remitted and to receive the Holy Ghost. Take away faith and repentance from water baptism, and baptism amounts to nothing. Without water baptism, faith and repentance will not yield the salvation promised by the Lord.

COME TO JESUS.

SELECTED BY J. H. ELLIS.

"WHAT is meant by coming to Jesus?" Much is said about coming to Jesus, but how can I come? He is in heaven, and how can I go there to speak to Him? I am told He is everywhere, but I cannot see Him, and how then can I go to Him? If He were on earth, as He once was, there is no trouble I would not take. I would sell all I possess to pay for my journey; I would travel hundreds of miles. No difficulties should daunt me. I would set off at once. I would go to Him, and push my way through the crowd, as the sick used to do, in order to be healed. I would fall down before Him, and lay hold of His garment, or embrace His feet; and I would say, "Lord Jesus, save me, I come not to be healed of blindness, or leprosy, but of sin. My heart is diseased with iniquity; I am in danger of God's wrath, and of eternal damnation; 'Lord, save me, I perish.' But alas, Jesus is no longer among us, and I cannot understand what is meant by coming to Him." Dear reader, do all this in thy heart, and then you will come to Jesus.

What do you think would be the advantage of going to Him, and falling before Him, and holding His garment and speaking to Him, as the sick and lame meant to do? Would it not be to let Him know your wants? These He knows already. Without all this trouble, you can make Him understand that you wish Him to save you. Think of Him, let your heart feel respecting Him, and let your cries ascend to Him, just as if you saw Him; be as earnest as if there was a crowd around Him which you wished to push through. Call Him as that blind man did, who, though he saw Him not, cried out, "Jesus thou Son of David, have mercy on me!" You are better off than they who lived when he dwelt on earth. They had often to journey far; they sometimes could not get near Him for the press of people. But you may have Him as much to yourself as if there were no other sinner that needed Him. He is always near and within call; and though you cannot see Him, He sees you, knows all you feel, and hears all you say. Coming to Jesus is the desire of the heart after Him. It is to feel our sin and misery; to believe that He is able and willing to pardon, comfort, and save us; to ask Him to help us, and to trust in Him as our Friend. To have just the same feelings and desires as if He were visibly present, and we came and implored Him to bless us, is to come to Him though we do not see His face nor hear His voice. Repenting sinner, your very desire for pardon, your prayer,—"Jesus save me," this is coming to Him.

THE TEN VIRGINS.

BY JACOB SHANEOUR.

NOTICE first the wisdom of the wise. Are not those who believe and obey the Gospel among the wise? The wise are anxious and willing to obey Jesus and learn more and more. They hunger and thirst after righteousness, searching the Scriptures, asking God often in prayer for wisdom and guidance to know His will, ever believing that God through Christ is able and willing to save them.

God has thus far done His part; and now we, by obedience and patient continuance in well-doing, seek to do ours. To us His Word is our guide, being good for doctrine, for correction, for reproof, using it for a trimmer and a replenisher of our lamps. With it we clip off a fault here, and a bad habit there, and cast the beam out of our own eyes. With it we visit the sick, the widows, the orphans and comfort them. The good old Gospel enables us to weigh and measure ourselves with God's weights and measures; to keep unspotted from the world and its popularity; to work by all lawful means to save others.

Look abroad and behold the unsaved multitude. To be wise virgins, should we not also labor to make them wise, even if it should cost us time, money and our lives? Did not Christ thus labor? And it cannot be wrong to labor as He did, to follow His zeal, His love. "Freely ye have received" this doctrine, "freely give;" for God loveth a cheerful giver. Our lamps should ever be well filled with the oil of love, and trimed with the Gospel, so that when the Bridegroom cometh we may enter in to the marriage supper. This will be heaven to all who come as God bids. Let us now glance at

THE FOOLISH VIRGINS.

By some the world is claimed to constitute the "foolish virgins." But this I cannot understand, for they make no profession of Christianity, but at the last day will call upon the rocks and hills to fall upon them and hide them from the face of the Lord. On the other hand, the foolish virgins will come forth and exclaim: "Lord, Lord have we not cast out devils in thy name? Have we not done many wonderful works?" The revelator tells of some who were neither hot nor cold. They ran well for a season, but like the foolish Galatians were bewitched, turned from the commandments of God to those of men, trusting rather to their own feelings than to the words of the Lord, saying: "If the heart is right, all is right."

The prophet says: "He that trusteth in his own heart is a fool *i. e.* foolish virgins. Having begun the journey, they procure stop-over tickets and are at last caught sleeping when the train starts on. They dreamed that the commands of God were not essential, and then acted as if the dream were a fact. But God says: "Faith without works is dead, being alone." Now what constitutes foolishness in the sight of God? Is it not to be "blind leaders of the blind;" to go to war and kill and cripple fellow beings; to visit all places of amusement; to join societies where, on account of infidels, Jews and pagans, the name of Jesus dare not be mentioned; to charge money for seats in places of worship, so that the poor must either remain away or stand far back? O sinner think of God's goodness and turn to him! Either we shall go up or down; to heaven or hell. In heaven there is joy. The Lord help you to turn to him.

ACTIVITY NEEDED.

DR. Talmage, in a recent sermon, says: "Let us quit this grand farce of trying to save the world by a few clergymen, let all hands lay hold of the work. Give us in all our churches two or three hundred aroused or qualified men and women to help. In most churches to-day, five or ten men are compelled to do all the work. A vast majority of churches are at their wit's end how to carry on a prayer-meeting if the minister is not there, when there ought to be enough pent-up energy, and religious fire, to make a prayer-meeting go on with such power that the minister would never be missed. The church stands working the pumps of a few ministerial cisterns until the buckets are dry and choked, while there are thousands of fountains from which might be dipped up the waters of eternal life."

* * *

BEFORE we betake ourselves to rest, let us review and examine all the passages of the day, that we may have the comfort of what we have done amiss, and make the shipwreck of one day be as marks to direct our course in another. This may be called the act of virtuous living, and contributes wonderfully to advance our reformation and preserve innocence.

The Brethren at Work.

PUBLISHED WEEKLY.

J. H. MOORE,
S. H. BASHOR,
M. M. ESHELMAN, } EDITORS.

THE BRETHREN AT WORK will be sent post-paid, to any address in the United States or Canada, for $1.50 per annum. Those sending ten names and $15.00, will receive an extra copy free of charge. For all over this number the agent will be allowed 10 cents for each additional name, which amount can be deducted from the money, before sending it to us. Money Orders, Drafts, and Registered Letters may be sent at our risk. They should be made payable to Moore, Bashor & Eshelman.—Subscriptions, and communications intended for the paper, as well as all business matters connected with the office should be addressed

MOORE, BASBOB & ESHELMAN,
Lanark, Carroll Co., Ill.

LANABE, ILL., NOVEMBER 29, 1877.

WE are again ready to fill orders for the *Brethren's Envelopes*. Do good by using them. For price see notice on last page.

◆

ONE was received into the Shannon (Ill.) church by baptism last Sunday' and one at Pine Creek a week ago last Sunday.

◆

BROTHER JOHN FILLMORE, of Iowa has been preaching for the Brethren at Martinsville, Mo. Hope his meeting was a successful one.

◆

CONSIDERABLE rain has fallen in this part of the country during the last few weeks, rendering the roads extremely muddy, and traveling very disagreeable. This is an unusual thing for this climate.

◆

THOSE who wish to act as agents for the BRETHREN AT WORK should send us their address at once, and we will supply them with an outfit for the work. We have a number of good agents at work, but can still make good use of more.

◆

DR. FARHNEY, of Chicago, sends to this office one box of his excellent PANACEA, which is to be sold and the money applied to the Danish mission. Those, in the vicinity of Lanark, desiring the medicine can have a chance of doing good in two ways.

◆

ALWAYS when sending money to the office be sure and state *distinctly* what it is for. If it be for subscriptions, say for whom, giving the post office and State in every instance. If this rule be carefully observed it will enable us to avoid many perplexities.

◆

WE deem it prudent to continue the same quality of paper as was used during the last few weeks. We have contracted for twenty-two thousand pounds, eleven thousand of which were stored away in the office last week. By purchasing in large quanties we get much better paper.

◆

BROTHER D. B. GIBSON is now at his home in Perrin, Mo., where he expects to remain awhile and recruit up. We learn while in Macoupin Co., his voice failed him and he was compelled to take a rest. Hope he will soon be able for the field again, for the harvest is great and many laborers are needed.

◆

PEOPLE who quarrel, ought to, before commencing, have a fair understanding as to what they are going to quarrel about. They should first come to an agreement respecting the points of difference between them. If they succeed in getting these things well arranged, we predict but little further difficulties regarding their disputes.

◆

FROM the beginning we thought it not advisable to insert marriage notices in our paper, thinking they were not of *general* interest. Those who are particularly concerned in the matter usually find out all about it long before it could reach them through our paper. We make this explanation that those, who have been sending us such notices for months past, may know why they do not appear.

◆

MOODY'S Winter campaign—is said to be remarkably well devised, being confined principally to labor in the New England States. He still goes on in his work and is meeting with his usual success. It would certainly be gratifying if men of his ability for usefulness would preach the whole truth and nothing but the truth, stand up for the apostolic order of things—denouncing sin of every grade and order. Christendom stands in need of a host of bold proclaimers of the truth—men who with power, will fearlessly preach and defend the Gospel in all its ancient purity and simplicity.

◆

IN order to facilitate business, and render accounts more accurate, we suggest that subscribers, as much as possible, hand in their subscriptions to one of our agents, especially so when the money is not sent in with the name. If the money accompanies the order, it makes little difference who sends it in, just so we get it all right; but still it is better to work through agents as much as possible.

◆

ON another page will be found an excellent letter from brother ENOCH EBY, announcing the safe arrival of himself and company at brother HOPE'S in Denmark. It does one good to read such letters. Hope all our readers will give it a careful perusal, and then send in their mite to help the good work along. Brethren pray for them, "for the fervent, effectual prayer of the righteous availeth much."

◆

BROTHER PAUL WETZEL and wife were with us last Sunday. They have sold their farm near Lena, Ill., and were on their way to Grundy Center, Iowa, where they purpose locating. As a German speaker, brother WETZEL is a man of rare abilities, and able to do much good in proclaiming the truth. We understand that he has an Eastern tour in contemplation during the Winter. He is now about fifty-four years of age, and has been in the ministry some twenty-eight years. He came from Germany to this country when about twenty-one years old.

◆

WE have been informed that some of our readers are not fully satisfied with that department of our paper known as *Scissors and Paste*. Now we would like it all those who feel interested in this matter, would drop us a card at once, giving their mind regarding it. We thought to keep our readers posted on the general news and incidents of the day, but if they do not prefer it, we can fill that department with other good reading matter. Those who have improvements to suggest should send them direct to us. It won't accomplish any good to tell them to other parties.

◆

WE are daily receiving quite favorable reports from our agents. Already subscriptions are coming in quite lively, showing that there is going to be a large increase in our list for the coming year. Agents will send along the names as fast as they get them, so they can be entered on the galleys before the close of the present year; by so doing they will enable us to be fully prepared for the great rush of work that usually comes in about New Year. Beside this, new subscribers get the paper the remainder of the year free, and the sooner their names reach us the more papers they will get. See to it then that there is vigorous action all along the line.

◆

BROTHER HILLERY and wife returned from the Central Illinois Mission Field last week. They report the interest in pure and undefiled religion good and the calls for the Bread of life quite numerous. Fifteen have been added to the church by baptism since brother HILLERY commenced work there, and the prospects for a further ingathering are favorable. He has traveled the past Summer about 1800 miles by private conveyance, preached almost every night, and frequently under very discouraging circumstances. More ministerial labor is needed there, and we hope this will soon be supplied. Brother HILLERY intends to visit his aged parents in Marshall Co., Iowa, and in the course of a couple of weeks, return to his field of labor. May God bless his efforts to the good of souls.

◆

REVIVALS are good things, provided they are revivals of righteousness— such as will build up and strengthen the church, not only in numbers, but in true vital piety. There are but few churches that do not need a good revival among the members—they need encouragement and a revival of their zeal, thus better preparing them for the conflicts of life. We need revivals that will make people pray more, cause them to love the Master more, and serve Him better; revivals that will increase pure and undefiled religion, promote morality and improve the people generally. It wants to be a revival *in* the *heart*, something that goes to the bottom of sin, roots it up and throws it overboard, and leaves the heart filled with the Holy Ghost. It wants to be an awakening that will not pass away and leave the professor dormant at the end of a few weeks, but should be such as will not only *put* life in people, but *keep* it there and then keep it *at work*. Such revivals will be good for both old and young.

◆

WE are in receipt of a letter from a brother informing us that he heard a few brethren criticising some things contained in two articles lately published in the BRETHREN AT WORK. After listening to them a short time, the brother told them that in his judgment they were running their criticisms in the wrong direction, that they would accomplish no good unless run into the office at Lanark. This brother was right—all the criticisms and advice in the universe will do us no good, unless we hear them. If our readers have any improvements to suggest, we are always glad to receive them. Excuse us for being a little selfish, but we see no use in giving all the good advice to others; give it to those who need it. If it be about our own paper, we need it, ought to have it, and are entitled to it. It only costs three cents to run it into Lanark, but if run all the way around by the judgment, may cost somebody a good deal, if not in this world, in that to come.

◆

PEOPLE who deliberately refuse to do that which prudence dictates, claiming that if the Lord wants it He will have it done, should be cautious or else they may be working directly in opposition to the Lord's desires. We should not conclude that God is going to *force* us to obey His Word—He has given it to the human family to read and obey, and should we neglect that which prudence dictates and the cause of religion is thereby made to suffer, we in the day of judgment must stand responsible for that which we have done, or refused to do as the case may be. The prosperity and welfare of the church—the good of the Master's cause should be kept constantly in view; nor should a single lawful means be left unemployed in the building up of the church, and the promulgation of the truth. Prejudice, preconceived notions and self-interest, should be thrown aside and never once allowed to interfere with that which prudence and wisdom dictates. We should not only be as harmless as doves, but also as wise serpents, making use of every means that God has placed within our reach.

ELDER A. M DIERDORFF.

THROUGH the kindness of brethren DANIEL DIERDORFF and LEVI TROSTLE of the Rock River congregation, Ill., we have been furnished with the material from which we glean the following, regarding the life and death of Elder ANDREW M. DIERDORFF of whose death mention was made last week.

He was born in York county, Pa. May 29, 1798, but did not unite with the church until in his 28th year, and was elected to the deacon's office six years afterwards; was chosen to the ministry in the year 1838 and emigrated to Lee county this State in 1854. He was ordained in 1859, served in that capacity with honor to himself and church till within the last year, he requested to be released from the most active part of the charge resting upon him, which request was granted by the church. He raised a large family, the greater part of which is still living, and four of his sons hold responsible positions in the church.

On the 10th inst, he ate his dinner as usual, but complained a little of feeling somewhat unwell, and as was his custom, went and laid down on a bed. He called for some one, but in less than fifteen minutes he was dead, and thus passed away with but little suffering. He leaves his charge in the hands of others, and may they exercise that prudence and care for the good and welfare of the flock that the Holy Ghost has enjoined upon them.

THE MISSIONARY MOVEMENT.

THE Missionary Movement is growing in the East, and we trust in a commendable manner. A meeting is to be held for that purpose at Meyersdale, Pa., commencing Dec. 4th, in interest of the Home Missionary work. We understand that the invitation is general ,in order that a concentration and unity of action may be effected. May the good Spirit guide and influence every heart in the great work before them, that what is done may meet the Divine approbation. The BRETHREN AT WORK is a friend to, and a sympathizer with every *lawful* effort put forth in the promulgation of the truth, though we may at times be a little more cautious about what we take hold of than some think we ought to be. We are anxious that the missionary feeling should steadily increase and more fully develop itself among our people, and therefore do not want to see a single failure upon the part of any whose movement is calculated to do good. The Brethren in Illinois have the missionary spirit pretty well worked up in their State, though there are chances for improvements, and it is hoped that other States may meet with equal, yea, even more success.

We however suggest that caution and prudence be used in carrying forward the work. Let everything be done to the glory and honor of God, for the good of the cause both at home and abroad. The good and welfare of the whole church should be kept constantly in view; get its united sympathy and support, let the whole body unitedly move together in one and the same direction, and a good work may be accomplished. "United we stand, but divided we fall."

This voluntary notice ought to have appeared last week, but was, upon our part, unintentionally omitted. J. H. M.

THE BRAZEN SERPENT.

Brother Moore:—

I HAVE heard it remarked that the children of Israel carried the brazen serpent with them six hundred years, and it was destroyed because they worshiped it. As I do not know of any Bible authority for this assertion, I would like to know from whence the evidence is obtained. * * *

Answer: Because the children of Israel, while in the wilderness, murmured against God and Moses, "the Lord sent fiery serpents among the people, and they bit the people; and much people of Israel died." So He commanded Moses to make a fiery serpent and place it upon a pole. "Moses made a serpent of brass and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he was healed" (Num. 21: 6–9). This took place about the year 1452 before Christ.

It seems that after the children of Israel were healed of the serpent bites, they took the "brazen serpent" down and carried it with them, and made an improper use of it. How they carried it we are not told, but evidently they had some way of taking care of it.

It is said of Hezekiah that, "He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brazen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it Nehushtan." that is, "a piece of brass" (2 Kings 18: 4). This took place in the year 726 before Christ, which makes about 726 years from the time the serpent was made by Moses till it was broken in pieces by Hezekiah.

From these incidents some important lessons may be learned. God has a place and purpose for everything that He has ordered, and is not pleased when things are used differently from what He designed. The serpent was made for a purpose, and when properly used, answered the end for which it was erected. Through it the people who were bitten, were enabled to look to God for help, but when healed, had no more practical use for it.

It was never intended as a real object of worship, and hence when "the children of Israel did burn incense to it," they, by that act, used it differently from what God designed it should used. They made it an object of worship, and hence failed to worship God as they should. Hezekiah seeing that its abuse was leading the children of Israel into idolatry, at once broke it in pieces, regarding it as but *a piece of brass.*

God did not likely object to them preserving and carrying the serpent with them, but the improper use they made of it, worshiping it instead of God, looking back to the events of the past instead of forward to the things to come, made its destruction a necessity in order to preserve the true worship among His people.

It may sometimes be so with us in the Christian economy. Instead of leaving the elements of the doctrine of Christ, and going on unto perfection, we look back and endeavor to lay again the foundation of repentance &c (Heb. 6: 1). We stop at our baptism, apparently worship the liquid, instead of turning our back upon the grave from whence we have arisen to walk in newness of life and "press (toward) toward the mark for the prize of the high calling of God in Christ Jesus." Neither baptism, nor any other command is an *object* of worship, but a rite to be obeyed, and by so doing we worship God and Him alone. Let it not be said of us that we have idolized any of God's holy institutions making an improper use of them like Israel did with the serpent.

It is our duty to render implicit obedience to God in all things, looking upon His rites and institutions as mediums *through* which, or rather *conditions by* which we receive blessings from Him. It was not the serpent that healed the people; there was no virtue in the "piece of brass," but God did the healing—in Him was all the virtue. Looking on the serpent was simply a *condition* to be performed that the virtue might be imparted. Just so with the institutions of the New Testament, they are *conditions* and all the virtue comes from God. J. H. M.

POOR BOYS.

SINCE growing up into manhood I cannot conscientiously speak lightly and disrespectfully of strange, ragged boys. Their appearance brings vividly to mind the events of early life, and reminds me of life in by-gone years. A solemn, sad feeling comes over me and I cannot restrain it. It is profitable, however, to spend a few moments looking over one's past life, tracing his history from year to year and reviewing the events of time. But the scornful laugh directed at a poor, ragged boy sends a dart to his heart, causing a feeling never to be forgotten. People need to be careful how they laugh at, and make sport of poor boys.

A finely dressed, fashionable lady once laughed at a poor, bare-foot boy she saw on the street learning his letters from an old poster pasted up before him. Some years afterwards, this lady, while in the city of Paris, was introduced to the same boy, but then known as the great American statesman. Judge of her astonishment and mortification when reminded of the transaction on the street many years before.

Another lady once drove a poor, strange boy from her steps, not allowing him to stand there and listen to the sweet, delightful strains of music she was making. The boy went away, worked and studied hard and became one of the greatest singers of the age. His hymns are sung in nearly every land, while the lady's name has sunk to obscurity.

Another poor boy, half blind, thinly and poorly clad passed, scarcely noticed, among his own members. Nobody thought there was anything in him, but now he is an influential minister, and has, by his simple and persuasive preaching, converted his hundreds.

A good-hearted woman once invited a poor boy, who traveled from door to door, to come and live with her. The boy went; applied himself diligently to his studies, but afterwards, by his eloquence and profound learning, shook the Roman Catholic church of Europe from center to circumference.

Many years ago a young man went from home to make his own living. His father was able to give him but $4.00. This he used judiciously, worked and studied hard and became one of the finest scholars America has ever had. Almost parallel with this may be mentioned the case of another young man, who passed through a large city, carrying in one hand a small bundle of clothes—all he had in the world. He was hunting work: he found it, stuck to it and afterwards became one of the wealthiest and most influential men in the United States.

Some fifty years ago a little Dutch boy overheard a low conversation between his father and mother. They were lamenting over his future prospects, saying that the boy was so dumb that it was feared he would never be competent to take care of himself. That boy grew up to manhood, united with the church, worked himself into good circumstances and became the most influential man in his community.

What would some of our aristocratic boys say, were we to tell them that in an early day a father and son were seen working hard, day after day clearing up a small piece of land in the State of Indiana? Of course, there is nothing strange about that. But the father and son finally moved to the State of Illinois—the boy worked hard and was seen making rails to fence another small piece of land for his father. That boy worked on and afterwards became the president of the United States.

Then gentle reader be careful how you laugh at and make sport of poor boys: they may yet be your superiors. Better encourage and help them along in life. However useless boys, as boys may appear, they are indispensable to the race—for from them must come the men that are to fill up, govern and take care of the world.

In former years, when God desired a king to take charge of Israel in the place of Saul, He did not go among the upper class of the kingdom, but selected a poor shepherd boy as the one of His choice, whom He had anointed and set over Israel. The boy-hood days of the Savior, as He passed to and fro unnoticed, as well as the early life of John the Baptist afford lessons of importance, showing how God works in mysterious ways His wonders to perform. Bright diamonds are sometimes hid beneath, what would appear to us, a rough coating, and when once polished shine forth in native beauty.

The boys at whom we often laugh, may one day become our superiors, stand at the head of the class in the great test of life, be honored and respected, while we retire unnoticed. Then be careful at whom you laugh. J. H. M.

"UNABLE TO UNDERSTAND"

A LITTLE explanation is first necessary. On the 27th of Sept. last, there appeared in the *Carroll County Gazette*, a few questions from David Gans under the title: "*A Letter to the German Baptists, Concerning Three Baptisms;*" and to gratify the man's desire to "understand," I prepared a brief reply, which the editors of the *Gazette* did not deem it policy, on their part, to publish. This would have been the last of it, but now as David has written us a letter, claiming that we are "pretty well stuck" (to the foundation of Jesus Christ and the apostles, I presume), I deem it necessary to let him have a little hearing for once. We will now hear him:

"Does the commission teach one baptism or three? Let us see When you baptize a person you say, "I baptize you in the name of the Father," and then dip once; do you consider this a complete baptism or not? If not complete, then you did not do what you said you would, for you used the language "I baptize you." Now, if the person has been baptized once, you cannot baptize him or her the second or third time. Paul says: "One baptism." Was this one dip the right kind? If not, then it is of no use. If it is properly administered then it is the "one baptism." Now, I will endeavor to show you that it was not properly administered and avails nothing. This commission is received from the Son and the Spirit by their authority; they receive this authority from the Father. Now, in baptizing them in the name or by the authority of the Father, you do not acknowledge the authority of the Son and Spirit. To baptize in the name of the Father only, would be denying the authority of the Son and Spirit, hence would be of no avail.

You may say that this article is not properly headed, that you do not practice three baptisms, but when you baptize according to the commission, you say, "I baptize you in the name of the Father," and then you supply, what you call the ellipsis, and "I baptize you in the name of the Son, and I baptize you in the name of the Holy Spirit." According to your own construction you baptize the candidate three distinct times and then call it one baptism. How three of the same kind can make one of the same kind I am unable to understand. But you should acknowledge the name (not names) of the three personages, or their authority, which is the same, and then baptize the candidate once. When you baptize in the name of the Father, you do not acknowledge the Son and Holy Spirit. Christ says: "No man can come to the Father except by me." Now, if you come to the Father in baptism, you must first acknowledge the name of the Son and Holy Spirit.

D. GANS.

1. The commission of Jesus Christ teaches us to baptize "into the name of the Father, and of the Son, and of the Holy Ghost"—once into each name, not once into three names.

2. When we baptize a person "into the name of the Father," it is a complete baptism into the Father's name. To say that, "I baptize you into the name of the Father," and *don't do it*, is no baptism at all! To baptize a person into the name of the Son, is a complete baptism into the Son's name. To put hands on a person and say, "*and of the Son,*" and don't baptize the person, is nothing, and nothing is not the thing commanded to be done in this case. Baptizing a person "into the name of the Holy Ghost," is a complete baptism into the Holy Ghost's name. Each action is complete within itself as directed by the Lord Jesus, and together are the the "one baptism" mentioned by Paul. There is a vast difference between a man being baptized "into the name of the Father, and of the Son, and of the Holy Ghost," and being baptized into the name of the Holy Ghost only. The former originated in Palestine more than 1800 years ago; the latter originated about 600 years after Christ, in Spain, of which country the prophets spake nothing concerning the *origin* of Christianity.

David Gans urges a question: "Paul says 'One baptism.' Was this one dip the right kind?"

'One baptism"—English, "one dipping."—*Paul.*
"One baptism"— "one dip." —*Gans.*

Do you see the difference, dear reader? No man of learning will ever talk and write of "One baptism" as *one dip.* Others are at times excusable.

3. To say that we deny "the authority of the Son and Spirit" when we baptize "in the name or authority of the Father," is asserting a thing not precisely straight; for Christ, the Son, declares that all power is given unto Him in heaven and on earth, and He commands us to baptize "into the name of the Father," and in doing as the Son says, we acknowledge the authority of each and all. Condemnation will not rest upon that man who does precisely as the Lord directs, who never commanded us to do anything contrary to Himself, the Father and Spirit. We submit, therefore, whether an immersion into each name—Father, Son and Holy Ghost,—is not acknowledging the authority of each? If to say, "*I baptize you into the name of the Father,*" and *don't* do it, is acknowledging the authority of the Son and Spirit, then certainly we acknowledge the authority of these when we say, "*I baptize you into the name of the Father,*" and do just as we say. If to say, "*and of the Son,*" and do *not* baptize into His name, is acknowledging the authority of the Son and Spirit on your part, then undoubtedly we acknowledge the authority of each when we say, "*and of the Son,*" and dip the candidate in harmony with what we said. If to say, *and of the Holy Ghost,*" and then dip the person, is acknowledging the Son and Spirit, or all of them, when *you* do it, then most assuredly we acknowledge each and all of them when we *do* precisely the same thing. You see, the question turns upon this: Do we acknowledge the authority of either and all three of the persons in the Godhead, when we baptize "*into* the name of the Father, and of the Son, and of the Holy Ghost," once into each name, or is the authority of each and all acknowledged by *doing only a part?* The point is, Do we acknowledge the authority by *not* doing as they commanded, or by doing *precisely* as they direct?

4. "How three of the same kind can make one of the same kind I am unable to understand," says David Gans. There is a good deal in being *willing* to understand. Paul urged the brethren at Ephesus to no longer walk as other Gentiles, in the vanity of their mind, "having their understanding darkened." The feathers, bones and flesh of a fowl are three things, yet constitute *one fowl.* The bark, leaves and wood of a tree are three things of the same kind, (vegetation) yet constitute *one tree.* These David Gans can see and understand, but the Lord's other three, "Baptizing into the name of the Father, and of the Son, and of the Holy Ghost," he cannot understand.

5. The questions presented by David Gans are neither new nor logical, but he could have no peace until we gave him a hearing. The questions he presents have been asked time and again and as often refuted, but this is an age of invention, and when men happen to fall into an old blunder, they conclude, on account of being "*unable to understand,*" that they have made a discovery, and if they are not *heard*, they can have "no rest night or day."

We have now met and answered his questions, and as this subject has been pretty fully discussed in these columns the past year, we think it unnecessary to notice any more communications from David Gans or any other man unless the modern baptism—single immersion—should come up under a new form. Old musty arguments in favor of backward single immersion are being continually brushed up and repainted, but the first sweep with the Gospel broom usually brushes off the color and lays bare the naked fact that it originated less than 400 years ago. This is why we *cannot* have faith in it.

M. M. E.

MISSIONARY ADDRESS.

Dear Brethren:—

AT the District Meeting last Spring, we were appointed a committee to look after the wants and needs of those engaged in the Master's work in Denmark. We have endeavored to judiciously and carefully apply your donations, so as to reach the end so much desired by you. You have been prompt in contributing, because your hearts were in the work. Patiently you labored and prayed for a numerous ingathering of souls. Already your heart-felt desires are being realized. Precious souls are being brought to Jesus. The brethren are now there, and their cheering words gladden all our hearts. Every earnest, active brother and sister will rejoice with those who rejoice over in Denmark.

When the brethren and sisters left here, we gave them about enough to pay expenses going out and remaining a few months. Should circumstances require them to remain until Spring, about $800 will be required to keep them and pay return expenses. To meet this, you are kindly and respectfully solicited to contribute as you may feel that the Lord has prospered you. The elders in Northern Illinois will especially lay this matter before their respective congregations. The brethren and sisters are willing to labor, and with the blessings of God will complete their work as soon as possible. We should do our part; and, considering the time necessary for collecting and forwarding the money, the matter should be attended to immediately. There are about $300 now in the treasury, hence about $500 additional will be required. Hope you will respond to this as soon as possible. Send all money by either of the usual safe methods to C. P. Rowland, Lanark, Ill.

J. H. MOORE,
C. P. ROWLAND,
M. M. ESHELMAN.

BE BRAVE.

YOUNG men, be brave! Many people imagine that courage is confined to the field of battle. There could be no greater mistake. Even contentions with men—unavoidable contentions—are not by any means limited to the public battlefields. And there are other struggles in private life—struggles, it may be, with habits or appetites or passions—all of which require as much courage, and more of perseverance than brief, exciting encounter of battle. Enough to struggle against, enough to contend with, enough to overcome lies in every young man's way. It may be one kind of difficulty or it may be another, but plenty of difficulty of some kind every young man just starting in life may be sure that he will find. And the essential thing about it to him is whether he will have the courage to look all difficulties resolutely in the face, to meet it bravely, and to persevere he conquers; in other words, whether he will be a coward and succumb, or be what the Indians insignificantly term a "brave." He who never falters, no matter how adverse the circumstances, always enjoys within himself consciousness of a perpetual, spiritual triumph, of which nothing can deprive him. —*Selected.*

BROTHER BASHOR'S address, until Dec. 14th will be Middlebury Indiana.

A FIRM trust in the assistance of an Almighty Being naturally produces patience, hope, cheerfulness, and all other dispositions of mind that alleviate those calamities which we are not able to remove.

The Home Circle.

READ AND OBEY.

"Husbands, love your wives."
"Wives, obey your husbands."
"Fathers, provoke not your children to wrath."
"Children, obey your parents in all things."

Edited by M. M. Eshelman.

Parents sing and read with your children!

Do not expect to become happy without being useful.

Suffering is the great, iron hammer that drives home the hard wedges of truth.

A **man** may pass as a saint among men, but that by no means proves that he is one. God alone knows the heart.

To all men, and at all times, the best friend is virtue, and the best companions are high endeavors and honorable sentiments.

"**Insults**," says a modern philosopher, "are like counterfeit money; we cannot hinder their being offered, but we are not compelled to take them."

Do not judge another man's servant, for God is able to make him stand. And when God makes a man stand, all the powers in the earth cannot pull him down.

Children who begin to sin a little, soon get so in the habit of it that they cannot cease until they get into prison; but those, who practice being good, get so that they can never bear to sin, and all good people love them.

Do not fear the power of the world. When a blind man comes against you in the street you are not angry at him. You say, "He is blind, poor man, or he would not have hurt me." So you may say of poor worldlings when they speak evil of Christians.

A **mother** once asked a clergyman when she should commence the education of her child, which, she told him, was four years old.

"Madam," was the reply, "you have lost three years already. From the very first smile that gleams over the infant's cheek, your opportunity begins."

Warn the boatman before he enters the current, and then if he is swept down the rapids, he destroys himself. Warn the man before he drinks the cup of poison, tell him it is deadly, and then, if he drinks it, his death lies at his own door. — And so let us warn you before you depart this life; let us preach to you while as yet your bones are full of marrow and the sinews of your joints are not loosed.

Most, if not nearly all of our readers throughout Ohio and Indiana, have either seen or heard of little brother John Green. Being crippled and unable to work, he spends his time traveling and selling books and pamphlets. In this way he manages to make a living. But of late he has met with a little misfortune,—though little to us but great to him. He has lost his horse; it being the only means he had of getting around, renders it quite a misfortune to him. We learn there is a movement on foot to get him another.

My little girl, if your brother, of three or four years old, comes into the house with little bits of straw sticking in his clothes, because he has been tumbling on the hay, or if, on brushing his hair, the sand comes rolling out, because he has been turning somersaults on the sand pile, just be as patient as a little dove. Then after you have brushed him up nicely, and he nearly knocks you over in trying to kiss you for your kindness, or if he takes your doll and has a funeral with it in a sand pile, don't fret and worry, but remember you were just three or four years old at one time too.

The older one gets, the more one feels like adhering to the following concerning evil reports:

1. To hear as little as possible what is injurious to another.
2. To believe nothing of the kind until forced to it.
3. Never to encourage the spirit of him who circulates an evil report.
4. Always to moderate, as much as possible, the unkindness which is shown to others.
5. Always to believe that, if the other side were heard, a very different account would be given of the matter.

THE STREET BY AND BY.

THERE is a street called "By and By,"
  Where children often wander,
And so much of their precious time,
  Needlessly do squander.

Upon the street there is a house—
  Detectives call it *never*,
The thief of time is dwelling there,
  Prowling round forever.

He meets the children on the road,
  And, with a smiling face,
Invites them to his pleasure grounds,
  With such a show of grace!

He joins them in their sports, until
  He's led them all astray;
To some lone corner then he steals
  Their wealth of time away.

Ah me! the little ones who find
  The golden hours are gone;
All the diamond minutes too,
  The Father gave at dawn.

—*Selected.*

NOT ANOTHER DIME.

NOT long since a laboring man in a city, while standing in a saloon, saw a very costly carriage and pair of horses standing in front of the door, occupied by two ladies richly attired, conversing with the proprietor of the saloon. After the carriage had gone, the poor man said to the dealer:

"Whose establishment is this?"

"Mine, sir," replied the saloon keeper. "It cost me $5,000. My wife and daughter cannot do without it."

The laborer looked down for a moment in deep thought, and then with a sad countenance, but with considerable energy said: "I see it! I see it!"

"See what?" queried the dealer.

"See where for years my wages have gone. I helped to pay for that carriage, for those horses and that gold-mounted harness, for the silk and laces and jewelry for your family. The money I earned, should have given my wife and family a home and comfortable clothing, but I spent it at your bar. My hard-earned money and that of others has kept you and your family in princely style. Hereafter my wife and family shall have the benefit of my wages, and by the grace of God I will never spend another dime for drink. I see my past mistakes and a cure for them."

We wish every tippler, every drunkard in the land would read this and resolve as did this man, *not another dime* for drinks. Ah! would not many little boys and girls and their grief-stricken mothers feel happy? Rum is a hard master. He scatters ruin wherever he goes; and how men can engage in sending poverty, murder, robbery and death into thousands of families, is almost a mystery. If a saloon keeper had to live one day in all the misery he causes, he would implore the Lord for deliverance, and be glad to get off with the promise of quitting the business forever. Let no Christian ever be found in sympathy with the dishonorable business of making people drunk and unhappy. M. M. E.

DOES HER OWN WORK.

DOES she? What of it? Is it a disgrace to her? Is she the less a true woman, less worthy of respect than she who sits in silk and satin, and is vain of fingers who never knew labor? We heard this sneer a few days ago, and the tone in which it was uttered betokened a narrow, selfish, ignoble mind, better fitted for any place than a country whose institutions rest on honorable labor as one of the chief corner-stones. It evinced a false idea of the true basis of society, of true womanhood, of genuine nobility. It showed the detestable spirit of caste, or rank, which a certain class are trying to establish; a caste whose sole foundation is money, and so the meanest kind of rank known to civilization. Mind, manners, morals, all that enter into a grand character, are of no account with those social snobs; position in their stilted ranks is bought with gold, and each additional dollar is another round in the ladder by which elevation is gained.

In matter of fact, is it more dishonorable for the merchant's wife to do her own work than for the merchant to do his? For her to look after her house than for him to look after his store. Or is a woman for nothing only to be "pleased with a rattle, tickled with a straw?" It seems to be the height of ambition in some circles to profess to be, not above work, but even ignorant of how work is done: and if the table is poorly spread and if the housekeeping is at sixes and sevens, the help receives maledictions without stint, but the "lady" takes none of the responsibility upon herself. She looks into the kitchen? She knows how bread should be made, or steak broiled! She knows when the flour is out or the sugar in! Absurd! Help may be bad enough, but what interest can the girl in the kitchen feel in the household economy, if the lady in the parlor has none? If the mistress neglects all domestic duties, will the maid be thoroughly conscientious? Will the husband's business go on well if he neglects it? And why should that of the wife prosper under her lack of responsibility?

SUGGESTIVE TO FAULT-FINDERS.

"NOW, deacon, I've just one word to say, I can't hear our preaching. I get no good. There's so much in it that I don't want that I grow lean on it. I lose my time and pains."

"Mr. Bunnell, come in here. There's my cow Thankful; she can teach you theology."

"A cow teach theology! What do you mean?"

"Now see! I have just thrown her a fork-full of hay. Just watch her. There now! She has found a stick—you know sticks will get into the hay—and see how she tosses it to one side, and leaves it, and goes on to eat what is good. There again! She has found a burdock, and she throws it to one side, and goes on eating. And there! She does not relish that bunch of daisies, and she leaves them, and goes on eating. Before morning she will clear the manger of all, save a few sticks and weeds, and she will give milk. There's milk in that hay, and she knows how to get it out, albeit there may be now and then a stick or a weed which she leaves. But if she refused to eat, and spent her time in scolding about the fodder, she, too, would 'grow lean,' and my milk would be dried up. Just so with our preaching. Let the old cow teach you. Get all the good you can out if it, and leave the rest. You will find a great deal of nourishment in it."

Mr. Bunnell stood silent a moment, and then turned away, saying, "Neighbor, that old cow is no fool, at any rate."—*Dr. Dodd.*

WHAT HE DID KNOW?

"I WISH to ask you a question," said Mr. Sharp to our young minister, as he met him in the street. "I am anxious to know where hell is. The Bible I have read, histories and other books studied, and I can't make out where it is exactly."

The young minister, placing his hand on his shoulder, and looking earnestly in his eyes, replied encouragingly: "My dear sir, do not be discouraged, I am sure you will find out after a while. — As for myself, I have made no inquiries and really do not wish to know where hell is. About heaven I have thought and read and studied a great deal. I wish to make that my home, and by the grace of God I will. Ask me about heaven and I can talk. I don't know where hell is, and would rather not find out."—*Sel.*

GOOD ADVICE.

A TEACHER in one of our public schools was questioned by a pupil as to whether it was proper for a Christian, a professor of religion, to indulge freely in worldly amusement. In reply to this question, proposed so suddenly and without any apparent cause, the teacher said:

"That seemed to me a matter about which every one must decide for herself after careful consideration. The Bible says: 'Whether ye eat or drink, or whatsoever ye do, do all to the glory of God.' If you can thus glorify God, you are at liberty to engage in such amusements. If you can ask the blessing of God upon what you are about to do, or if you can ask Him to go with you where you are about to go, you need have no scruple or hesitation. But I think, that when that time comes, there will be no difficulties in the way. You will find that your heart, having taken in Christ, will be so full of Him that you will care little for worldly amusements."

—*Presbyterian at Work.*

A SUNNY TEMPER.

WHAT a blessing to a household is a merry, cheerful woman—one whose spirits are not affected by wet days or little disappointments; one whose milk of human kindness does not sour in the sunshine of prosperity. Such a woman in the darkest hours brightens the house like a piece of sunshiny weather. The magnetism of her smiles and electrical brightness of her looks and movements infect every one. The children go to school with a sense of something great to be achieved; the husband goes into the world in a conqueror's spirit. No matter how people annoy and worry him all day, far off her presence shines, and he whispers to himself: "At home I shall find rest." So day by day she literally renews his strength and energy, and if you know a man with a beaming face, a kind heart and a prosperous business, in nine cases out of ten you will find he has a wife of this kind.

HOW TO BE HANDSOME.

MOST people would like to be handsome. Nobody denies the great power which any person may have who has a handsome face and attracts you by good looks, even before a word has been spoken. And we see all sorts of devices in men and women to improve their looks.

Now, all cannot have good features — they are as God made them—but almost any one can look well, especially with good health. It is hard to give rules in a very short space, but in brief these will do:

Keep clean—wash freely. All the skin wants, is leave to act freely, and it takes care of itself. — Its thousands of air-holes must not be closed.

Eat regularly, and sleep enough—not too much. The stomach can no more work all the time, night and day, than a horse. It must have regular work and rest.

Good teeth are a help to good looks. Brush them with a soft brush, especially at night. Go to bed with cleansed teeth. Of course to have white teeth, it is necessary to let tobacco alone. — All women know that. Washes for the teeth should be very simple. Acid may whiten the teeth, but it takes off the enamel and injures them.

Sleep in a cool room, in pure air. No one can have a cleanly skin who breathes bad air. But more than all, in order to look well, wake up mind and soul.

When the mind is awake, the dull, sleepy look passes away from the eyes. I do not know that the brain expands, but it seems so. Think and read, not trashy novels, but books and papers that have something in them.

Men say they cannot afford books, and sometimes do not even pay for a newspaper. In that case it does them little good, they feel so mean while reading them. But men can afford what they really choose. If all the money, spent in self-indulgence, in hurtful indulgence, was spent in books or papers for self-improvement, we should see a change. Men would grow handsome and women too. The soul would shine through the eyes. We were not meant to be mere animals. Let us have books and read them, and sermons and heed them.

AT IT AND ALWAYS AT IT.

THIS is the law of good work. God himself rewards the worker by giving him more to do. It is the inactive man who cannot do another stroke. The busy man can always add to his labors; for he acquires power in doing, and gets force for work by working.

Unused tools rust. Work keeps them bright. Do not part with the dollar you are now asked to give, and you will hold the next with a tighter grip, and the third will stick to your soul and become a part of it, and you will die with it burning into the marrows of your bones.

As long as you live, work. Moses did his best work in his last forty years. Paul said his best and sweetest words when he was aged. The righteous bring forth fruit in old age. Change your work in form if need be, but keep at it — You have experience, ripeness, grace, culture which all the energy in the world cannot buy. — Young people work wisely, thoughtfully, hopefully, but work.

Be not afraid of discipline for service. Care more about efficiency than fame; be more anxious to please God than men. Christ Himself is the pattern worker, and He was always at His work, saying: "I must work the works of Him that sent me, while it is day."

MAKE OTHERS HAPPY.

SOME men move through life as a band of music moves down the street, flinging out pleasure on every side through the air to every one, far and near, who can listen. Some men fill the air with their presence and sweetness as orchards in October days, fill the air with the air with the perfume of ripe fruit.

Some women cling to their own houses like the honeysuckle over the door, yet, like it, fill all the region with the subtle fragrance of their goodness. How great a bounty and a blessing is it, so to hold the royal gifts of the soul that they shall be music to some, and fragrance to others, and life to all! It would be no unworthy thing to live for, to make the power which we have within us, the breath of other men's joy; to fill the atmosphere which they must stand in, with a brightness which they cannot create for themselves.

CORRESPONDENCE.

FROM ENOCH EBY.

TRIP FROM BREMEN TO DENMARK.

WAMDRUP, South Denmark, Oct. 28th, 1877.

Dear Brethren:—

WHILE waiting on the train a few hours, I will pen a few lines for your paper.

I sent you a letter from Bremen, last Thursday, the 26th, giving a brief sketch of our trip as far as that place. From there I intended to send you a telegram, but when I asked the operator, (having but a few words) be consulted his book and said it would cost 48 marks and 20 pfennige, equal to twelve dollars, we thought that was too much, hence sent a letter.

We remained in Bremen only one night; just long enough to transact our business, for we thought the fare was not equal to the charges. —Yesterday came to Hamburg by rail. This place has a population of four hundred thousand inhabitants, being the second city in Germany. We bettered ourselves much, people seemed differently disposed. Stayed over night; this morning started for Denmark; arrived at this place at noon. About one mile across the line, we had to change cars and wait until midnight.—Expect to reach Bro. Hope's by to-morrow noon, where we will add some more if the Lord will.

We saw nothing particularly, worthy of notice between Bremen and this place, except the great amount of turf piled up to dry, ready for Winter fuel. Sometimes we could see from one to three hundred acres covered with piles resembling a hay field, with large heaps; where this abounds, the land is low, and somewhat boggy. Timber is scarce, save a few bluffs, covered over with brush of different varieties, especially pine; some of the latter being planted. Much of the country quite level, resembling the prairie West from Chicago. Some of the land is very fertile, some quite poor and uninhabited. Farming is done on a small scale compared with western America, but it is done scientifically.

Cities are built strong and beautiful, streets all macadamized; much of their draying in small articles, marketing, etc., is done with dogs, especially in Bremen.

Of society, like of everything else, we can only say what we notice, only having mingled with the public in traveling; but as a general thing people seem sociable, and especially among themselves. The most we feel to take exception to, is the intemperate use of tobacco among the males, and the drinking of wine and beer by both sexes, though we have seen none intoxicated since we left the boat.

AT BROTHER HOPE'S.

TUESDAY, Oct. 30th, 1877.

Arrived at Bronderslev yesterday, met by brethren Hope and Hansen; the latter lives near the depot, having brought a wife from Christiana, Norway about a week ago. They rejoiced much at our arrival, and in a few minutes were pleasantly seated around Bro. Hansen's table. It being 12 o'clock, and not having had any breakfast, we relished our meal very much, not only because we were hungry, but because it was at a brother's table, who seemed as familiar to us as though we were acquainted for many years, hence felt perfectly at home, but were sorry we could not converse with his dear companion, who, though not a member received us with sisterly kindness. Hope she will, ere long, be entreated to walk in the light, and have fellowship with us and be cleansed from all sin.

After dinner we left for Bro. Hope's on a comfortable wagon, four English miles North-west of Bronderslev, at Stenum. Here we were met with a hearty welcome by sister Hope and sister Christina Fredericson. In the evening Bro. Nelson and sister Catharina Hansen came also, and after the necessary arrangements were made to make us all comfortable during the night, we enjoyed a season of worship together, which, as a matter of course was not as profitable to our Danish members, as if they could have understood us, but yet our hearts seemed to be one, and we all rejoiced together, they in realizing what they long anticipated and wished for—seeing the brethren and sisters from America; and we, in being so kindly preserved by our heavenly Father through the many dangers of our journey, and brought to see our dear brethren and sisters, whom we love, in the far distant land. And what added still more to our cup of rejoicing, was, Bro. Hope handed Bro. Fry a letter from his dear delicate daughter Susannah, whose life seemed to be hanging on a tender thread when we bade her farewell at Lena, Ill., and although the message it contained was favorable and encouraging, yet Bro. Daniel's heart failed in reading. So we all had a short season of weeping together for joy, also having in our hand at the same time a similar letter from our dear brother and sister Abraham and Lydia Lutz of Waddam's Grove, Ill, which contained so much encouragement to pilgrims in a far distant land, and so much brotherly affection, that our eyes always grow dim with tears when reading it. (Dear brethren and sisters don't forget to write often). A copy of the Lena *Star* was handed to me, containing the sad news of friend Shoesmith's sudden death, and a brief and honourable account of our departure from our friends at Lena; the Editor, Mr Newcomer, being present and among the rest gave us a very affectionate farewell.

After having spent some time in reading our letters and papers, we could scarcely conceive the idea that we were in Denmark. In our imagination we were carried back in a moment of time to mingle with friends and scenes in Northern Ill., especially around Lena and Waddam's Grove, hence we feel to thank God and take courage.

THE CHURCH.

Bro. Hope baptized two sisters last week, another applicant is here to-day, a female. Bro. Hope has meeting to-night; on next Friday and Saturday nights there are appointments for us, but I suppose we must adopt the rule given by the apostle in 1 Cor. 14, have an interpreter; otherwise we would speak in an unknown tongue. The members here seem much interested in the spread of the Gospel, and from what we can see and hear, we would judge the prospects good for building up a church in North Denmark, at least there is encouragement at present, and we feel that if the church labors together unitedly, that the Lord will add His blessing, and many souls will be brought into the fold. But in our next we can say more upon this, as our stay among them has been too short, to form a correct idea.

FROM CHRISTIAN HOPE.

Dear Brethren:—

YESTERDAY we expected to bury "by baptism" into the death of Jesus Christ, a dear old sister. Dare I say sister? Yes, with joy, I dare, for she has been convinced long ago, but to our surprise she did not come. We closed meeting by noon, and just then our dear old friend entered the door accompanied by another sister. —They started together for the place of meeting, but missing the train, were obliged to walk twelve miles in about five hours. All the difficulties formerly in the way now vanished, and they could no longer delay; and in presence of many witnesses made the saving confession and were immersed. Two other persons were almost persuaded, and lack but one step more.

I write these things because many who read these lines, have often been "almost persuaded" to be a Christian, but delay from time to time in the hope that they will be better prepared in the future. We feel for such, and even at this distance we are constrained to ask you, sinner: "Why tarriest thou? Arise and be baptized, wash away your sins, calling upon the name of the Lord. —To-day, while you are moved to give yourself to Jesus, come and behold His goodness and mercy!"

The work at the water passed pleasantly. Our old sister endured the trial well, coming forth and exclaiming: "Glory to God." The other was a strong woman and showed by her action that she had perfect control of her mind. Both gave thanks to God on the shore, and went home rejoicing. We are not situated here as you are under such circumstances. We have no streams near here, no meeting-houses to go to for shelter, no woods or trees, not even a hill to shelter from the cold winds. All we had was a wagon upon which some came to the water.

This part of the country is very flat and barren. The strong winds from the North Sea prevent the growth of trees, so that no one attempts planting them. Along the coast are ranges of quicksand hills which increase continually by means of grass and sand washed up from the sea. Thus each year large tracts of land are laid waste, rendered barren and useless, and unless some means are instituted to stop this washing and wasting, the whole country will be ruined. It is the same with man. If the little sins that continually creep into his heart, are not cut off and shut out, they will in time corrupt that heart, and it will become barren and unfruitful. In this way are not only individuals eventually destroyed, but churches and nations also.

Mary's health is getting worse and worse. The children and self are well. Bro. Eskildsen is greatly comforted since he has four of his old members now with him in full obedience. We are daily expecting our dear brethren and sisters, and pray for their safe arrival. Our warmest love to you all and we earnestly beseech you to remember us and our work.

Stenum, Denmark, Oct. 22, 1877.

CHURCH NEWS.

From D. B. Gibson.—Our meetings here in West Otter Creek church have been a glorious success. Ten have been baptized, and more have manifested a willingness to come, and will be baptized to-day. Brethren Metzger and Hendricks are now here and will continue a few more meetings. I am tired and worn down, not being well. Thanks to my old neighbors for their attendance and good attention at meeting. Yours in the one hope of the Gospel.

Girard, Ill., Nov. 17th, 1877.

[Since receiving the above, Bro. Isaac Crist informs us that three more were baptized and one reclaimed. The house was all the time well-filled, mostly by out-siders.—EDS.]

From Beaver Creek Church, Md.—Our Communion meeting at the above church is among the meetings that are in the past. It was held on the 20th of October, commencing in the morning at ten A. M., and closing in the evening. There were quite a number of ministering brethren from abroad, who stood up boldly in defence of the Gospel, especially for the ordinances. Sometimes we think the Supper, Communion and Feet-washing are so plain that it is useless to say anything to establish them as Divine commands. This congregation has four appointments, viz: Longmeadow, Funkstown, Fahrney's and Beaver Creek. The territory includes some of Hagerstown, but there is no meeting-house in said town. I often thought there should be, but there has been no preaching there by the Brethren since I know it. I am glad to see the church is making a move towards establishing Home as well as Foreign Missions. Every town especially, should hear the Brethren preach, as well as the country. It would be like tilling the soil; the more we farm, and farm it well, the bettter the harvest. The harvest truly is great, but the laborers few.

WILFRED RICE.

From Falls City, Neb.—Health generally good. Country in a more prosperous condition and business looking up a little. More rain and mud this Fall than usual. Fall grain looks well. Last Sunday was our regular meeting day in the town of Falls City. Bro. S. C. Keim, from Salisbury, Pa., addressed us from Heb. 4th. To us his discourse was quite awakening and interesting, and from appearances we think it was to all present. Meeting by him in the same place in the evening. Owing to my delicate health for some time I could not be present—Text, John 1st Saturday next is the time appointed for our quarterly council. Bro S. C. Stump returned from his western trip quite unwell; was absent about two months. John Forney Sen., is at present laboring in the good cause in Missouri; has been absent about two months. C. FORNEY.

Nov. 14th, 1877

From Marshall County, Iowa. — *Dear Brethren.*—Since our esteemed brother R. H. Miller desires to locate in a more healthy latitude, we would be very glad if he were to come here. The members here would willingly aid him in getting a start if necessary, as we need ministerial help. I am old and nearly worn out. I have been sorely afflicted for years with catarrh, but thanks be to God I have greatly improved the past two years. Since I have reached my seventieth year, I have baptized nineteen persons. My trust is in the Lord; and I pray Him that He may grant grace, wisdom and power to the church, so that good arrangements may be made for some younger and abler minister to take charge of the little flock here. My labors at best can neither be great nor long.

Since the last Sunday in May we have received twenty-five by baptism and reclaimed two. I have just returned from a series of meetings in Mahaska county. One baptized; good interest. Brother E Troxel continued the meetings.

ELD. JOHN MURRAY.

From Mulberry Grove Church, Ill.—*Dear Brethren.*—On the 6th of Nov. brethren Joseph Hendricks and Daniel Neher came here and commenced a series of meetings. The meetings were continued until the 6th, when the church met for the purpose of choosing a brother for the ministry, and to attend to other important matters. We believe the work was according to the will of the Lord, for every face seemed to tell that the heart was in the work. Brother Henry Lilligh was chosen to labor in the Word, and was received into his office amid the prayers and congratulations of the church.

Bro. John Goodman was ordained. By his own request, brother Wm. Mahle was taken from the second degree of the ministry and placed in the deacon's office where he had formerly served. The whole proceedings were truly solemn, and will be long remembered by all present.

On Saturday we met at 3:30 P. M. for self-examination services, and in the evening around the table commemorated the death of our beloved Master. We tried to keep the ordinances as delivered unto us. The best of order prevailed and all present seemed interested, and why not? for there is nothing so important as to serve the Lord in a correct and acceptable manner. Preaching next day, Sunday, and also in the evening when three precious souls came out on the Lord's side. On Monday baptism was administered, and then two more made the good confession and were accepted by Jesus. Had meeting again on Monday evening, when two more signified their willingness to forsake sin, making seven in all.

The church was edified and strengthened, and much good seed sown. Let us all labor more earnestly to induce people to come aboard the old Gospel ship and sail onward toward the haven of eternal glory, where we can shout the praises of God forever. JOHN CORNISH.

DIED.

Obituaries should be brief, written on but one side of the paper, and separate from all other business.

BOGENREIF.—In the Buffalo Valley Branch, Union Co., Pa., Nov. 6th, sister Mary Bogenreif, aged 70 years, 1 month and 14 days. Relict of Bro. John Bogenreif.

ZIMMERMAM.—In the same church, on the 5th of Nov., Oliver M., son of friend George and sister Dealma Zimmerman, aged 1 year and 11 days. J. L. BEAVER.

HENRICKS.—In Upper Miami District, Miami county, O., Nov. 5th, of heart dropsy, brother Peter Henricks, aged 58 years, 9 months and 3 days.

Funeral occasion improved (at the Spring Grove church, where he was buried), by the brethren present, from Hebrews 9: 27, "And as it is appointed unto men once to die, but after this the judgment." Brother Peter has left a companion, (a sister) and one son to mourn the loss of a kind husband and father, but not as those who have no hope. H. H. ARNOLD.

GLEANINGS.

From E. K. Buechly.—I wish you success. May the Lord bless you in your noble enterprise in preaching the Gospel through the medium of the press. I respect you for refusing to publish controversies *between brethren*. I would advise you to adhere to that principle. If brethren have anything of the kind let them settle it privately. These public strifes between brethren show no light to the world.—*Waterloo, Iowa. Nov.* 11. 1877.

From D. Airhart.—I have found an article in No. 44 which encourages me to write. You want what is Gospel. This is right, good and profitable. The words which I want you all to read may be found in Matt. 19:16. Here was a young man who had kept the commandments from his youth up. But when told to sell what he had and give to the poor, and come follow Jesus, he went away sorrowful. He lacked just what hundreds of professors lack, viz: The spiritual regeneration or new birth, not having the love of God shed abroad in his heart. God plainly tells us in His Book that if we love anything better than Him we are not worthy of His care. You see clearly that the young man loved goods more than Jesus. This is why he went away sorrowfully. The Lord help us to examine ourselves in this and every other matter.

From Waldemar Meyer.—We are still toiling on in the Master's vineyard. Eld. Geo. Wolfe was with us a few weeks ago, and the Lord blessed our labors to the good of two precious souls. Bro. and sister Baily came over on the Lord's side, and were baptized according to God's command. People had come from far and near to witness the baptism, as they never before saw any one immersed by true action. The attention was good. God bless them for it. Many in the neighborhood where our doctrine is new, are counting the cost while others seem to be satisfied with half-way work. Pray for us, that the laborers may be increased, for the harvest is great and the workers few.—*Brighton, Cal, Nov.* 10. '77

From G. W. Horn—I noticed an article in No. 44 from brother Cart, which calls forth my sympathy. He tells how he found matters while traveling through Jasper county. There were people who know nothing about the brethren. The same may be said of the western part of this (Crawford) county, and nearly all of Clark County. Brethren have been told of it time and again, and urged to come, but I can prevail on none. Just why so many miss such places and go where the doctrine is already established and plenty of preachers, I am axinous to know. I favor a course of missionary work that will reach us who are away from the main body as well as all other places. Here we can have a large congregation, and mostly of young people, who would gladly listen to the Word preached.—*Eaton, Ill.*

From. G. W. Miller. "Two clergymen met on a street in an Eastern City some time since—the one an Episcopalian, and the other a Unitarian. Joking being the order, the churchman said: Brother, if I were not an Episcopalian, I would be a Unitarian. Why so? was the question. Because sir, I always had my mind made up to be something or nothing! was the answer." *Liberty, Ill.*

From D. B. Gibson—*Dear Brother.*—I am now at my home in Missouri; found all well; thanks to the Great Father and Preserver of us all for His infinite goodness and tender mercy. I think my health is improving. While preaching in Macoupin Co., Ill. I caught a severe cold. I will now rest up a little and then take the field again and work on for the Lord's cause. Truly "The harvest is great and the laborers few," and well might we "pray the Lord to send more laborers into the vineyard." During the few months that I have been in the field, I have increased your subscription list by an addition of 46 subsribers; have sold over one hundred copies of Bro. Bashor's Sermon on Baptism; have witnessed hundreds confess Christ and borne an humble part in preaching the Word of Life to hungry, starving souls for whom Christ died. God has blessed my humble efforts and labors, and if only one soul will sing the song of redeeming love in the celestial city because I have wept and preached, I shall be well paid for my labors, but to God be all the glory.—*Perrin, Mo., Nov.21, 1877.*

From Daniel Brower.—The committee sent by A. M. were with us yesterday the 14th, and labored with us and for us faithfully all day, and until a late hour in the night. Their labors have been very satisfactory, and the report was unanimously accepted by the church. We feel that we can go on our way rejoicing. Brother R H. Miller will continue with us to-day, and preach for us this evening. From here he will go to the Rome church, and remain with them for a few days. *Lima, O. Nov, 15. 1877.*

From C.H.Balsbaugh.—My Show Dolls has been misconstrued. I do not regard it advisable to *enforce* by ecclesiastical authority, a rigid mode of dress *in all its details. Simplicity* is a Divine injunction and this can be had in *variety.* The indwelling of the Holy Ghost lays a necessary interdict on pride in all the expressions. But this does not restrict us to uniformity in *color* and of form in every *minute particular* of apparel. There should be a general principle conspicuous enough to designate our fellowship.

There are only five Lutheran churches in London—all German.

The American Bible Society. We glean the following from the sixty-first annual report: Total receipts for the year, $543, 579. 55; of this amount $227, 928. 80 was from sales; $32, 376 77 from rents; $188, 013. 05 was from legacies and $91, 270. 20 from donations. The receipts exceed the preceeding year by $16,381. 28. The increase being due to the large receipts from legacies which were $68, 334. 32 more than the preceding year

The Eastern war continues with its usual barbarity and destruction. Late reports state that Osman Pasha has surrendered Plevna with his entire army. It is also reported that the Turkish army at Everoum has retreated. If these reports be facts the situation of the Turks is extremely critical, and this may lead England to take the field with Turkey against Russia. Already death and devastation has visited thousands of families, and if England should yet interfere, woe and misery will only increase. It is hoped that peace may soon reign over those distracted nations.

In France the differences between the President and Assembly seem to increase, and already notes of war and insurrection are being sounded in some parts of that beautiful country.

The United States iron sloop of war, Huron, lost her reckonings off Roanoke Island. N. C, a short time ago, and was dashed to pieces on Nag-head reef. There were one hundred and thirty-five men on board, and very few were saved

During the past week, terribly destructive floods have visited parts of Pennsylvania, Virginia, Maryland and other Southern States, causing immense damage and loss of life and property.

A fearful gale raged around the British Isles Saturday night. Thirty vessels are ashore between Ramsgate and Deal, and many lives are reported lost.

The Methodists long resisted the worldly demands for show in the architecture of their churches—of late years many of the finest and most costly structures belong to this denomination Now, last and least expected—the descendants of George Fox—the plain Quakers, who have rigidly ruled against all ornamental decoration, and only the plainest of architecture—even they have broken the rule. At Iowa Falls they are erecting a church, and upon the church a steeple—perhaps the first and only Quaker church with a steeple. The younger members said, steeple or no money—and the fathers took the money and added the steeple.

Horns may be of use to some animals, but what good they do on churches is hard to tell. Better take the money spent for them, and apply it to the feeding and clothing of the poor. A little more charity and less extravagance will be better for all parties.

A new Jewish Institute for the Dumb was opened at Pesth on the 1st of November. It has been built in magnificent style. The Luzzatto Hebrew Library of Pesth has been purchased by the new seminary, together with many valuable books and MSS., examined by Dr. Kaufman on his recent trip to Venice, Milan, Padua and Modena.

The Chinese Wall.—The great wall of China was measured in many places by Mr. Unthank, an American engineer, lately engaged on a survey for a Chinese railway. His measurements give the height at eighteen feet, and a width on top of fifteen feet. Every few hundred yards there is a tower twenty-four feet square, and from twenty to forty-five feet high. The foundation of the wall is of solid granite. Mr. Unthank brought with him a brick from the wall, which is supposed to have been made 200 years before the time of Christ. In building this immense stone fence to keep out the Tartars, the builders never attempted to avoid mountains or chasms to save expense. For 1,300 miles the wall goes over plain and mountain, and every foot of the foundation is in solid granite, and the most of the structure solid masonry. In some places the wall is built smooth up against the bank, or canons, or precipices, where there is a sheer descent of 1,000 feet. Small streams are arched over, and in the larger streams the wall runs to the water's edge, and a tower is built on each side. On the top of the wall are breast-works and defences, facing in and out, so the defending force can pass from one tower to another without being exposed to an enemy from either side. To calculate the time of building or cost of this wall is beyond human skill. So far as the magnitude of the work is concerned, it surpasses everything in ancient or modern times of which there is any trace. The pyramids of Egypt are nothing compared to it.—*True Citizen.*

"The introduction of the race track in programmes of county fairs will ultimately drive all decent and consistent church members away from them," says a Texas secular paper. Whereupon the *Baptist Herald* remarks: "The above, from a secular paper, is a strong rebuke to church members who attend horse races. It shows that, however they may view this practice, men of the world do not consider the race ground a suitable place for 'decent and consistent church members.'"

It is now formally announced by the Palestine Exploration Society, of England, that the survey of Western Palestine is completed. This survey has been in progress since January, 1872, with the exception of fifteen months in 1875-6. One of the leaders of the surveying party, Mr. Tyrwhitt Drake fell a victim to exposure and the climate. The chairman of the Executive Committee states that the new maps and surveys will contain thousands of names, very many of the places in the Bible not before identified, together with many found in Talmudic, early Christian and Crusading histories.

The Brethren at Work.

A RELIGIOUS WEEKLY,

EDITED AND PUBLISHED BY

J. H. MOORE, S H. BASHOR, M M. ESHELMAN.

The Brethren at Work is an uncompromising advocate of Primitive Christianity in all its ancient purity.

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THE BRETHREN AT WORK.

"*Behold I Bring You Good Tidings of Great Joy, which Shall be unto All People.*" — LUKE 2: 10.

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The Brethren at Work.

EDITED AND PUBLISHED WEEKLY

—BY—

J. H. Moore, S. H. Bashor, M. M. Eshelman.

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THE RAVENS.

BY JAS. Y. HECKLER.

"CONSIDER the ravens," that fly o'er the field,
They sow not, they reap not the crop it may yield,
They neither have houses, nor barns, not a home,
But over the earth they continually roam.

"Consider the ravens," that sit on the trees,
They fear not the storm though they cherish the breeze,
They trust their Creator, for God is so good,
He hears the young ravens that cry for their food.

"Consider the ravens," they have not a home,
Nor stores of provisions for ages to come,
No riches uncertain, nor honor, nor fame,
Nor cares for the morrow to fret for the same

"Consider the ravens," that fly in the air,
Of whom it is said that God taketh care;
They store not away, nor provide for old age,
No sorrows nor cares their attention engage.

"Consider the ravens," that flew o'er the flood,
That kept on the wing and that trusted in God,
Returned not to Noah again in the ark,
But flew to and fro, day and night—in the dark.

"Consider the ravens," that carried the bread
And meat to the brook where the Tishbite was fed:
In the morning and evening, a morsel they took
To Elijah while hiding himself by the brook.

"Consider the ravens," as well as you can,
Conveying his food to a fugitive man.
O how must the prophet, so lonely have felt,
As there by the brooklet of Cherith he dwelt.

"Consider the ravens," the Savior did say,
Instructing His chosen to follow the way
That leadeth to glory and honor on high,
In the ages eternal beyond the blue sky.

Harleysville, Pa.

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THE PORTER AND THE SHEPHERD.

BY C. H. BALSBAUGH.

I HAVE a letter from Chatham Centre, Ohio, written with a lead pencil, and the autograph so illegible that I am unable to decipher it. The writer represents himself, (or may be *herself*) as an infant in the household of faith, and desires to know who was the porter of John 10: 3, and who is the porter now.

The Door of God, which opens out of Eternity, swings on its hinges slowly. Christ says, "*I am the Door.*" He is the Entrance, the Way, the Shepherd that enters, and the One that opens. In all this He needs subordinate co-agents. No sooner was the door of Eden closed by sin, than it was again set ajar by a promise. Every subsequent type, prophecy, and hint of a Messiah, was a gradual opening of the Door of Salvation. When it came to be the virgin mother's turn to put her hand to the Crystal Gate, the angels burst with halleluias out of the Third Heavens to announce the King-babe in His Manger-throne. John the Baptist was the greatest of woman-born, because it was his glorious prerogative to be the immediate Harbinger of the Incarnate God, and to admit Him personally into the Inclosure of Grace. As Christ is both Door and Shepherd, He had to *enter through Himself* under the administration of the Bridegroom's friend, the resuscitated Elijah of the Judean wilderness.

Although Herodias beheaded the major prophet of the Lord, he still lives. Wherever the Great Shepherd and Bishop of souls finds entrance, John is the Porter. He is still "the voice of one crying in the wilderness," and his office is still exercised in the vicinity of "much water," and is not complete until the knocking applicant is ushered into the Fold through the God-fashioned, God-guarded Door of triple immersion. Those who enter through some other porter also enter by another door, and are thieves and robbers. But this is figurative. We need literal porters. Those who are charged with the ministry of the word, and the administration of its ordinances, are the porters of the fold. A solemn, sacred office is theirs. They represent an august personage, and act in a sublime capacity, and must not only be holy themselves, but must institute a kind of Divine scrutiny into the character of their subject, so that in entering he faithfully represents Christ. In baptism we are to be in "*the likeness of Christ's death,*" not only typically, but characteristically. So in the figure of the Door, we cannot enter *with* Christ unless we enter *as* Christ. Christendom is full of porters, but they are not John's successors. They wear no camel's-hair robe, have no leathern girdle, and eat neither locusts nor wild honey. They need no Jordan to fulfill their office, and even when they descend into the stream, it is only to deny the Holy *Trinity*. We have too many fashion-clad, fashion-fed, self-loving, world-grasping, soul-neglecting porters in our own fold. Let us travel back to the Galilean carpenter shop, to the wilderness, to Jordan, and learn an abiding lesson of fidelity, individually and corporately. "RISE UP, LET US GO" (Mark 14: 42).

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THE CHRISTIAN'S RACE.

BY JAMES WIRT.

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us."—Heb. 12: 1

THE apostle in writing to believers in Christ, uses these words, urging them with himself to greater exertion in their pilgrimage from earth to glory; and he compares the journey heavenward to a race, alluding to oriental games which were held in much repute in ancient times among certain classes. In Chamber's History of Greece is an account of the races to which an allusion is made in the text, a part of which will be here transcribed for the benefit of the reader.

"Intimately connected with the worship of the gods were the celebrated games called the Olympic, the Pythian, the Nemean, and the Isthmian, which, in their origin were religious festivals: the gods, in those days, gave their sanction to recreation, and there was the closest connection between common worship and common amusements. The most ancient as well as famous of these festivals, was that celebrated in the plains of Olympia. At first, these amusements lasted but a single day, and consisted only of foot-races in the stadium; but various trials of strength and skill—as wrestling, boxing, throwing, and chariot-racing—were introduced, and the time prolonged. The number of spectators were immense. The only prize given to the victor was a garland of wild olive, and his statue was erected in the sacred grove of Jupiter at Olympia. He returned home in triumphal procession and was rewarded by his fellow-citizens always with distinguished honors—sometimes with substantial benefits.

In the Pythian, Nemean and Isthmian games, contests in music and poetry were added to gymnastics and races. The concourse which these festivals collected, afforded the poet, the philosopher, the historian, and the artist, the best means for making their works known, while to the merchant it opened a scene of busy traffic."

It is the Christian race which concerns us now, and to which the attention will be directed, to derive therefrom thoughts which may be to our profit and instruction in the description of the race set before us, and the manner in which we are commanded to run. This race is our walk and conduct through life after our conversion to the faith of the Gospel. It may be conceived to be our spiritual improvement, our growth in grace and in the knowledge of divine things. By living obedient to the truths of the Bible, we are made free from sin to obtain moral preferment and incorruptible crowns if we run with certainty and with patience as we are directed. Christ, our great examplar, has laid out the Christian race-track and His followers ought to walk even as He walked. To them who, by patient continuance in well-doing, seek for glory, honor, immortality, eternal life, have the promise that they may walk with Him in white in that heavenly city—the New Jerusalem. Was He baptized? so should we, and then continue to rise and walk in newness of life. Was He made perfect through suffering? so will we be. "In the world ye shall have tribulation. Be of good cheer. Fear not little flock." The sufferings we experience here are not worthy to be compared with our future felicity. "Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth." Was He humble? so should we be, for He is "meek and lowly in heart," and we are informed that a meek and quiet spirit is in the sight of God of great price. Was He obedient to His Heavenly Father in all things? so are we to be. When praying He was heard to say: "Not my will but thine be done." Was He tempted? so are we. Was He engaged in prayer? He taught His disciples how to pray while He was here on earth and is now at the right hand of the throne of God interceding for His people. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne" (Rev. 3: 21). Did He fast? so should we. Jesus fasted forty days and forty nights (Matt. 4: 2). Did He eat the Supper? He says: "With desire I have desired to eat this passover with you before I suffer" (Luke 22: 15). Did He wash the saints' feet? Yes, and commanded us to do as He had done, in this as well as all the ordinances of the House of God.

The Savior instituted the communion the same night that the washing of the saints' feet was first observed and consists of the bread and wine. The first is termed the communion of the *body* of Christ and the latter the communion of the *blood* of Christ. Paul says, "As often as we eat this bread, and drink this cup, we do show the Lord's death till He come." Did He observe the salutation of the kiss? He was willing even in the case of Judas Iscariot and says: "Betrayest thou the Son of man with a kiss?" In the great commission He has told the church to teach all things that He had commanded them, and the salutation of the holy kiss is repeatedly enjoined upon the brethren and all the saints in their writings to the churches.

Are the brethren commanded to appear in the assemblies for worship with their heads uncovered and the sisters with their heads covered? (1 Cor. 11: 4, 5, 10). This Scripture undoubtedly teaches this, and elsewhere we read, "Let everything be done decently and in order." The apostle James teaches the anointing of the sick with oil in the name of the Lord (James 5: 4). The saints always have been and always will be a peculiar people, zealous of good works, and separate from the world and not conformed to it; neither are they subjects *of* the higher powers that are governed by laws which man has framed, however they are to be subject *to* the higher powers and they are willing to comply with its demands in all things that do not require them to violate Gospel principles. "The law of the Lord is perfect." In this law we find that we are to add to our faith, virtue, to virtue knowledge, to knowledge temperance, to temperance patience, to patience godliness, to godliness brotherly kindness, to brotherly kindness charity. May we always speak the truth in love and thereby grow up into Him in all things, which is the head, even Christ.

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"CONFESS YOUR FAULTS."

BY SARAH E. WOODWARD.

IT is not only our privilege, but our duty, brethren and sisters, to "confess our faults one to another, and pray one for another, that we may be healed" of that terrible disease which has afflicted every son and daughter of Adam's race, namely sin. There are none of us perfect. All have gone astray. There is none that doeth good, *no not one*. There is none that seeketh after God, so we are informed in the holy volume of Truth. This is a *sad*, yet *true* declaration; but while it is true, that we have not sought after God, it is also true, that He has so loved us, feeble, needy, unworthy creatures, that He has suffered His own well beloved Son to come into the world, and suffer, and die the ignominious death of the cross, that *we* "through *Him*, might obtain an inheritance, which is incorruptible, undefiled, and that fadeth not away." In contemplating the goodness of God to us-ward, we are made to exclaim: "Behold what manner of love the Father hath bestowed upon us;" "and it doth not yet appear what we *shall* be; but we know that we shall be *like Him*, for we shall *see* Him as He *is*." To be *like* Jesus, and to *see* Him as He *is*: Oh! who could wish for more. This is certainly a *glorious* prospect, and this is *our* prospect brethren and sisters, if we are true believers *in*, and faithful followers *of* Jesus. With such a bright prospect in view, oh! why should we sigh with drooping head, over the trials and tribulations, which we have to encounter while on our pilgrimage journey through this world of sin and folly. Oh! let us lift up our heads, and rejoice together in "hope of the glory of God," and join our voices in pure devotion to Him who hath loved us, and hath given Himself for us. May the Lord bind us together in the strong bonds of Christian love, and affection, and enable us to "worship Him in spirit and in truth," and at last save us, with very many more who shall yet believe on His dear name, is the desire of your humble sister.

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PENCIL MUSINGS

BY S. C. BASHOR.

NUMBER I.

TAKE away formality from Christianity and you leave the kernel. Take away spirituality from Christianity and you leave the shell. Leave out the first you may serve yourself: leave out the second, you may serve others. The responsibility in either case is too weighty to risk the consequences.

Take away Christianity from the world and you remove the attraction of our heavenly Father's gaze, who beholds with smiles of mercy an erring world for the elect's sake. Take from this world His people, you take away His smile, cut asunder His mercy. Take away the world from Christianity, and you will have a heaven on earth, a millennial eternity, no sin, no devil. Christ all in all, where He will reign supreme. Take away the world and what is left? Take away Christianity and what is left? I mean the Christianity of our Savior, not the Christianity of the world—a Christianity made of the whole Testament; that takes our whole lives to live, that Christianity that is sustained by our Father's hand, and cheered by His love. Every other creed must fall, and every other life lived, will be death in the end. It takes sin to make people sinful; it takes the Word of God to make saints—all of it. The more of it, the better, and the more of it, is all of it; nothing less will do.

Longmont, Col.

"MOTHER, IS WITH THE ANGELS THERE."

MOTHER is with the angels now,
She is waiting for me there,
Soon the angels they will call me,
For God will hear the orphan's prayer.
I've no one to love me now;
Hungry, sick, with aching brow,
Oh Father take me to thy care,
For mother is with the angels there.

CHORUS.
Mother, mother, mother, mother,
Hungry, sick, with aching brow,
Oh Father take me to thy care,
For mother is with the angels there.

Once I had a happy home,
Father, mother, then were there,
But there is no home now left me,
And no one for me seems to care;
I must live, alas! but how?
Friendless now with grief I bow.
Oh Father take me to thy care,
For mother is with the angels there.

Hark, I hear the angels sing!
They have heard the orphan's prayer,
And their voices seem to call me,
Into that home so bright and fair;
Mother there is waiting now;
She will soothe my aching brow.
Oh Father take me to thy care,
For mother is with the angels there.

—*Selected by Susie M. Wise.*

SOWING SEED.

BY EMILY R. STIFLER

OUR chief object in sowing seed is realized at the following harvest. We sow seed that we may reap the benefit thereof, and nature teaches us that if we sow bad seed, that we will reap evil and imperfect fruit. There are many ways of sowing seed, and many kinds of seed, which children, as well as grown persons, are engaged in sowing every day of their lives. Some seeds are sown at stated times and seasons, while *others* are sown at *any* season. I will try and tell you what kind of seeds I mean. All persons old or young, rich or poor, good or bad, have a great influence, which they exert over those with whom they associate. This is sowing seed which will germinate, and produce fruit as copiously, as the seeds cast into the ground by the farmer. Did you ever observe with what extreme care the farmer selects the seed he is about to cast into the ground? With *similar*, yea, *superior* care should we guard against evil words, improper actions, and bad conduct. How often do improper expressions, uttered in an unguarded moment, create great anger and strife. If we would avoid these fearful consequences, we must be very careful what we say or do. Be very careful not to speak ill of any one. Never speak to your friends of other's faults. Sow the seeds of kindness in the hearts of the erring by talking *to* them and not *about* them. By *talking* to the erring you may induce them to respect and love you, which may give you a fine opportunity of doing good.

"Be kindly affectioned one to another" (Rom. 12: 10), and thereby you will sow seeds of love; be diligent, and you will sow seeds of usefulness; be obedient and truthful, and you will sow seeds of wisdom; and with *all* be thankful and prayerful for the blessings you enjoy, and you will sow seed, the fruit of which, is eternal salvation. Remember, dear reader, that you are not only sowing for time, but for eternity. If you sow tears of sorrow, you will reap a bountiful harvest of joy, for "They that sow in tears shall reap in joy" (Psalms 125: 5). Oh! be sure that you sow naught but *good* seed, that your harvest may bring forth a "hundred fold" of that love and peace which cometh from the Father of light. See that the seed fall not by the wayside, that the fowls of the air come and devour it, nor in stony places, that it have not depth of earth, but in well tilled soil that your store-house may be filled to overflowing. Let your seed be joy, peace, long-suffering, gentleness, meekness, easy to be entreated &c. Let the seed spring from a well cultivated heart and mind. Let that heart and mind be in you, dear reader, which is in Christ Jesus, that you may be permitted to reap a bountiful harvest in that glorious field of golden grain, in that upper and better world. Above all sow that good seed, *sow*, for to-morrow may be eternally too late. "Behold now is the accepted time; behold now is the day of salvation" (2 Cor. 6: 2).

Hollidaysburg, Pa.

HUMAN LIFE.

BY BELLE KENSING.

REMEMBER human life is but as the journey of a day. We rise in the morning of youth, full of vigor and expectation, set forward with spirit and hope, with gayety and with diligence, and travel on awhile in the straight road of piety, toward the mansion of rest. In a short time we remit our fervor, and look for some mitigation of our duty, and some more easy means of obtaining the same end. We then relax our vigor, and resolve to be no more terrified with crimes, but rely upon our own constancy, and venture to approach what we see through the labyrinth, till the darkness of old age begins to invade us, and disease and anxiety obstruct our way. We then look back upon our lives with horror, with sorrow, repentance, and wish,—but too often vainly wish—that we had not forsaken the ways of virtue.

Happy are they, my friend, who learn not to despair, but shall remember, that though the day is past, and their strength is wasted, there yet remains one effort to be made; that reformation is never hopeless, nor sincere endeavors ever unassisted; that the wanderer may at length return after all his errors; and that he who implores strength and courage from above, shall find difficulties giving way before him.

Resolve never to touch evil. We thus enter the bowers of ease, and repose in the shades of security. Here the heart softens and vigilance subsides; we are then willing to inquire whether another advance could not be made, and whether we may not at least turn our eyes upon the garden of pleasure. We approach them with scruple and hesitation; we enter them timorous and trembling, and always hope to pass through them without losing the road of virtue; but temptation succeeds temptation, and one compliance prepares us for another. We in time, love the happiness of innocence and solace our disquiet with sensual gratifications by degrees. We let fall the remembrance of our original intention, and quit the only object of rational desire.

BELIEVING GOD.

BY A. A. MUNSON.

FOR what is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away (James 4: 14). Few indeed regard the solemn truths found in God's Book of life. In this Book we are taught the frailty of mankind. Not only in this Book is our frailty made known, but everywhere are there visible tokens of the truthfulness of the apostle's assertion. Oh how many go on in this life as though there were no such thing as being called by death to a spirit world unseen by mortal eyes. It appears as the apostle heard just what we hear almost daily. I will do thus and so. We then talk as though we had the sure promise of to-morrow. But we have not the promise of to-morrow; and to show that we have not, James says: "We ought to say, if the Lord will, we shall live and do this or that." "Why be so precise?" says one. Because the same apostle says: "But now ye rejoice in your own boasting; all such rejoicing is evil; therefore to him that knoweth to do good and doeth it not to him it is sin." In answer to this some one says: there is not much harm in us telling what we will do to-morrow. This is the question. The question is not, is there much or little harm in it, but is it *right* according to the apostle's language!

Tongue cannot express the effects of sin; but if we repent not we shall *feel* its *effects*, "God cannot look upon sin with the least degree of allowance." If a man doubt God's Word or only part of it, he is not a believer in God according to the Gospel. Moses was able to divide the red sea with his rod, because he believed in God. Had Moses not believed and obeyed the words of God, do you think the sea would have been divided? Again it was the power of God's Word and Moses' obedience thereto, that brought the water back to the destruction of Israel's enemy. The power in God's Word and the obedience of Moses brought water from the rock, to quench the thirsty Israelites. But notice the effect of not strictly complying with God's Word. When Moses and Aaron were told to gather the children of Israel together, that they might drink again of the same rock; they did not strictly follow the Lord in the matter, hence were not permitted to enter the promised land. There are multitudes of people who look upon many things the Lord has commanded as little things. We should be careful that we fall not into the same error. "For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile" (1 Pet. 3: 10).

Though our lives are but as a vapor which appears for a little time, yet if that little time be well improved in the service of the Lord, we shall be prepared for an abundant entrance into the kingdom of God and His dear Son. This is why we try to obey God. We cannot do this by sight, but as Paul says, "by faith." We can only be saved by the name of Jesus and no man can come unto the Father, but by Him. "Straight is the gate, and narrow is the way, that leadeth unto life, and few there be that find it."

TURN TO JESUS.

BY WILFRED RICE.

"Come unto me all ye that labor and are heavy laden, and I will give you rest."—

COME unto who? says one. Unto Jesus: He who bled and died for the whole world. What does Jesus promise us, if we come unto Him? Rest. Rest for the sin-blasted, sin-stricken soul. Who feels the most need of this rest? One who sees his ruined condition, in a sinful state, and Satan's heavy burdens, resting on his shoulders. We find him to be a hard master, and in the end, after we do all for him, have no rest. I venture to say that the vilest sinner, by coming to Jesus in prayer, with an humble and honest heart, will receive rest. Yes, but one may say, do you think I can really have rest? We would say to such persons: Only try Jesus and see if He will not do what He says. If more people would try Jesus, they would find there is reality in what He says. If a man comes to us and wishes to sell us something, we generally don't feel inclined to buy unless he insures it. Then if he says try it, and if it don't suit you, don't take it, then we are apt to try his plan (or machine).

How are we to come to Him? By His words. "My words are truth and life." Don't accept any one's word, that don't correspond with His words, for they will stand firm, when everything will pass away. Heaven and earth shall pass away, but my words shall not pass away (Matt. 24:35). Oh! If we only would believe this, we would not have so much unbelief and ruination!

THE CHURCH'S SUCCESS IN THE PAST, AND ITS FUTURE PROSPECTS.

BY C. FORNEY.

IT is a commendable feature among the Brethren, at last, to make an effort in what long has been wanted—missionary work. This is encouraging, though among the last to take hold of this great work. It is owing to a want of an earlier move in this direction, that the brethren do not now number thousands instead of hundreds. As a people, we are not even well known and represented in our own country, much less in foreign nations. A success numerically, is all that we could expect for the degree of effort we have put forth for the spread of the Gospel and conversion of souls. But little money has heretofore been expended for the advancement of the cause of our bleeding Redeemer. Less than one thousand four hundred (1400) at present will number our ministerial force, authorized by the church to promulgate the glad tidings of salvation. And not a few of the above number have ever preached a single sermon. Three-fourths do not probably average one discourse per month. A large per cent. of us lack the ability to take up a subject and do justice to it in the time that should be employed in a single discourse. A want of education and a proper time to study the Bible have been a great drawback to the success of our ministers. Some of us are not what may be called good readers. With such, the work of studying the Bible is slow work, and more especially when they get old, of which class quite a number have been chosen to the ministry. Considering the unfavorable circumstances under which most of our ministers have been laboring heretofore, when compared with the ministers of other denominations, our success has been all that could be expected. How often our ministers must hear the invitations of our dear brethren—"Come and preach for us," at the same time citing us to the commission which is, "preach the Gospel to every creature." This cannot be accomplished by the ministers alone. The laity is not to be blamed for this. Our church has never given them any *method* by which they could help in this great work.

We need not say to our readers, that, from the foregoing we may learn the necessity of a general working up in our brotherhood, and that greater efforts must be put forth to fulfill the great commission of Him who could say: "All power is given unto me in heaven and upon earth." The church generally, is manifesting at this time, much greater zeal to have the Gospel preached where it is not known in its primitive purity. Denmark is at this time reaping some of her greater zeal in the good work. Canada and England are not forgotten. Even at home in the United States we hitherto have been very imperfectly known. Brethren in the East, we think, will work up the home mission. Brethren let us take hold of the work. The proposed "National Convention" of the brotherhood, will likely awaken further interest in home mission work; but proper planning is not all that is wanted to move this work along with good success. Properly matured plans must be executed. Every brother and sister should have his and her heart in the work.—The proposed fifty cents to each member of the church is a good move if properly applied and executed.

"WHAT MUST I DO TO BE SAVED."

BY DANIEL VANIMAN

IN this age of many questions none are ever propounded that are of equal importance with the above. None are perhaps so constantly before the minds of men, about which there is the same amount of wrong thinking done. If all who desire to be saved would act in the matter as the *Lord said*, instead of acting as we *think*, it would be much safer; but in this age as in preceding ages, men talk more about what they think should be done than about what the Lord said they should do. Naaman thought wrong when he thought he should be healed by the prophet striking his hand over his leprosy and calling on the name of the Lord. It must be done not as Naaman *thought*, but as the Lord *said*. Saul of Tarsus not only thought, but *verily thought* that he ought to do many things contrary to Jesus of Nazareth, which he also did in Jerusalem. He thought wrong and his course was wrong, no matter what he thought about it. Men are as apt to think wrong as to do anything else wrong. The main sin on his part was his ignorance. He was in reach of better knowledge, but he did not know better, because he did not *try to know*, and blindly and persistently pushed on in his course, without trying to know the truth; later he learned that in order to be saved he must do, not what he thought he ought to do, nor what he *verily thought* he ought to do, but what the *Lord said*.

When we come before the judgment we will not be judged by what we thought, neither by what our forefathers thought or practiced, but by what the *Lord said*. Jesus says: "The words which I have spoken shall judge you in the last day." Hence let all who desire to be saved be governed in this great matter of salvation not by what they *think* nor by what their forefathers *thought*, and practiced, but by what the *Lord said;* not only by a part of what He commanded, for it is written, "Man shall not live by bread alone, but by every word that proceedeth out of the of God." What then does the Lord say shall be done to be saved? *Answer:* The Lord said, "He that believeth and is baptized shall be saved." To believe and be baptized, therefore is safe. When the jailer asked the question, "Sirs, what must I do to be saved?" Paul's answer was, "Believe on the Lord Jesus Christ and thou shalt be saved." Here we have a man who desired to be saved, but hearing always goes before faith. "They preached unto them the Word of the Lord," after which baptism also followed. After Philip had preached Jesus unto the man of Ethiopia, and he believed with all his heart that Jesus Christ is the Son of God, then baptism also followed. After the pentecostians heard and believed the preaching of the apostles, their hearts being now changed by faith in the Son of God, they asked: "Men and brethren, what shall we do to be saved?" The ready answer of the inspired apostle was, "Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins."

These sinners, it seems, after believing on the Lord Jesus Christ, must repent of their sins, which means forsaking them, and be baptized for—that is, in order to the remission of sins. It follows then, that to believe on the Lord Jesus Christ, to repent, and be baptized in the name, which means by the authority of Jesus Christ, is the Divine order of obtaining pardon, and becoming a child of God. "No risk so far," says the penitent believer that intends to make sure his salvation: "I believe with all my heart that Jesus Christ is the Son of God, that He is Divine, that all He ever said is true, that all He promised will be sure to follow. I have forsaken my sinful habits, and have been baptized as Jesus commanded by trine immersion, or into each name of the Holy Trinity which is as safe as can be made, and hence I have the testimony of the Spirit in written words, that I have the pardon of my former sins, and am a child of God. Now as the Lord has done so much for me, what can I do for Him?" Answer: "Observe all things" whatsoever He commanded. "Old things are now passed away, and all things have become new," you are now a new creature in Christ Jesus; you must not now render evil for evil any more, but overcome evil with good. You must love your enemies; bless them that curse you, and pray for them that despitefully use you and persecute you. "If thine enemy hunger, feed him; if he thirst, give him drink, for in so doing thou shalt heap coals of fire upon his head." "Be not overcome of evil, but overcome evil with good."

Thus as a child of God you must stand aloof from worldly strife, and both teach and live the principles of love and kindness, taking to yourself the whole armor of God and go forth with the "weapons of our warfare which are not carnal, but mighty through God," and do what you can in pulling down the strong-holds of sin. If it is not in your line to wield the sword of the Spirit from the pulpit, see to it that others go, while you practice the word preached, and see that those sent are properly sustained while out battling for the Lord's cause. Every child of God should, like the Master and His chosen apostles, feel a deep concern for the lost, and be a missionary in spirit and principle, of which more in my next.

CHRISTIAN LOVE.

BY G. W. MILLER.

LOVE exists in a thousand different, or special forms, all of them good. Christ's mutual love of His true followers, is one of the highest forms. But it is not in itself, the thing to be chiefly sought. That disposition which is most Christ-like appears, not so much in affection for good, the devout, the morally attractive—as for the needy, the imperfect, and the repulsive. Who ever takes into his heart these lowest, must needs hold there all besides; and he it is that has entered most deeply into the Spirit of Christ. Love is fed from a thousand springs, some higher, some lower.

Dear reader, you are aware that those Christian friends of ours, who are true, and brave, and pure, and sweet-tempered, and unselfish,— we love these when we know them, just as we draw our breath, because we cannot help it. See, then, how many and how strong forces draw together those who really live in Christ. The grand aim and hope and passion of life is common to them. What warfare so knits comradeship as the pure search for truth, the service of faith, hope and charity, the crusade of love against all evil? And in those who live for these things, there grows a moral beauty, and in the same degree of sensitiveness to the like quality in others, which are the very condition of the noblest mutual affection. Now, such a relation is not to be created by any isolated line of endeavor. The mutual love of Christians, so far as it has a distinctive quality of its own, will arise naturally and freely among those who are truly Christians, and are known to each other as such; and the degree of its order will correspond to the depth of their Christian character and the familiarity of their acquaintance. The main endeavor of life needs to be given in a different distinction.

Christ to accomplish good sought, society and the friendship of the sinner rather than of the pious. Strange it is to relate, but nevertheless true, this man, the Christ turned aside from the scholars, the supporters of popular religion, to go among the outcast and the vile! He went among them, not only to preach and to administer— which would have seemed in some sort inexplicable, but to gather them about Him in intimate social relation, to recline at table with them, and in fact, it was not enough for Him to heal their diseases; as He did so, He must lay His hands on them. It was not enough for Him to do them good; He unmistakably and really loved them. He sought their love. He put His heart and His life into that, the love for the unholy. He declares that to have been the object of His coming and the purpose of His work. "The Son of man is come to seek and to save that which was lost." He turned from the intelligent and the refined to the degraded, just as a mother turns from her well child, to pour out her heart's loving-kindness to the sick one, because it needs her. He gave Himself as the representative and expression of the quality in the Divine heart—God's yearning tenderness after His lost children.

What a picture He drew to stand while the world lasts, as the expression of what God's nature is! The prodigal, who had forsaken his home, and rioted with harlots, and gone down into the lowest depths, and comes back just because he is so wretched he cannot stay away; and the father who meets him, not with measured terms of forgiveness and probation, but falls on his neck, and kisses him and weeps over him! If we would drink of the cup which Christ drank of, and be baptized with His baptism, we must enter into this Spirit. Do men seem to us so low, so merely animal that they are not worth laboring for? Oh no, this cannot be; in every one of them there burns the spark of a divine life—there lives a germ that may grow into the image and likeness of God. The whole human family belong to Christ; and He loves them all. The lesson our Master left us, is to love and care for sinners as God loves them and sends His sun to shine upon them; to take into ourselves the children of misery and despair as our Savior took them into Himself, and for them laid down His life.

Liberty, Ill.

WHAT THE BRETHREN BELIEVE.

BY D. LONGANECKER.

THEY believe that God *is*. They believe that He is a Rewarder of them that diligently serve Him. They believe all the Gospel that other professors of religion believe, and more. They believe that believers only should be baptized into the death of Christ according to Matt. 28: 19. They believe that when the Gospel says we should "keep the commandments," it is right to obey them. The Scriptures teach that all adults are sinners, and they believe it. Believing this, they teach repentance in order to change man's actions. Believing this, they teach the Scriptural injunction "be baptized for the remission of sins." That a man's relation may be changed, doing this, and seeking to do all things whatsoever God's Book demands, they are "born of water and the Spirit"—see the kingdom of God. Believing and seeing this way is Gospel faith, and having Gospel faith, a man does not believe as he pleases— for devils believe as they please, and then tremble.

Being born again, the Spirit of God testifies that "the grace of God hath appeared unto all men, teaching them that to deny all ungodliness and worldly lusts," is the duty of all believers. Believing all that God teaches, we then believe that the just shall live by faith, go on to perfection, and ultimately dwell at God's right hand, that sinners have no peace of mind, live in rebellion against God, and if unrepentant "shall be punished with everlasting destruction from the presence of the Lord." They believe that Christ died *for* the sins of the whole world, was buried and rose again gaining a complete victory over death, hell and the grave. They believe that repentance, faith and baptism are required of all who *can* believe and obey. They believe that God works in the heart with His Word and Spirit "to will and do of His good pleasure," making men better and prepare them for a higher and nobler life. He thus gives them power to become the Sons of God. In short, they believe all that the Gospel teaches, and consider nothing essential that it does not teach. All the power, all good, all the essentials necessary to receive saving faith, are found in the Gospel, and things not found there are not required of any man.

SHUT THY DOOR.

I FEEL that all I know and all that I teach will do nothing for my soul if I spend my time, as some people do, in business or company. My soul starves to death in the best company, and God is often lost in prayers and ordinances. "Enter into thy closet," said he, and "shut thy door." Some words in Scripture are very emphatic. "Shut thy door" means much: it means shut out, not only nonsense, but business; not only the company abroad, but the company at home; it means, let thy poor soul have a little rest and refreshment, and God have opportunity to speak to thee in a still, small voice, or he will speak to thee in thunder.—*Cecil.*

The Brethren at Work.

PUBLISHED WEEKLY.

J. H. MOORE,
S. H. BASHOR,
M. M. ESHELMAN, } EDITORS.

The Brethren at Work will be sent post-paid, to any address in the United States or Canada, for $1 50 per annum. Those sending ten names and $15.00, will receive an extra copy free of charge. For all over this number the agent will be allowed 10 cents for each additional name, which amount can be deducted from the money, before sending it to us. Money Orders, Drafts, and Registered Letters may be sent at our risk. They should be made payable to Moore, Bashor & Eshelman. — Subscriptions, and communications intended for the paper, as well as all business matters connected with the office should be addressed

MOORE, BASHOR & ESHELMAN,
Lanark, Carroll Co., Ill.

LANARK, ILL., DECEMBER 6, 1877.

We have for some time been out of the Brethren's Hymn Books, but have now ordered a large lot, and will therefore soon be ready to fill all orders. For price see advertisement under book notice on last page.

◆

Brother Davis Younce, of Syracuse, Ind., is expected to hold a series of meetings at Waterloo, Iowa, commencing December 28th, and continue several days. He is regarded as a successful proclaimer of the Gospel.

◆

In answer to Geo. W. Keim, who inquires for the address of brethren living in Texas, we give the following: Joseph Howe, Kossee, Limestone Co. Henry Troxel, Gordonsville, Grayson Co. and L. Eckard, Palo Pinto, Texas. Henry Troxel is a minister.

◆

Brethren Daniel Dierdorff and Geo. D. Zollars are expected to labor in the Central Illinois Mission field during the present month, and will commence their meetings at a point in Bureau Co., known as the Red school-house, a short distance South of New Bedford.

◆

We have repeatedly given notice that contributors should not send, for publication, articles without the writer's name. Those who do so, only waste their time and postage for no purpose. We must know who wrote the article before giving it a place in the paper.

◆

From the *Vindicator* we learn that most of the members in the vicinity of Great Crossing, Kentucky, contemplate moving to Ohio, preferring to change their location, and spend their time with those of the same faith. Brother Kinsey is on a visit among them. May his labors be attended with usefulness.

◆

For some months, but little has been said about the workings of the Tract Association, for the simple reason that we have been so pressed with work that we could not give it the necessary attention, and then the affairs of our institution were not in a proper shape to allow us to invest much in the enterprise. But now we are preparing to push things through much more rapidly and work the enterpise up to considerable usefulness. We shall have more to say about it soon, and will lay our plans fully before the brotherhood.

◆

The *American Christian Review*, of December 4th contains L. F. Bittle's first article as it appeared in our paper some weeks ago, but does not say one word about it being copied from the Brethren at Work. As the article was written to brother Moore personally, and replied to by him in the same paper, it looks as not doing the fair thing. Why did not the *Review* give the reply as it stood in the same paper from which the article was copied, or else make some kind of an explanation? Mr. Bittle's article is *personal*, referring direct to brother Moore, and should not have been copied without some explanation. Will the *Review* please rise and *explain*?

◆

A little confusion exists in some localities, regarding the *price* of the Brethren at Work, caused by some agents taking names at $1.40 and others at $1.50. The regular price of our paper is $1.50 a year, and those who take names for less than that, do it on their own responsibility. Those sending ten names and $15.00 get an extra copy free of charge, and for all over this number the agents will be allowed *ten* cents for each additional name. If agents prefer paying for their own paper, and give the benefit of their commission to the subscribers, we have no right to object, however, we suggest that they work in such a way as to cause no unpleasant feelings toward other agents.

◆

Brethren, when you write about your travels and meetings, don't take the readers to the depot, then to the family, the table and back to town again, just to tell what the Lord did at your meetings. It is not good to place too much rubbish between the readers and the Gospel facts. Give the interesting facts concerning the Lord's doings among you, and let minor incidents take care of themselves. Most of our readers are like children about eating; they want the best first, and the best last, and the best all the time. Read the Acts of the apostles carefully to find out how to give interesting accounts of travels and meetings. The old apostolic plan is the best after all.

◆

On another page it will be seen that brother Stein has accepted Elder F. M. Bowman's, (of the Baptist church) challenge for a public discussion. This matter has been pending for sometime, but just now seems to be coming to close quarters. As the Baptist church claim organic succession, as one of the characteristics entitling them to be regarded as the church of Christ, they will have a lively time getting their backward single immersion back to the apostolic age. In their *books* they run the Baptist church a few hundreds years on their single immersion, and then switch off into trine immersion, and in that way succeed in reaching the first century. It now remains to be seen whether Elder Bowman can get his church back to the apostolic age without getting on brother Stein's side of the question.

◆

Brother Bashor is now at home, his health having failed him to such an extent while in the field, that he could not endure the labors of preaching as heretofore, and hence was advised to take a season of rest. He therefore recalls his present engagements, and will remain out of the field for an indefinite time. This no doubt will disappoint many churches were he has calls, but it should be remembered that ministers are like other men; and after twenty-seven months of incessant labor, it need not seem strange that brother Bashor should take a season of rest from his regular preaching, hence, as a recreation and a change, he will confine his labors to the office, and spend considerable time visiting in this part of the State, till his health improves sufficiently to travel again.

◆

The names of all our old subscribers are set up in type, and carefully stored away in long galleys—these must be used each week, printing the names on the papers. All who do not renew their subscription will have their names taken out of the galleys and distributed, when their time expires. If they send in their names after that, then they must be set up again and placed in the galley. This you observe will make double work. Now as the most of the subscriptions expire January 1st, 78, we suggest, that if possible our agents have the names of all our old subscribers in by the middle, or 25th of this month, then there will be no necessity for taking the names out of the galleys, neither will there be any delay in the subscribers getting their papers regularly.

◆

The many letters of commendation lately received from our readers, afford us much encouragement and consolation. The commendable terms in which our paper is spoken of by its numerous readers, give us fresh courage and determination to still go on in the work in which we are engaged. We assure our readers that their words of cheer, as well as their untiring efforts, helping our enterprise along, are appreciated by us; but we must be excused for not publishing letters of that kind. We do not like to give one without the other, and to publish them all would occupy too much room in the paper. Therefore accept our grateful thanks for the encouragement we have received from you, and we will do our utmost to give you a good paper in turn for your interest and concern for our success.

◆

Some of our readers still think in order to do business successfully, we ought to publish our money list. In reply to this, we remark that our present method is much superior to the old one. If an agent sends in money and we receive it, we send him a postal to that effect. If a brother, or any one else, sends money for the paper, they will find the money credited just to the right of their printed name on the paper or wrapper. If books, pamphlets or tracts are ordered, we fill the order at once. Our method is the same as usually adopted by the large publishing houses of America, and takes less work and in the long run gives better satisfaction. Just try it one year. Besides this, the space usually occupied by the money list, can be filled with much better and more profitable reading matter. We want to supply our readers with all the reading matter we can, and that is one reason for omitting the money list.

GETTING RELIGION.

Getting religion is a term, though frequently used by all classes, very improperly understood. One class claims that a person can *get* religion, while the other denies it, maintaining that religion is something that must be *done* and not *gotten*. A careful analysis of the subject will likely be of interest to all.

Religion is from the Latin *re* and *ligio*, classically meaning to *rebind*, to *bind again* &c. The object of the religion of Jesus Christ is not simply to *bind* the people to God, but to *rebind* them to Him, restoring the race of mankind to the primeval favor they enjoyed with God.

Adam and Eve, created in the likeness and image of God, were without sin in their first happy state—had violated no law and hence were the children of God—members of His holy family and united with Him. But in the fall they lost their holiness, became sinners, and as a consequence, severed their relation with God. In this condemned condition the race of mankind remained till the introduction of the Christian religion, whose object is to raise man from the degradation into which he has fallen; reinstate him into God's favor, and secure his readoption into the heavenly family. This is the grand primary object of the New Testament religion. In brief, its object is to secure the *rebinding* of fallen man back to God; hence, to *get* religion, proper would be to get back to God, get rebound to Him. This can be effected alone by the plan presented to us in the New Testament Scriptures, for in them are found the words of life, and it, the Gospel, is the power of God unto salvation.

We do not accept the idea that most modern ministers attach to "getting religion." By them it would seem to be a special work performed in the heart and soul by the direct influence of the Spirit, and not unfrequently independent of the Word. It is attended with an unusual and sudden outburst of feeling and acclamation of joy, seeming to realize and *feel* that their sins have been pardoned, and they are accepted by God. If a man join the church it is generally said: "He has got religion." The same term is also applied to those who "get through" as the saying is. This way of *getting* religion, we again remark, cannot be entertained by us.

It being a fact, that pure religion is calculated to restore man to God's favor and kingdom, it would then imply that "*getting* religion" is simply getting restored to God, *reinstated* into His family, becoming a member of the mystic body of Christ. This simple act of getting into Christ, putting on Christ—getting *rebound* back to God is what I am pleased to call "*getting* religion," *i. e.* when we accept the *classical* meaning of the word religion. If this is not accepted, then we may safely deny that there is such a thing as *getting* religion.

But, presuming that our readers generally admit that *religion* primarily means to *rebind*, and that the object of the Christian religion is to restore man to God's favor and family, and to introduce him into the mystic body of Christ, we proceed to examine the New Testament, ascertaining what was the apostolic method of getting religion, getting into the church—the body of Christ.

We hear the Savior, before His ascension to heaven, laying down the fundamental principles of initiation, that should govern His followers in all ages in regard to receiving men and women into the church. They were sent into all the world to "preach the Gospel to every creature." "He that believeth and is baptized shall be saved: but he that believeth not shall be damned" (Mark 16: 15, 16), was the declaration they were to utter in every nation. They were to disciple all nations, "baptizing them into the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28: 19), proclaiming that, "thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and the remission of sins should be preached in his name among all nations, beginning at Jerusalem" (Luke 24: 46, 47).

It was their duty to *teach* the people, that faith might come by hearing, for it is by faith that the heart is changed, and "without faith it is impossible to please God," and again, "he that believeth not shall be damned." *Repentance*, or a change of life—a ceasing to do evil and learning to do well was another feature in the great commission. In the passage quoted from Luke, "repentance and the remission of sins" are connected by divine authority, showing that repentance is essential to the remission of sins. Those who believed were to be *baptized* "into the name of the Father, and of the Son, and of the Holy Spirit." It was also stated in the same commission, "he that believeth and is baptized shall be saved," making baptism as essential to pardon as faith itself; not that *we* do or can make it essential, but by the authority of heaven it has been done.

With these things fresh upon their memories, with the promise of the Holy Spirit, who should bring to their remembrance whatsoever Christ had taught them, the faithful were assembled at one place when Pentecost was fully come. Being endowed with power from on high, Peter proceeded to clearly set forth a defense of his risen Master; and so clear were his proofs, so forcible his appeals that thousands were pierced in their hearts, and said: "Men and brethren, what must we do?" (Acts 2: 37). They realized that they were in a lost condition—had, by wicked hands, crucified the Lord of glory, and now wanted to be saved—wanted to be pardoned, reinstated into the family of God, and become members of the mystic body of Christ. They were aliens from God and strangers to grace, and hence, in order to be saved and secure the remission of sins, must be rebound to Him, or as modern people generally style it, "get religion"—get rebound to God.

Peter, inspired by the Holy Spirit, remembered the words of his ascended Master, and told the believing pentecostians to "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2: 38) They were required not only to repent, but to be baptized that their sins might be pardoned, and that they receive the gift of the Holy Ghost. They *heard* the word, it pierced them in the heart and hence they *believed*, and thereby were made to make the inquiry they did. *Repentance* came next—a change of life. But they must "be born again"—must have their relation changed from a child of the world to a child of God; this is done in baptism, and hence it is said, "they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls" (verse 41).

This is the way people "got religion" in the apostolic age; this is the way they got into the mystic body of Christ — got rebound to God. Nor did it take days and weeks to "get through." In one and the same day they heard the word, believed it, repented and were baptized, thus securing the remission of their sins, and effecting an initiation into the family of God. This is God's way—the method proclaimed by Jesus just before His ascension. By *faith* the heart was changed; by *repentance* the life or actions was changed, and *baptism* changes the relation.

We pass over to the 8th chapter of Acts, and find Philip seated in the chariot with the eunuch expounding the Scriptures to him and preaching Jesus Christ. They come to a certain water; the eunuch confesses Christ, and upon his faith and confession is baptized—becomes a member of the body of Christ: inducted into Christ—puts on Christ and becomes united with the family of God. This is the way the eunuch "got religion."

Turn to the case of Cornelius of Cesarea, "A devout man, and one that feared God with all his house," and find "an angel of God coming to him," directing him to "send men to Joppa, and call for one Simon, whose surname is Peter"

(Acts 10: 1-5), "Who shall tell thee words, whereby thou and all thy house shall be saved" (Acts 11: 14).

Peter came, accompanied by others, and in his first broad declaration, in the house of Cornelius declared, that "God is no respecter of persons; but in every nation he that feareth Him, and worketh righteousness, is accepted with Him" (Acts 10: 34, 35). He then proceeded to preach and proclaim the same old Gospel story that was told to the pentecostians, some eight years before. His theme was Jesus Christ and Him crucified and arisen from the dead. The Holy Ghost having fallen on all them that heard the word, proving that God was willing to accept the Gentiles, Peter then demanded, and wished to know if any man can "forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?" "Then he commanded them to be baptized in the name of the Lord Jesus" (Acts 10: 48).

Paul's conversion, or "getting religion" as some people call it, is another remarkable instance of the apostolic method of making disciples, or rather the Lord's plan of having the "chief of sinners" inducted into the body of Christ. While on his way to Damascus, he was astonished by a light shining around him, above the brightness of the noonday, fell to the earth, (not knocked down, as some preachers have it,) and trembling said: "Lord, what wilt thou have me do?" "And the Lord said unto him, arise, and go into the city, and it shall be told thee what thou must do" (Acts 9: 3-6). Why could not the Lord then and there have told him what to do? Why send him to Damascus to learn the way of salvation? We answer, the Lord had committed His words to earthen vessels, and desired that his uniform method of induction be kept up, hence Saul was sent into the city, the Lord knowing that there were those there capable of giving him proper instructions.

From the narrative we learn that Saul was in the city "three days without sight, and neither did eat or drink" (ver 9). All of this time he was in a penitent condition; having believed when the Lord Jesus appeared unto him on the way, and now blind, and hungry and forsaken prayed to the Lord, who sent Ananias to him, who, when he had come, laid his hands on him and Saul received his sight. But he was not yet a child of God, was not yet inducted into the family of God, was not yet adopted into the mystic body of Christ, nor was he yet by the ties and efficacy of the Christian religion *rebound* to God. Therefore Ananias says to him: "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts 22: 16). This act changed Paul's relation, constituting him a member of God's family into which he was born of the "water and the Spirit."

This is the way Paul "got religion"—got rebound to God, into the mystic body of Christ, was baptized into Him and became a new creature, old things having passed away.

But while it is true that "getting religion" may be *theoretically* correct, it is evident that *practically*, religion is something to be *done*. If this feature we shall, the Lord willing, speak more fully next week.

J. H. M.

EDITORIAL CORRESPONDENCE.

Dear Paper:—

AT our last meeting we were yet at the house of brother Knisley, where we remained until evening, when the meeting closed, and we separated from the kind brethren here and hurried away to be conveyed to town, and were much mortified on starting away that we had forgotten, in the hurry of the moment to bid adieu to several of the members with whom we had passed some pleasant hours during the week, among them brethren Calvert and Knisley. This we regretted on several accounts, but trust they all imagined the reason and pardoned the omission.

On the morning of the 16th, took the train at Plymouth for South Bend *via* Warsaw and Goshen. Stopped over for one hour in Warsaw, and took a view of the town, a neat village situated at the junction of the P. Ft. W. and C. R. R., and Wabash and Cincinnati road, making it a first class shipping point, either North, South, East or West. The town is well arranged and near it is a beautiful lake, where fish abound in plenty, and where pleasure seekers sport an hour in rowing over its beautiful waters. Some of the residences show the handiwork of long years ago, while many are new and built of substantial material. At 12:15 P. M. we again took the train and were soon in the city

OF GOSHEN.

Here we were met by Bro. David Berkey and so urgently requested to attend their communion that evening, that we finally consented. — This however was done with reluctance, as an appointment stood in our name at Portage Prairie for evening services, but concluding that the "home brethren" could fill the appointment, we sent a telegram to that effect, and were soon at the home of our brother. Met with a kind, motherly reception from sister Berkey. This was our home when preaching here, a few weeks prior to the time we speak of, and indeed this seemed like home again as we crossed the threshold, and grasped the hands of its kind-hearted indwellers. In a short time one of those good, old-fashionded dinners, for which Pennsylvanians are famed, was prepared, of which we all partook and soon started for the church, where the

LOVE-FEAST

was to be held. People were coming in from all directions, and a goodly number already present. Soon we were among old acquaintances, grasping Christian hands and responding to the inquiries from Christian hearts. Met brethren Davis Younce, Fields, Hess, Berkey, Hostetler, Sturgis and hosts of private members with whom we were glad to meet. Soon examination services began, and then came the holy ordinances of God's house all in the most perfect system, and Gospel order. Feet-washing was observed by the so-called "Single mode" and we must say, if ever there was a spark of prejudice in our heart against it, it was all removed; for everything was observed here without the usual noise and bustle of dozens on their feet at once, and each member that went away could say: "I done as Jesus did—washed and wiped both."

Then came the supper, which was partaken of in silence, with as quiet a congregation as ever witnessed a scene like this. Many we noticed with tearful eyes as they anticipated its fulfillment in the time when peace shall rule upon the earth. Then the Sacrament was observed with more than usual solemnity. Afterwards hymn 689 was sung, and we went out.— Some wanderers, like the prodigal of old, at the close of the meeting, came back to their Father's house, and were next day received with joy.

Taking this altogether, we are made to call this one of the most pleasant seasons we ever enjoyed and many remarked like one of old: "It was (so) good to be there"

We were conveyed back to Bro. Berkey's house, where after taking a nap, we were conveyed to the depot, and at 4 A. M left for South Bend. Went to Bro. Wrightsman's house, and after breakfast read over our mail, including some cheering letters from kind hearts far away, and then started, in company with Bro. Wrightsman's family, for

PORTAGE PRAIRIE,

where an appointment was made for preaching at 10:30 A. M. The congregation was but small; yet we had good attention and a very good meeting. After services we formed an acquaintance with Bro. James Miller the Elder here, and some others also, were conducted to Bro. Jacob Whitmore's house, where we made our home during the meetings. Remained several days trying to preach, for it was only trying, as our health was not of the best and probably other causes hindered our freedom in speech. Yet we did the best we could, and have reason to believe that our labors were duly appreciated as the congregation decreased only in proportion to the roughness of the roads after Sunday night

This congregation is one among the oldest in the Northern Indiana district, and at one time was large and flourishing, but has of late been divided into four, thus reducing the membership to less than one hundred in the old Portage church, with James Miller and P. R. Wrightsman as bishops, Thurstin Miller in second degree of the ministry, and John Wrightsman and Franklin Fields in the first degree. The church has had, and still has her persecutions, on account of not being in the general order of the brotherhood. But one thing we must say, that while the members are not as near the customs of our general church in dress, as we would like to see them, their hearts are kind and their walk upright. — We hope in time all will come right and this difference of feeling, existing among the churches here, will vanish and harmony be restored. We wielded the Gospel sledge with all the power our body could stand, and had the pleasure of seeing some come out on the Lord's side. "As many as believed, were baptized," and went on their way rejoicing.

On Friday at 11 A. M. we preached the funeral of sister Augustine, at the Mt. Pleasant church to a large concourse of people, and in the evening met at Portage church for the last time. Congregation large, and the interest seemed deeper than at any previous meeting, yet we had to close and on Saturday left for our present engagement. We might yet remark that during our meetings Bro. James Miller's son lay prostrated with consumption at the point of death. We made him a visit and had a season of prayer, after which we talked some with the family and the afflicted man. He seemed meekly resigned to the Master's will, and expressed his joy on nearing the other shore. Those seasons in the sick-room are especially solemn to the minister, as it brings him in direct contact with that of which he has to preach so much—death, the result of sin.

After leaving South Bend, we stopped at Goshen, and preached to a full house, and, after a short conversation with the members of this congregation, we were conveyed by Bro. Daniel Shively to the church here, and since that time have been preaching day and night up till the present. The roads have been in a horrible condition, yet our meetings in attendance have been a surprise to every one. It has rained almost incessantly ever since Lord's day, but people seem to love God and realize that they are in no danger from the rain, as they are made of neither sugar nor salt, and came anyway. Some have been added to the fold and more will be to-day, with good prospects ahead for an interesting and profitable time.

We are spending our time at Bro. Daniel Forney's, a pleasant home and a Christian welcome. Now, in conclusion a few words with our

PRIVATE CORRESPONDENTS.

Thomas D. Lyon, your call will be filled at the earliest convenience. George Wolf of Cal., your proposition is favorable and will be considered, provided arrangements can be satisfactorily made with the parties you speak of. Bro. J. P. Ebersole, yours to hand, and will probably reach your place in February, if our health does not fail too much. Bro. Samuel Longanecker, don't see how I can possibly come this Winter. Will come though as soon as I can. Bro. David Long, yours to hand. Will do as I promised, will let you know in two or three weeks. Jas. Hetrie, cannot come now.— Jackson Whitelatch, impossible to reach you this Winter, and to all others will say, whenever I can will fill your calls, but fear our labors for the past two years have been too much for our system to bear. Did think that we would be able to labor twice a day right along until the holidays, but it looks now like we will have to give it up in two or three weeks. Am becoming nervous and restless with dullness of head and a general mental depression, which, if it is not allayed, will cause us to quit the field soon. This we regret very much as it will make many disappointments, but we feel that the Lord does not require more of us than we are able to bear, and the Brethren should not. Our meetings will close here Friday night; and we then go to Lupolds; from there to Forest Grove, and, unless our health improves, from there home. Our treatment from the Brethren has been of the most tender kind, for which we return our thanks and the gratitude of our hearts to God, the Father of us all

AT HOME.

Since writing the above, our health failed to such an extent, that we deemed it prudent by the advice of a physician, to close our engagements and return home for a rest. Our meetings closed on Friday, Nov. 30th with several additions to the church. Father Sturgis was with us a few meetings, and remained over till December 3rd. Came to Goshen on Saturday and took the train for Chicago *en route* for home, and arrived safely Monday morning; found all well and going smoothly along. Will remain here for sometime and rest. May God bless his dear children where we labored during our visit, and grant them an abundant entrance into the glorious kingdom of Jesus, our Lord, to whom be glory now and forevermore.

S. H. B.

THEY WILL NOT STAND UP.

NOT men, not women but a class of questions which are going the rounds and are constantly being repeated, but in spite of all bracing, all propping, they will not stand up.— We give the following as samples: "Is there any harm in it?" "Can it hurt anybody?"— Is it wrong to go there?"

Now, why say, "Is there any *harm* in it?" Why not ask, "Is there any *good* in it?" Why not always *seek the good* there may be in a thing, and not consider it good when you know nothing about it? If it be *good*, the good will appear when you seek it. If it be evil, and you ask the question: "What harm is there in it? you are pretty sure to take the evil. Just think of a farmer asking a minister: "Do you think there would be any harm in my sowing one hundred bushels of oats?" Or suppose some good house-wife should ask: "Is it wrong to get a calico dress and plain shoes for my daughter?" What would you think of a father and mother going to a kind, good man and asking: "Dear brother is it wrong to bring up our children with industrious habits, so that when they grow up, they will be able to take care of themselves? Is there any harm in that?" Or suppose a sinner should stand up and say: "Men and brethren, is there any harm in my repenting? Is it wrong to come to Jesus?" Ah, what would we say? Does a Christian ask: "Is it wrong for me to pray, to obey the Lord? Is there any harm in my believing the Gospel? Can it hurt me or anybody if I dress plainly?" Does a Christian ask such questions? Not at all! He knows that it is right to *do right*, and that in doing right, no man is injured. No man who believes God, and is seeking glory and immortality, will ever ask: "Is it wrong to steal? Can it hurt anybody if I lie, cheat and kill?" Never! If a Christian were asked: "What harm can there be in going to the theater, the social dance, the picnic, the croquet ground?" he should promptly answer: "What *good* can I do? Can I serve God in such foolish places, and by such soul-degrading practices?" He is not concerned about his own selfish desires and appetites, but about the good he might do, and how well he might please his God and Father.

The questions, "What hurt?" "What wrong?" are only asked when there is some doubt about the righteousness of the act. The conscience is disturbed, and it straightway goes to somebody to get eased. The man who goes out with the questions, "Is it right? Is there any good in it?" goes for information that may do him good. But if a man steps up to you and looks brimful of information and says: "I want to ask you a question just for information," you may as well call up your reserve forces and prepare for battle, for nine chances out of ten he has been where he should not have been, or done something which he is pretty sure was not right. The "information" he wants is: "What harm was there in it?" If you answer him in such a way as to justify him, he will go away pleased, and will tell his neighbors, "O neighbor Summers is a good Christian. He is none of your long-faced Pharisees. I like him very much. He says I did no harm in going to the social dance?" But suppose neighbor Summers should tell him, "There *is* harm in going to the social dance; there is no good in it. God requires you to be sober, and not walk notously and with the world," how different the case will be! The good neighbor, the devoted Christian will have to prove a thing to a mind that has resolved not to be convinced. And if friend Summers be a minister, and in any manner dependent upon the revelrous Christian (?) for his bread and clothes, he must now look to others for these comforts of life. In reproving sin and standing by the self-denying principles of Jesus he drew down upon himself and family, the displeasure of his "brother in the faith," and this "liberal," picnic Christian (?) shuts up his bowels of compassion against the defender of God's methods of bringing the carnal mind into crucifixion.

It is best to look at a thing upon its own merits. If God has put good into a thing, the good is there, all opposition to the contrary notwithstanding. If He put no good in it, all the queries and their answers—all attempts at passing it off as good, will avail nothing. *It will not stand up.*

M. M. E.

The Home Circle.

READ AND OBEY.

"Husbands, love your wives"
"Wives, obey your husbands"
"Fathers, provoke not your children to wrath"
"Children, obey your parents in all things."

Edited by M. M. Eshelman.

Remember the poor. The chilling storms of Winter are here and the poor need our care and sympathies.

It is now Winter, and young and old will have time to read and write. See, that what you read, will do you good, and what you write will make others happy.

Children, never learn the habit,—the soul-degrading habit of trying to love each other, and at the same time speak evil one of another. Grow up for God's use, not for Satan's.

Children, be careful in your eating. Eat slowly and chew your food well, if you would have good health and be strong. Play much, study hard and be good and kind to all.

We are glad the little folks are sending in their neat, little letters. That is right, and your letters shall go into the Home Circle to cheer and comfort other good boys and girls. I want to hear from all of you.

When I see my children at the gate waiting to welcome me home, I *think* they love me. When I see them scramble to kiss me, I *know* they love me, and as they each press their lips to mine, I *feel* that they love me.

On the 25th of November we had the pleasure of seeing a little girl go down into the water, like Jesus did, and be baptized. Though small and young, she was not too little to love Jesus. Hope to see and hear of many more young people coming to Jesus.

Sweet, kind words and gentle tones lift the poor, care-worn heart, so that it can look up and smile the smile of hope and confidence. God don't charge anything for them, and it costs you nothing to give them away. Do good by getting and using them.

Paul exhorts that "you cast not away your confidence which has great recompense of reward." It is a sad thing to lose confidence in the Lord who blesses His children continually. The trouble is, too many of us want to walk by sight—want to see the reason for all we are asked to do. This would not be the faith of Jesus.

This week the little folks appear in all their simplicity. Their active minds and innocent ways afford lessons for thoughtful study on the part of older heads. Uncle Thomas gives them evidence of his love, and we can assure those who do not know uncle Thomas, that if they should ever meet him, they will soon find out how well he loves children. We all want him to write some more, don't we?

Every child should have his own Bible, and be encouraged to read it. Children who are large enough to read in school-books, are large enough to read the Bible. No difference if they do wear them out in a few years. It is far better to wear out Bibles using them, than to allow the tender souls to wear out with sin and disobedience. Put Bible marks on the tender heart when young.

As we were passing along the streets in Chicago a few days ago, we saw an old man fall down over the sidewalk, under a horse. A man ran to him and lifted him up. Was he hurt? No, for the horse was gentle and acted just as if he knew the man was *drunk*. He was drunk, and he was a sad sight to look upon. Boys, never, *never* touch strong drink if you wish to live happy in this world and the world to come.

Many of the dear youth are turning towards the Lord in various parts of the country. This is right, and no doubt good in the sight of the Lord. But parents and the church owe these tender lambs their constant care. All gentleness and love should be shown them. Their company should be sought, their conversation turned to the life of Jesus, and the life to come. In this way their minds will become moulded in the great truths of the Gospel, and as they grow up to manhood and womanhood, will be ornaments in the church, and an honor to God and His cause.

GOD'S LOVE.

COULD we with ink the ocean fill;
Were the whole earth of parchment made,
And every single stick a quill,
And every man a scribe by trade.
To write the love of God alone,
Would drain the ocean dry,
Nor could the scroll contain the whole,
Though stretched from sky to sky.

CIVILIZATION AND CHILDREN.

CIVILIZATION is traced by marking the progress of history. We may read the records of human life, profoundly probing for the motives of men, analyzing conventional laws, rules and customs, until at last we venture to say from a wide deduction of particulars, we are beginning to learn the steps of advancement among the nations. And now it has come to be confessed by the wisest philosophers that the clearest evidence of a lofty civilization, for any people, in any age or clime is found in the provisions which are made for little children. Savages bind up their infants with afflictive thongs of bark, as the most expeditious disposal to be made of them. Never till a land has leisure, never till a nation has refinement, never till most of the steps upward have been taken in the way toward exalted attainment, does there come even one look of appreciation or sympathy for these "feeble folk" of society, more than the merest necessities of existence, or the exigencies of convenience require. He, who with kind heart and subtle ingenuity of invention, sits down at his desk to illuminate a juvenile volume with an extraordinary frontispiece, or toils at his bench to construct a mechanical toy for a little child, is in one sense both the product and the type of the finest and the highest civilized humanity.—*Sel.*

A REMARKABLE COMPOSITION.

THE following is a remarkable composition. It evinces an ingenuity of arrangement, such as we have never seen before. The initial capitals spell, "My boast is in the cross of Christ." The words in *italic*, when read from top to bottom and from bottom to top, form the Lord's prayer complete.

Make known the Gospel truths, *our* Father, King;
Yield us thy grace, dear *Father* from above;
Bless us with hearts *which* feelingly can sing,
"Our life thou *art* for *ever*, God of love!"
Assuage our grief *in* love, *for* Christ we pray.
Since the bright prince of *heaven* and *glory* died,
Took all our sins and *hallowed thy* display,
Infant *being* first, a man *and* then was crucified.
Stupendous God, *thy* grace and *power* make known
In Jesus' *name* let all *the* world rejoice.
New labor in *thy* heavenly *kingdom* own—
That blessed *kingdom* for thy saints *the* choice.
How vile to *come* to Thee, *is* all our cry!
Enemies to *thy*self and all that's *thine*,
Graceless our *will*, *we* live *for* vanity,
Loathing thy very *being*, *evil* in design.
O God, thy will be *done from* earth to heaven.
Reclining *on* the Gospel let *us* live,
In *earth* from sin *delivered* and forgiven.
O, *as* thyself *but* teach us to forgive!
Unless *it's* power *temptation* doth destroy,
Sure *is* our fall *into* the depths of woe.
Carnal *in* mind, we've *not* a glimpse of joy,
Raised against *heaven*; *in us* hope can flow.
O *give* us grace and *lead* us on our way.
Shine on *us* with thy love, and give *us* peace;
Self, and *each* sin that rise *against* us slay,
O grant each *day* our *trespasses* may cease!
Forgive *our* evil deeds *that* oft we do;
Convince us *daily* of *them* to our shame:
Help us with heavenly *bread*; *forgive* us too,
Recurrent lusts, *and* we'll adore thy name.
In thy *forgiveness* we *as* saints can die,
Since for *us* and our *trespasses* so high,
Thy son, *our* Saviour, bled on Calvary.

THANKSGIVING.

IN everything give thanks (1 Thess. 5: 18).—What a noble injunction the apostle gives to us all. To all he speaks that live in His light and enjoy the bountiful gifts of heaven, and who does not share His many blessings? Yet we often find thankful hearts even among Christians when in circumstances of adversity, more so, than when surrounded by every comfort.

Among all classes, yet more often, we find thankless hearts among the young of our land. We have witnessed the painful truth that God was not acknowledged as a gracious Giver. Yet when cares and sufferings come upon them, they too learn the source of all real comfort. By faith and humility we should receive from His storehouse all that He gives, for if we behold not by faith the unseen hand that bestows, our thanks will have no wings to rise. And if we are so proud as to think we merit all these blessings, our praises will find no voice of utterance.

If we would wish to see this blessed grace in full perfection, where will we go? To the dwellings of the rich and prosperous? No, but to the home of the lowly, the afflicted believer. Poverty, pain and death have not estranged them from God, they live in the presence of the Great Comforter. They know that He that feeds the ravens will not forsake them. They live in communion with Christ. And with holiness of heart they say: "It is good for us to be afflicted."

S. Katie Sturgis.

FROM UNCLE THOMAS.

Dear Little Folks,—

WILL you read a letter from your uncle who loves you? As a reason for loving you I can say that I am only a full-grown boy myself. I could wish myself little again, so I sometimes try in a certain sense to be little; but I fear I have learned habits that would betray me. Yet with all these, I love little boys and girls. Nor do I wonder why Jesus blessed them. O blessed are those whom Jesus blessed! Here I want to tell you an old story, how a robber's poor, little, crippled boy was blessed by Jesus when but an infant. Now whether our story be true or false, it speaks well for Jesus.

When Joseph and Mary were on their way to Egypt to escape the edict of Herod, they were caught by robbers and taken to a great cave in a mountain. The captain of the band not being at home, they were held prisoners until he would return. In the meantime Mary called for a vessel of water to wash her babe. O how sweet the child Jesus must have been! The captain's wife also had a babe, but it was deformed, a pitiable child indeed with club-feet and crooked limbs.—This woman, the captain's wife brought water in a tray to Mary who washed her dear, little child. Mary said: "You must wash your babe in the water too." This she did, and as soon as she had done so, the deformed child was made whole—a finely formed child.

This made the robbers rejoice, and instead of holding Mary, Joseph and Jesus prisoners, sent them on their way giving them money to pay expenses on their journey to Egypt.

Now I would say to my little friends, that I do not vouch for the truthfulness of this story, as it is not in the Bible, but there is one thing I will vouch for, and that is if you go where Jesus goes, bathe where Jesus bathed, that you will be made whole of every sinful disease you may have taken. God bless the little folks. I wish I could name them all

I remember little Lizzie up in Shannon, Ill., and when I was up there, I saw hosts of little boys and girls that I would like to know more about. But I am looking for some letters from them soon in the Brethren at Work. While I cannot now name some of them near my home, I love them just as well, and perhaps in my next I can tell something about them. Indeed I don't know of so many sweet, little folks at one place as there are around here.

Now Bro. Eshelman, if you think this will not crowd out the little folks' letters, you may publish this.

Hudson, Ill.

FROM REBECCA SNAVELY.

Dear Brethren:—

THIS evening we received the Brethren at Work, and our Della has been very sorrowful all the evening, because she can write scarcely any. She has tried and tried on her slate, but at last she looked happy, as she came pleading to me to write for her; and now she stands by my side with her arm resting around my neck, and says, I shall tell you that she loves Jesus, and loves to talk of His love.

She attended Sabbath-school this Summer, and missed but one time. She never went to day school, but she is through the Third Reader, the third time, and makes all the figures and nearly all the letters on her slate. She says your piece makes her happy and she will try to be a good girl, and when she is a woman, she expects to be a sister. She is at church every Sabbath, and is now seven years old. She says she will write for the paper as soon as she can. She has sent for the *Children's Paper* for one year.

Dear brother to encourage Della, I have written for her. I believe it right to spend a part of our time with and for the little ones. There is nothing else any more pleasing for me than teaching the lambs in Sunday-school.

Hudson, Ill.

[Yes, we should always encourage the children. Soon they must take our place and how important that their little minds be filled with the love of Jesus and His truth. May our pens be directed by the gentle and powerful influence of the Spirit, and make us fit teachers of the youth.—Ed.]

CHILDREN AT WORK.

From Frank D. Elliott.—I like the reading in the Home Circle. I am ten years old, and this is my first letter. I go to Sunday-school and try to be a good boy.

Boonsboro, Ia.

From Angie Boggs.—*Dear Editor:* I have read your letter to the Little Folks, and shall write a few lines. I am going to school and like it very well. I am only eight years old, and read in the Second Reader. I am your little friend.

Covington, O.

From Andrew Krine.—I saw in your good paper a request for children to write for the "Home Circle." I think the Brethren at Work a very good paper. I can hardly wait till it comes, for it brings such good news. It tells how Jesus suffered and died to save sinners, and how he took little children in His arms and blessed them, and said, "Of such is the kingdom of heaven." I love to go to the Brethren's meeting. My pa and ma belong to the church. I have two brothers and one sister living, and two brothers and one sister gone to the promised land. Hope I may grow up a good man, so that when I am called to cross the dark river of death, I may meet them on the other shore. I hope to hear from some of the other boys and girls. I am thirteen years old.

Colo, Ia.

From Minnie Kiester.—*Dear Editor:* I go to school and learn very fast. I like my teacher and school-mates and everybody I know. Sometimes I am good and sometimes mischievous. I have a sister living in Oregon, and O how I would like to see her and give her a sweet kiss! If the Lord will spare me, I shall go to see her some time. I send my love to all the little folks.

Cerro Gordo, Ill.

From Mary Jane Reiff.—I will try and write a little letter for your paper. I am twelve years old. I go to school and love my teacher. I went to Sunday-school all summer. It has closed for this term. I go to meeting almost every Sunday. I love Jesus. Write some more for us little folks, as I love to read letters to children.

Roanoke, Ill.

From Vinnie Eshelman.—I will try to write a little letter for the paper. I am nine years old and go to school every day. I used to fold papers, but they have grown so large that I can't do that now; but I can write little letters for other little boys and girls to read. When you come to Lanark, come and see me. I will make it ever so pleasant for you while here. My papa is getting the little boys' and girls' letters ready for the paper this evening, and I am getting mine ready too. I guess mine will come in last. I read all your letters and they are ever so nice.

Lanark, Ill.

From Cora Bella Emmert.—I go to school and have a kind teacher. I try to be kind to my teacher and obey her. There are eleven rooms in the school-building. I am in the fourth room, and read in the Third Reader. I expect to soon go in a higher room. There are forty scholars in my room. I try to learn my lessons well, and and study Geography, Arithmetic, Writing, and Reading and Spelling. I cannot tell much about meeting, for we have no preaching near that we can attend. Pa and ma go to church when they can, and I hope it will be so that we can all go every Sunday. I love to go to meeting and hear preaching. I am ten years old, and this is the first letter I ever wrote. I send ten cents for the Danish Mission.

Sterling, Ill.

From Emma A. Giller.—I am but a little girl ten years old, and with pleasure write these lines. My pa and ma belong to the church of the Brethren, and I hope I may too sometime if the Lord spares me. I am going to school, and to Sunday School. We have no Sabbath School by the Brethren. I go to church with my pa and ma sometimes. The church is five miles from town, and they can't go as often as they would like.

This is the first letter I ever wrote, and I thought I would begin in a good cause. I am young, but I want to do something for my heavenly Father.

Plymouth, Ind.

☞ A number of letters crowded out, but will appear next week.

Never read novels but study the Bible.

CORRESPONDENCE.

FROM ENOCH EBY.

Dear Brethren:—

WE have been to three meetings. People are very attentive to the Word preached. We spoke from eight to ten minutes at a time, then Bro. Hope would interpret as well as he could.—He then suggested the idea of interpreting sentence by sentence. Last Sunday I did so, and it seemed to give better satisfaction to the people.—But you know my method of speaking is not to stop long between sentences, hence it goes awkward, and cannot make it so impressive. It requires a systematic method of speaking, and the subject should be divided beforehand into sections. But people want to hear us, and we will do the best we can until their curiosity is allayed. I think it will be more profitable for Bro. Hope to speak original. Our presence may do some good. The first night some of them said: "These men look just like the old prophets."

Last Friday night we had meeting near Bro. Hope's residence, and a sister who had been under conviction for some time, but was strongly opposed by her husband, having got his consent, became exceedingly anxious to be received into fellowship, hence, like the jailer, was baptized the same night, a goodly number of us going to the stream, three English miles, on foot, for such is the Danish method of traveling for the poor. Another one is earnestly seeking, and has expressed her willingness to follow Jesus as soon as she sees her way clear. I think she will soon have all the rubbish cleared away, down to the Rock, and be ready to build by the time of the feast, which will be the 18th of this month (Nov).

The members here seem to be much in love, and are anxiously waiting for the Feast. I think it will be a feast to them indeed. It will be held in Bro Hope's house. The mission is gradually progressing, and from the present appearance will be a success; though experience has taught us that if the Lord's people work, the devil's agents will also be busy, but hope the Lord's people will be kept in the hour of temptation, because they keep His Word.

We intend moving to Hjørring about twelve English miles North of this—a station on the R. R. Bro. Hope's room is too small, and we think it best to live alone, as it will cost us but little more. We are having much rain and cool weather, hence unpleasant to travel, especially on foot. This country is very level, and subsoil very hard clay, consequently the water remains sometime on the surface. Bro. Fry only attends the nearest meetings. Last Sunday Bro. Hope and I, walked four miles to R. R. went twelve miles in cars, had meeting at 10 A. M. and 4 P. M. Took cars at 8.30 P. M., walked four miles home. Roads very muddy, night dark, but we had a good lantern. If any think that Bro. Hope is resting on flowery beds of ease, they should have his experience a little while. We have good health, good appetites, and plenty to eat, hence no cause to complain, but much to be thankful for. Have received some very encouraging letters from dear friends at Waddam's Grove, one copy of BRETHREN AT WORK, and a copy of *Lena Star*. O how glad we feel to receive news from our dear ones at home! Our address hereafter will be Hjørring, Wensyssel, Denmark. Much love to all the dear brethren and sisters in America.—Brethren pray for us. Farewell.

Stenum, Denmark, Nov. 6, 1877.

THE CHALENGE ACCEPTED.

Brethren at Work.—

ELD. Bowman, pastor of the Baptist church here, in the *Battle Flag* of Nov. 14th, makes me the following personal challenge: "Are you prepared to deny that Baptist churches possess the Bible characteristics which entitle them to be regarded as churches of Jesus Christ? and to affirm that the Tunkers (Brethren) do possess such characteristics? If so, just name it, and you will see that we will give you a chance to bring forward your forty propositions, and as many more as you choose." Thus he *confines* a *public* challenge to his own propositions. Nevertheless we hereby inform him that we feel prepared to do so *by the help of the Lord*, and so "name it." The following, therefore, will be the questions debated:

1. The churches commonly known as Brethren or Tunkers possess the Bible characteristics, which entitle them to be regarded as churches of Jesus Christ.

J. W. Stein affirms.
F. M. Bowman denies.

2. The churches commonly known as Baptists posses characteristics, which entitle them to be regarded as churches of Jesus Christ.

M. Bowman affirms.
J. W. Stein denies.

I propose that the discussion begin Dec. 20th, 1877, at 10 o'clock A. M. Affectionately,

J. W. STEIN.

Nov. 27, 1877.

(*Baptist Battle Flag, please copy.*)

FROM CANADA.

IN a recent number of the BRETHREN AT WORK notice was given of two brethren, Michael Forney and George Long being on a mission to Canada. Brother Forney was with us yesterday. His co-laborer took sick some hundred miles West of this place, in the Waterloo district, where they labored together and, as I understood, had some interesting meetings, he being obliged to return home to Michigan, leaving Bro. Forney to make his trip through Canada alone. He arriving with us in the Black Creek congregation, preached on Sabbath morning Nov. 18th, in the Brethren's meeting-house, to a very attentive congregation. He being a stranger, considerable interest was manifested. After service we met at a brother's near by for dinner, where we formed a more mutual acquaintance, had a pleasant conversation concerning our soul's welfare and the difference of practice in our respective congregations, yet varying but a trifle. There being fellowship or experience meeting in the evening same place, Bro. Forney being with us took up the closing part of the exercise in a pleasant and edifying manner to the body of Christ. He will remain a day or two, then pass on East across the Niagara river, some ten miles from this place into York State, thence West by rail on south side of lake Erie to the home of his co-laborer in Michigan. May the Lord richly reward him for his labors.

ASA BEARSS.

Sherkston, Ont., Nov. 19, 1877.

FROM ANDREW CO., MO.

Dear Brethren:—

LAST evening I was made glad by the receipt of the BRETHREN AT WORK. It made me feel as if I were with the Brethren, and indeed I feel that I am with them in the spirit. Was so happy to learn of the success of Bro. Gibson, and Bashor in the Master's work. It is sad to know that the Truth is not more eagerly sought and embraced, and especially among the professed followers of the meek and lowly Lamb of God.—Some are fully persuaded that the Brethren occupy safe ground, but then there is opposition at home. They are hardly ready to forsake all for Jesus. Truly the Scripture which says, "A man's foes will be they of his own household," is literally fulfilled at this time. Let us not be discouraged, but continue to plant, dig and prune, and pray the Father to give the increase that we may at last have an abundant entrance into the new Jerusalem and go in and out and find pasture.

Your brother,

E. A. ORR.

IN MEMORIAM.

WILLIAM Fahnestock, the subject of this notice, was born the 25th day of Nov. 1802, in Perry Co., Pa. Was married to Anna Hollapeter, about 1830; moved to Miama Co., Ohio, near Covington, 1832; joined the Brethren church about 1836; moved to Henry Co., Mo., Oct. 4th, 1870. Departed this life Nov. 22nd, 1877, lacking but three days of being 75 years old, and was a faithful member of the Brethren church about 41 years. He leaves an aged, faithful companion and six children, all members of the church, to mourn their loss; but their loss is his great gain. Having died in the blessed hope of a glorious immortality—is fallen asleep in Christ. His disease was pneumonia. He was confined to his bed only about one week. His suffering, though short, was severe. Funeral text, "I have fought a good fight" (2 Tim. 4:7). Services by,

J. S. MOHLER,
J. C. MAYS.

A SOLEMN MEETING.

THE brethren and friends of the Coon River congregation in Iowa, met at their meeting house last Sabbath, to attend a regular meeting, but unusual solemnity pervaded the entire congregation, and sadness was depicted almost on every countenance, caused by the unexpected news of the death of our esteemed and beloved old brother A. M. Dierdorff of Ill.

Bro. Dierdorff's death made an unusual impression upon our congregation, from the fact that three of the ministers and many of the lay members and friends present have been acquainted with Bro. Andrew from their childhood, and all four of the ministers present have been intimately associated with him in church labor.

Bro. Dierdorff was the first brother that ever preached in Panora (18 years ago). He was with us at our Lovefeast about six weeks before his death. Bro. J. W. Diehl in his introductory remarks, alluded to his recent visit, and sent a thrill of sympathy through the entire congregation.

The chapter read was the 15th of Mark, the most solemn lesson of the Book. Elder J. Fitz made a few remarks, brief but to the point, and with much feeling—his voice trembling with emotion, and it seemed as if the hearts of the congregation trembled in unison. He was followed at greater length by one of the younger brethren, and the solemn scene was closed by Elder S. Longenecker—himself an old and feeble man. Bro. L. remarked that owing to their acquaintance and attachment before he himself was a member, and their labors together in the ministry often, Bro. Dierdorff seemed more like a father to him than any one except his real father.

The occasion on the whole seemed more like a funeral than an ordinary meeting.

Bro. Dierdorff, like Abraham of old "died in a good old age, an old man, and full of years; and was gathered to his people" (Gen. 25:8.)

We trust he had done the work the Father had given him to do! Oh brethren! may God help us to have our work done, and *well done* when he calls us home. Amen!

Fraternally,

J. D. HAUGHTELIN.

Panora, Iowa, Nov. 15th, '77.

COUNCIL MEETING

OUR Council meetings are of more importance to promote the welfare and prosperity of the cause of Christ, than many of our dear brethren are willing to ascribe to them. It is the place for brethren and sisters to meet to consult about differences that may occur between brethren in the church, and determine what is right according to the Gospel. These meetings, among us, are indispensably necessary in order to preserve peace and union in the church. The members of the body of Christ must be in unison, otherwise all efforts put forth for the conversion of souls to Christ would prove to be vain.

Anything we do for the advancement of the cause of the Christ is God's work, and therefore a sacred work. Council meeting is a place where all the members should be present belonging to the district where such meeting is appointed. "*In a multitude of council there is safety.*" We do not unfrequently hear members say, I do not know as it is particularly necessary for me to be there—there will be enough without me. To such we say, if we are God's children we belong to the church of Christ. Any business of the church to some extent is the business of every member of said church.

The home of the saints is promised to us through the church. We belong to the church and the work of the church is our work as God's children.

Again, if would all stay away from council, we could not hold any meeting, for the purpose of transacting church business One has as good authority for staying away as another, but the authority is against all for staying away. Staying away from our council as well as other meetings, betrays a want of proper zeal for the cause of our profession. Would it be reasonable to conclude, that if a meeting were appointed by the church for the purpose of dividing five hundred dollars among the members present that a single brother or sister would stay away? We answer no.

Heaven is of greater value than all the world, but if we show greater zeal to obtain dollars and cents than heaven, we show to the world that we are not good Christians and become darkness to the world, rather than light.

C. FORNEY.

FROM MICHAEL FORNEY.

BRO Geo. Long left me on Thursday Nov, 8th, and the same evening had meeting at Wendall Hallman's. Congregation small on account of much rain. Next meeting at Jacob Coder's in Wellington Co. Quite a good attendance. Sunday evening meeting at the house of David Holm

Monday evening at "Union House" again, and Tuesday evening at Jacob Bratz's. From here went to Niagara Falls, and viewed the wonders of the Almighty. Returned to Stevensville, where I learned that a sister had recently moved into this neighborhood from Naperville, Ill. Her name is Nancy Pickard. Found her in rather feeble health, but glad to meet one of the same faith. Had two meetings in the meeting-house, and one at friend Sider's.

Here we were especially urged to remember this sister, and if any of the Brethren from the States go that way they should give her a call. Enquire for J. C. Sider, Stevenville, Ontario.

From this point went to Michigan, where I shall remain a short time, and then go to Northern Indiana.

(*P. C., please copy.*)

FROM ELI TROXEL.

Dear Brethren:—

THROUGH the blessings of God I reached Marshall Co. Ia., in time to assemble with the brethren there for public worship and to sing praises to God. We met daily, sang and prayed with such as duty demanded. The roads and weather were unpleasant, but I trust the souls were full of brightness, so that good was done. Though waves of trouble sometimes pass over this church, the Lord still blesses it. The brethren who meet from time to time entered into the work with zeal, and the attention of the congregation was good. On the evening of the 13th, a dear one, the son of elder John Murray was received by baptism. This was a season of rejocing to brother and sister Murray. Prayers were offered in behalf of another dear relative of theirs, a step-daughter, and thanks to God's holy name He answered them and she came forth to serve the Lord. At the close of the meeting an invitation was extended to those who desired to follow Jesus. Two expressed a willingness to forsake sin and demanded baptism. This will be attended to at the next regular meeting of the brethren. Many good and favorable impressions were made upon the hearts of sinners and friends during these meetings, which if properly nourished may bring forth fruit to the glory and honor of God.

Dear brethren and sisters in this arm of the church pardon me for requesting you in the name of our blessed Master to faithfully carry out the good resolutions we formed at these meetings. Souls will be saved if we do as we all agreed. Eternal consequences are hanging on our actions in life. How important then that we work! The waves of sin run high, the sea is boisterous and the sinner's ship is fast sinking, hence to the rescue! The Father above has entrusted to us the means by which the perishing ones can be rescued, now will we boldly go forth and do His bidding? Yes, we will, for He wants us to do that. Eternity will reveal many wonderful things. Work and wait, and the blessing will follow.

Vinton, Ia. Nov, 22, 1877.

NOTICE.

WE do not want the brethren to be imposed upon by any person by the name of Samuel Johnson, representing himself as a brother. He went away and left matters in a very unsettled shape, therefore we do not hold him as a brother until he makes things satisfactory. Written in behalf of the church. N. B. Hecter, Clerk, Warsaw, Ind.

CHURCH NEWS.

From Sarah E. Woodward.—*Dear Brethren.*—A church meeting was held at the Stump meeting-house by the Brethren, on Saturday the 17th inst. We did not have the pleasure of attending the meeting, but we learned that one precious soul was added to our number by baptism. We also learned, that at a meeting held near Plymouth, Ind., by brethren Bashor, Calvert and others, there were eight who came out on the Lord's side, and were baptized in the name of the Father, and of the Son, and of the Holy Ghost. We trust that they have risen to walk in newness of life. We are glad that the good ship Zion is moving onward through our land, and that precious souls are coming on board, and taking passage for that beautiful country, which lies "just beyond the river" Oh! may those dear ones who have recently espoused the cause of our blessed Master, be "strengthened with might in the inner man," that they may "fight valiantly the battles of the Lord." Oh! may the Savior be their Guide, and every step of theirs' attend, and keep them very near His side, until this weary life shall end, is the desire of the humble writer.

From Maquoketa Church, Ia.—*Dear Brethren:*—The church here is prospering. Sixteen persons have been added to the church by baptism since January, and two more have made application. The prospect for more is good. I think it is the duty of every true and devoted Christian to pray to God that many more may be added to the church. Let us not put all the labor on our ministering brethren, to build up the church, but let us all help them by fasting and prayer. Then let us also be charitable both in and out of the church and so fulfill the law of Christ. We have only three ministers here, but all labor faithfully. May God bless their labors is my prayer.

Nov. 23, 1877. PHILIP HEIL.

From Colfax, Ind.—*Dear Brethren:*—We have built a new meeting-house. Had it finished by the middle of September. Our house is thirty-two by forty-four, substantially built, and stands about three hundred yards from my house. On the 19th of Oct., we held our Love-feast, and, notwithstanding the inclement weather, we had one of the best meetings we ever had. About sixty brethren and sisters from other congregations were present, fifty of them being from the Bachelor Run church. Our ministerial help consisted of Eld. R. H. Miller, Stephen Metzger, Jacob Flory, and Martin Neher from Illinois. We had excellent order. Some of our neighbors never witnessed such a meeting before. One man remarked to me after the meeting, that it looked to him just according to Scripture, and all lacking to make it a perfect picture, was the personal presence of the Son of God to walk out when the last hymn was sung. We have but one regular appointment now every two weeks. We think if we could get some ministerial aid we could, by God's blessing, build up our church in number. We have had three additions during the Winter, and are trying by the grace of God, to keep the good work moving. We have had much rain here all Fall and the roads are very muddy.

Yours in Christian bonds,

MARTIN BOWERS.

Nov. 26, 1877.

GLEANINGS.

THE Committee of the Bonn Old Catholic Synod, to which was referred the further consideration of the subject of celibacy of priests, has made an application to the State Minister of Baden, asking what legal hindrances are in the way of abolishing the obligation of celibacy in Baden, and what objections there would be to such a step. The Ministry, though not averse to abolition of compulsory celibacy, has replied that it will act only in conjunction with other States, especially Prussia.

EIGHT young girls in Newman, Ga., made their own graduation dresses, and set the type for their essays, thus showing that while they were seeking an education, they were not ashamed to work.

From D. P. Saylor.—I am no exhorter, but an expounder of Scripture, therefore cannot do justice to a subject in a short paragraph. By this I wish not to be understood as being opposed to pointed exhortations. I mean to say, it is not my gift and calling; and each one should walk worthy of the vocation whereunto he is called.

—THE TRAMPS.—I am deeply interested in this scapegoat of modern times. I cannot understand how it is that the Young Men's Christian Association dare close their doors against this modern type of Him who was Himself "without a place to lay His head." Our "tramps" are no more all scamps than are our legislators all defaulters and thieves. May God pity the poor fellows who are wanderers in search of work, when our modern Pharisees, who hold the purse-strings of the people's charities, turn against them. *Inter Ocean.*

FROM SUSAN FUNK—Oh the sufferings that some of our dear brethren must undergo! In the terrible death of the husband of sister Mary Funk of Deep River Ia, she had to bear much. In a moment of time, her husband was called away, and she was left in sorrow. She has my sympathies, and I believe God's too. God help all to live faithful until death.—*Ripon, Cal.*

—The number of accidents resulting from *blowing* out gas lights is astonishing. Families frequently stop at city taverns lit up with gas, and not having been properly instructed *blow* the light out instead of *turning* it off as should be done, and consequently are nearly suffocated by the escaping gas. Nearly every week brings news of such accidents. Those who travel should make a note of this, especially if they are not used to gas lights.

FROM HIEL HAMILTON—Bro. C. H. Balsbaugh has expressed my sentiments very clearly in No 45, 8th page of the BRETHREN AT WORK, and I do hope that the Brethren hereafter at our Annual Meetings may labor more fervently to carry out the grand principle of Jesus Christ, and not waste the precious time in contending about things that have recently sprung up, and are only matters of opiniuion, and even if decided will not likely be respected by many in and out of the church.

Ervin, Ind. Nov, 23, 1877.

—It is said that a wild man has been seen lately in the State of Nebraska. He appeared to be about 45 years of age, stoutly built, and his entire body was covered with a growth of hair that could not have been less than one inch long.

FROM F. N. WINDER—I am under many obligations to you for your *Trine Immersion Traced To The Apostles.* I read it with satisfaction, and it is being read, by members of other denominations. It causes some of them to ask a great many questions, some of which I cannot answer. Who will come and answer them? We are greatly in need of help in this business. Other denominations are building up large churches here, while we are (comparatively speaking) standing still, all for the want of able men to defend the truth against error. It is well known, that the longer time the enemy has to build his fortifications, the stronger he will make them, and the harder they will be to tear down. Why not attack them while their fortifications are weak, batter them down and put the enemy flight.— *Dayton, Wash. Ty, Nov,* 15, 1877.

—Great distruction of life has been caused by the late flood in the James river. Nov. 27 the river was six feet higher than the greatest freshet in 1842. Twenty colored people were drowned in the neighborhood. The destruction of property in the town and county is unprecedented. A bridge and thirty dwellings were swept away. Many poor people are left without property, food or clothing.

FROM C. H. BALSBAUGH—Principles are *integers,* and *never* go by *fractions.* This is a great truth, and the only one that can save the Brotherhood from disintegration. The *correct apprehension* of principles gives *spontaneity* to the *forms* that represent them. When these forms are prescribed by inspiration, it is damnation to alter them.

God is not yea and nay, but yea and amen. Where we must slowly elaborate form from principles, as we individually and collectively need them, it must be done with the understanding that it is at the best far short of perfection and validity of a Divine behest. Here is work for our highest and best capacities, and room for the glorious reign of charity. Precedents are good till a better knowledge of principle nullifies them. We are not permitted to stereotype anything of our own invention. We do the best we can, to be superceded by something better, if God will give us clearer unison and responsive hearts. Greater holiness would go far to rectify many errors, as it would lift us unto the light as *He* is in the light. Love the Brotherhood, but God supremely.

FROM DANIEL FRY:—We are well, and fondly hope you, my dear brethren, sisters, children, and friends enjoy the same blessing. We are thankful to our heavenly Father for His blessings

Bro. Eby has given you a pretty full account of our journey, and you will learn that we saw many things on the way, and I often thought what a wonderful and powerful God we are permitted to worship—a God who created by His Word the heavens, the earth and all things that are therein.

On the ocean nothing could be seen but great waves as they rolled up and against the ship. At times the water rushed on deck so that we could not be there, but had to stay in our rooms. The first day the table was surrounded with guests, but the second and third days not the half came to the table, and it was several days before all came again. We were in no storms, yet the winds were pretty strong. The first few days the wind was from the South-east, and then shifted to the South-west. The last days of the voyage were pleasant, and we enjoyed being on deck. O how glad we were to see land! About the first we saw were the large chalk rocks on the coast of England. These looked like mountains. The grace of our Father be with you all. Our love to all friends, brethren and sisters. *Denmark.*

FROM MARY W. HARTMAN—I have been a member of the Baptist church for more than twenty years. I am still a scholar in God's school and want to learn more of Christ. I came across a few copies of the BRETHREN AT WORK, and I love to read them. So do my children. I find much spiritual food in them. Please send me one copy of *Trine Immersion Traced to the Apostles,* I have long been seeking for this, and I would like to have more to distribute among my neighbors. O how I have long wished that some good humble minister would come and preach the true and living Gospel of our Lord and Master. I want all my family to be true Christians, and every one saved. God will answer prayer, for He is a prayer-answering God. May God bless all your labors.

Manlius, Bureau Co., Ill. Nov, 26th, 1877.

WE notice in the *Baptist Herald* that the Beaver Creek Baptist Church has declared non-fellowship with the Dubois Association, on the grounds that the latter "tolerates the reception of alien immersion and practice of feet-washing, and other herisies, as ordinances of the church."

To denounce feet-washing as a "heresy" when Christ himself practiced it, and commanded his diciples to do so, is an assumption that we had not expected any religious body would be guilty of.

—*Vindicator.*

The Dunkards.

—[The following peculiar, yet somewhat interesting account of our people is passing the rounds of several eastern papers.—

The first census of the Dunkards, or German Baptists, now completed, shows that they number about 60 000. (1.) In Pennsylvania they have 69 churches and 14, 861 members. They have some peculiar characteristics of faith and doctrine and social life. They are a community by themselves, and not much given to general intercourse. (2.) They regulate their own affairs, and rarely or never have recourse to the courts for the settlement of disputes. (3.) They are distinguished for sobriety of life and industry, and their success in agricultural pursuits. (4.) There is less vice and crime among the Dunkards than among any other part of the American population. Both men and women are exceedingly grave in demeanor, but they are kind and genial in their relations with one another, and they are scrupulously just in their dealings. (5.)

It is only on occasions of great importance that they go to the polls and vote. When they do, it is in such a way as to make their influence sensibly felt. A public meeting in a Dunkard village is a curious affair. (6.) It may be in session for hours and addressed by the most eloquent speakers without the manifestation of the slightest sign of applause or sympathy. (7.) The audience listens attentively, however; every ear is open, every word is treasured, and the seed sown is sure to ripen and yield an abundant harvest. The Dunkards are a purely practical people, cultivating the simple virtues, with but little taste for the arts that administer to æsthetic enjoyments, and aiming exclusively to do their duty to God and man, and to live and die in peace.

REMARKS.— It is well enough to see ourselves as others see us. The above affords an opportunity of that kind.

1. It is difficult to ascertain the exact number of our people now in the United States. The number is not far from 60,000 to 75,000.

2. There are places where our people are in "a community by themselves," but it is by no means a general thing, especially in the west. They are however, inclined to form settlements and communities, thereby facilitating their religious movements, and securing suitable society for their children.

3. If all denominations would "regulate their own affairs" without recourse to law, it would be a blessing to Christianity. If two persons cannot agree regarding a matter, the better way is to resort to arbitration, thus saving the expenses of law suits and the loss of much good feeling. Christians are forbidden to go to law with each other, and to go to law with unbelievers is setting a bad example.

4. We would that our people make every possible exertion to keep good their reputation "for sobriety of life and industry." There is still room for much improvement, especially so when we consider the extent of these traits that characterized most of our ancient Brethren.

5. We cannot be too just in our dealing with our fellow-man. "Do unto others as ye would they should do unto you," belongs to all business relations, as well as the divine injunction: "Not slothful in business; fervent in spirit; serving the Lord." Those who are slothful in business do not let their light shine as they should.

6. The writer must have reference to one the Love-feast meetings as being a "curious affair." Our ordinary meetings are not much different from those usually held by other people, save in simplicity. It may be that they look like a "curious affair" to those who are not used to attending them

7. Our people do not applaud their preachers, but at times manifest strong feelings of approval, and show evident signs of sympathy when listening to able discourses.

J. H. M.

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—o—

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THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which Shall be unto All People." — LUKE 2: 10.

Vol. II. Lanark, Ill., December 13, 1877. No. 50.

The Brethren at Work.

EDITED AND PUBLISHED WEEKLY

— BY —

J. H. Moore, S. H. Bashor, M. M. Eshelman.

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"JESUS ONLY."

BY D. B. MENTZER.

THE ABIDING SAVIOR.

OF all the events that occurred in the country walks and mountain visits of our Lord, no one is perhaps more prominent than that we read of in the first eight verses of the seventeenth chapter of the Gospel according to Matthew. The occasion was at once interesting, surprising and edifying. Heaven, with its beauty, and light and life, was let down on Mount Tabor. What a privilege to have been one of those three favored disciples! O the scene so full of glory! This circumstance gives us a glimpse of Heaven. Methinks Jesus felt at home here for a little while—a little visit to the border land of the "Better Country"—Immanuel's Land where glory dwells. No wonder Peter said to Jesus, "Lord, it is *good* for *us* to be here." The delighted apostle suggested the execution of arrangements to dwell here. He was anxious that this blessed association should continue in this blessed place. But this was not the will of Jesus. Peter and James and John were men, chosen and separated from the world for the preaching of the Gospel and the ingathering of such as would believe, into the church of Christ; hence they must retire from this manifestation of the Father's glory. Moses and Elijah were ambassadors from the church triumphant, and they must return to the presence of "the King in His beauty." Jesus was the Only Begotten Son of God and might well have accompanied the heavenly and glorified visitors to His throne, for He is the Heir of all Heaven and "the Heaven of Heavens." But nay. He is the "Savior of the world," and His work is just begun. He is the abiding Savior. But this happiest of meetings must be dismissed. "A bright cloud overshadowed them." From out the cloud, the Father's voice is heard. The trembling disciples fall forward to the ground in reverence and holy fear. The graceful hand of Jesus reaches forth and touches them. The voice of Jesus bids them "Rise, and be not afraid." They arose, and "when they had lifted up their eyes, they saw no man, *save Jesus only.*" The scene is ended. Of the three heavenly visitants, Jesus only is left. But He is sufficient; in Him is concentered all "faith, hope and charity." How glad the three disciples must have been to realize the abiding presence of Jesus. It was His greatest pleasure to remain on earth and do the work His Father had committed to Him. Oh what a dear Savior we have! Oh thou truest of saints in the church here below, who art renouncing Satan, and sin, and self, Jesus abides with thee, and at His side thou shalt be more than a conqueror. Amid all thy sorrows and tears over Zion's troubles, flee to Jesus who is Zion's Deliverer. He abides in Zion and will overcome all His enemies and thine. Seek Him every hour, follow Him and He will abide with thee and never leave thee.

THE ONLY SAVIOR.

Unbelief is the sin of sins. Doubt is the daughter of unbelief. The Written Word is God's Divine Revelation, and he that *doubts* it has no means of salvation from sin. This revelation reveals the only Savior Jesus, the Son of man and the Son of God. No other Savior but a *God-man* could come and rescue a lost world, and bring back to God every one who is willing to come. The only way back to the blissful joys of Eden's sinless garden is opened. To him that believes, and obeys the voice of the only Savior, the entrance is possible. He that says he believes, and does not the work, shall never taste the ever-sanctifying fruit of the Tree of Life. The more we are transformed from the world and its gods, the more we will be conformed to Jesus, the only Savior, and to His Church, the only ark of safety. How can it be otherwise? Why should we want to have it any other way? "Ye cannot serve God *and* Mammon." Impossible! We may think we can do as we please with God's Word, or accept as much of the order of the church of God as we wish, but we shall be only self-deceived. "Obedience to the Faith" was the watchword of the apostolic Christians. So it should be to-day. There is no time to quibble; there is only time to repent from the former life of disobedience, believe in the only Savior, and "observe all things whatsoever He commanded." Why should one who stands outside the church, judge the church, since the church is the Bride of the only Savior and is our mother in spiritual things? Shall the "lost child," or even the "babes in Christ," seek to change the order of the "Household of Faith?" Nay, verily. Let our mother, the church of Christ, be not only our nurse and parent, but our teacher also, for all its teaching is the truth of God as surely as it is itself the church of God. If we doubt this we are still the children of unbelief, and deny Christ, the only Savior instead of denying ourselves. O let the sinner cast *self* away and come to Jesus, for there is none other Savior. O let the professor of the religion of Jesus renounce *self* that all the Brotherhood of Christ may "be of the same mind, and walk by the same rule." So shall we live as though we see "Jesus only." So shall we "believe all things" as though we see "Jesus only." So shall we love and labor as though we see "Jesus only." And may *Jesus only* be with you all. Amen and amen.

* * *

OIL AND WINE FOR A BLEEDING HEART.

BY C. H. BALSBAUGH.

To a Sister in Tribulation.—

THE devil is mean and cruel, and nothing gives him pleasure but what is an offense to purity and righteousness. "*Earthly*, SENSUAL, DEVILISH." This is the character and history of millions on the earth, and, with some modifications, of too many in the church. Earthly and sensual is written on the foreheads of many. And when members are vindictive, bite and tear and devour one another, send the hell-barbed arrows of malice from eye to eye and from heart to heart, they are simply DEVILISH.

With some it is as easy to break hearts as to break their daily bread. It has been your misfortune to be mangled under the heel of treachery. For years your lacerated heart-strings have been quivering in the deepest agony which human nature can know apart from the conscious malediction of God. The cleft in your heart is deep and life-sapping, and admits of no healing save under the loving and unfailing medication of Him, who was wounded for our transgressions, and bled for our iniquities. The waters of life still gush free and fresh as ever, and you have access to the Uncreated Fountain in which to lave your suffering, bleeding, disconsolate heart.

Much you have lost in the creature, but more may you receive in "the Man Christ Jesus." Forever banish the thought that any wound inflicted by a fellow-being is incurable by the in-being of Him of whom the human *in its best state* is but a faint image. No vacuum can be caused by the desertion of the nearest, dearest, earthly friend, which cannot be more than filled by the presence and fidelity of "the Chief among ten thousand," the Fountain and Complement of the affections. Jesus enters the inner sanctuary of the soul through the breach which human treachery and cruelty have made. Your body, soul, and spirit require that you wed yourself so fully to Jesus, and keep up such an unbroken, bliss-imparting intercourse of holy love with Him, as to have yourself and your grief swallowed up in the depths of His own everlasting joy.

Neither you nor I, nor any created being, ever suffered such pangs of disappointed love as the Eternal Lover endured; but His fathomless nature, His high aims and undivided devotion to realize them, kept Him in the lofty altitude of a Divine blessedness. If you will but approximate your possibilities in Christ, and have your life hid with Him in God, you will know the thrilling signification of Eph. 4: 8. In your overwhelming sorrow you have to do with One who Himself had every heart-string rent, who was "a man of sorrows and acquainted with grief;" who well understands the language of sighs, the eloquence of tears, and the voiceless agony of a desolate spirit. If you will give yourself to His pleasure as He gave Himself to your necessities, and think more of His glory and the triumph of His mission, than of your own disappointments and heart-aches, you will gradually rise into a serenity of soul, and such a sweet sense of compensation for all your losses and trials, that all the notes of your threnody will be transposed, and pitched on a new key, and life will become a Psalm in which love and joy and peace and thanksgiving will be the leading themes. Do not doubt it. The word of your Celestial Bridegroom is the pledge of its fulfillment.

Let your life be ever shaping itself into an emphatic NO to all inward and outward forms of sin, however subtile, and then come boldly to your blessed inviting Advocate who never undertakes a suit but to win. Look up with doves' eyes, and if Jesus gets but half a glimpse of your honest, spirit-illumined face, He will grant you some token of His favor. Sol. Song 4. 1.9. An unreserved consecration to Jesus will make you strong to battle with all forms of seduction from Christian integrity, and withdraw your mind from yourself, and conform you to the deep, calm peace of the Beloved. Guard your thoughts, your feelings, your words, actions, and looks. Wrestle before the Mercy-seat for the overshadowing Shekinah and the indwelling and uninterrupted regnancy of the Holy Ghost, and wrestle with yourself for victory over every habit of soul that debars Jesus from undisputed possessions of your entire being. A great work, not to be accomplished in a day, or a month, or a year, but it *can* be done, and *will* be, if we allow the Supreme Claimant to be *in* us and *to* us the living interpretation of 1 Cor. 1: 30. Aim at nothing, desire to be nothing, but simply a Christian, and you will be led safely and triumphantly past all the snares and pitfalls which the arch-fiend places along the narrow path to the Gates of Pearl. Be of good cheer: Jesus lives, and for you. Rise up in all the majesty of God-bestowed power, and hold yourself above the innate and ever-operative gravitation into the visible and transitory, until second nature dominates first nature, and the presence of Jesus is as real and soul-satisfying to you as that of any friend on whose bosom you ever poured out the wealth of your affections. To this it must come with us all, and for its consummation we have ample provision in the Advocate on the Throne and the Paraclete in the church. Be holy, and leave the responsibility of Rom. 8: 28, to God.

* * *

Dare to be right, to be right at all times. It is better to be right than to be successful and wealthy. Better have men oppose and abuse you for being in the right, than to applaud you for that which is wrong.

THE POWER OF GOD.

BY SILAS GILBERT.

"Of his own will begat he us with the word of truth."
—James 1. 18.

THE first thought that is presented on an investigation of this language is, that we were away from God—that we were aliens from Him, and strangers to grace, and without hope and God in the world. And while thus situated, God so loved us that He sent His only begotten Son into the world, that whosoever would believe on Him should not perish, but have everlasting life.

If we just peruse the history of man before the atonement, we can see the love of God in all its beauty, and can feel and say like this servant of old: "What is man that thou art mindful of him?" and as said by the apostle Peter: "Blessed be the God and Father of our Lord and Savior Jesus Christ, who has begotten us again into a lively hope, by the resurrection of Jesus Christ." Now, as it is generally admitted that God, and of love, sent His Son into the world to save the human family, I will leave the testimony offered, and notice by what means or power He begets us.

James says: "With the word of truth he begat us." We then see that it took *a means* or *power* and Paul in confirmation of this, says he was not ashamed of the Gospel of Christ, "for *it is the power of God unto salvation to all them* that believe." He also tells the Corinthians that, "through the Gospel he had begotten them." Peter wrote to those who had purified themselves, being born (or begotten) not of corruptible but of incorruptible seed, by the word of God, which liveth and abideth forever. From the testimony adduced, it appears plainly, that the power, by which we are saved, is the word of God.

Now as there are many powers in the world used for various purposes, we can learn beautiful lessons from observation. Suppose, for instance, there was an engine or power built to convey passengers to foreign lands. The power was complete and capable of doing the work, but the style of the engine did not suit some. One would suggest to drop off one of the drive wheels. It is large and inconvenient. The engineer suggests that his wages must be raised, or he will not do his work. Another concludes it will be too inconvenient to stop by the way, and still others offer suggestions, and advices are given until there are so many ways and no one definite after all, so that the conclusion is, that the boat would never move. Just so in a spiritual light. God has given us a way to be saved, a power to propel us safely above the waves of sin into the haven of promised rest, and now if we want to change the powers by which this is done—by which the apostles and holy men of old were saved, we will never reach the land of promise. Faith is the master wheel. So many "engineers" now-a-days tell us to use any master wheel, or faith. They don't seem to care whether it is the one Christ put in the power or not. There are too many trying to run the car of truth, that know nothing about engineering. They never learned their lessons from the Lord. God teaches His engineers to conduct people on the narrow track, and see that the observe all the rules that He has prescribed for their safe transit. Then He concludes with the injunction that, whosoever "shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city."

* * *

Goodness and truth are of more weight than brilliant talents, and good temper goes further than a great gift. We cannot expect people to believe either in our principles or our sincerity, when they see them failing to amend our faults and strengthen our virtues.

ON THE OCEAN.

BY ENOCH EBY.

THOUGHTS on the ocean,
With its terrible commotion,
While sailing thirteen miles an hour,
The waves are dashing, the waters are splashing,
While the engine is using its power.

Though the vessel is rocked,
God's power is not mocked,
He is near to lend a helping hand;
Though the wicked and the gne,
Help to compose the crew,
To-morrow we expect to see England.

And if I'm not mistaken quite,
T'will be a happy sight,
To all on board the Mosel;
The crew will then disperse,
Indications quite diverse,
According to their disposal.

Some may perchance,
Go to Paris in France,
While others go down to Netherland;
But we have set our heart,
To go to Denmark,
To see the little brethren band.

And if we meet them there,
In faith and humble prayer,
We will think of loved ones at home,
Who with broken heart,
Said when we did part,
I wish you well while you are gone.

Dear brethren and sisters too,
We're parted far from you,
And the mighty deep rolls between;
But remember the cable,
For it is not a fable,
It carries the message back unseen.

Just so will your prayer,
Away over there,
If they touch but the end of the wire;
Will be heard by the Lord,
According to His Word
And will lift our souls up higher.

And when we get through,
With our task here to do,
And return to your presence again,
We'll give God the praise,
For these few absent days
We spend for Him in Europe, Amen.
Atlantic ocean, Oct. 23rd 1877.

WHAT MUST I DO TO BE SAVED?

BY DANIEL VANIMAN.

NUMBER II.

DO not say, I *think* it is well enough for ministers to be missionaries in spirit and in principles; but I think this is not applicable to the brethren and sisters who are not set apart as ministers. I think also, be careful now, lest you may form the habit of being governed in this matter, by what *you* think, or by what some pious brethren and sisters thought years ago, instead of by what the *Lord* and His *apostles said.*

Jesus said to His disciples "Go into all the world and preach the Gospel to every creature." This is as plain and important a command as is contained in the Book of God, and in the sense of either sending or being sent, concerns every child of God in proportion to the ability that God has given to each. "Faith cometh by hearing, and how shall they hear without a preacher, and how shall they preach except they be sent?" Paul further says: "Who goeth a warfare at any time at his own charge." Again, "Even so hath the Lord ordained that they which preach the Gospel, should live of the Gospel" (1 Cor. 9: 7–14). Even so, how? Even so as the Lord had ordained under the law, that those who ministered about holy things, lived of the things of the temple, or in plain terms, both they and their families were supported by others, while they thus served (see Numbers 18: 21–32). And even so has the Lord ordained under the Gospel, no matter what *you* or *I think* about it, or any one else previous to our day thought about it. But did not Paul say in the same connection that he used none of this power over the Corinthians? True he did not for some reason use his rights over the Corinthians at that time, but "robbed other churches taking wages of them to do the Corinthians service" (2 Cor. 11: 8) Never will the church go forth in all her strength to subjugate the world by the power of the Gospel, until each child of God becomes a missionary in spirit and principle, and until we get back to the safe old way of doing missionary work.

I mean the way of individual congregations setting apart men for the work, and sending them out. For apostolic example see Acts 13, where the church at Antioch having prophets and teachers, set apart Saul and Barnabas for this special work, and sent them out. In this way the evangelists thus sent out, are responsible to the congregation sending them for their conduct; and should look in turn to them for instruction and support.

In order to make the best of our faculties in moving on the Lord's cause, we must, as children of God, divest ourselves of all superfluity, of costly array, and of wearing of pearls or gold, and adorn our bodies in modest apparel. Says Paul: 1 Tim. 2: 9, "I will that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array." Here are four things mentioned that the Holy Spirit will not have the child of God adorned with, no matter how many think there is nothing in dress, and that the heart can be right where such things are desired, chosen, and worn.

Another who is governed by what he thinks, or by what some one else thinks, instead of by what is written, goes before magistrates or other civil officers, and with uplifted hand says: "I do solemnly swear," &c., when Jesus Himself said: "I say unto you swear not at all; but let your communication be yea, yea, nay, nay; for whatsoever is more than these cometh of evil "(Matt. 5: 34–37). James says: (5: 12) "But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath, but let your yea be yea; and your nay, nay; lest ye fall into condemnation." This forever prevents the child of God from uniting with oath-bound societies, even if there were nothing else against uniting with such societies, The true child of God, instead of spending his time and his Lord's money in oath-bound societies, will rather spend all surplus means and time in bringing sinners to Christ that they may be saved.

Another thinks he can be saved without washing the saint's feet, though Jesus plainly commanded it in John 13. Another thinks it is not necessary to salute the brethren with an holy kiss, though it be five times commanded in the New Testament. The true child of God however will take no risks; but joy and peace in doing all that Christ and His apostles commanded which is the only safe way to salvation, no matter what men think.

WHAT DEFILES.

BY J. L. BROWN.

THE mind prompts the person to act. All of us have our daily actions and conversation. What causes us to speak? "Out of the abundance of the heart the mouth speaketh." Do we speak good? Then the heart is good. Does the tongue speak evil? Then that tells the condition of the heart. The mind wanders far from the body. My mind reaches forth to a dear brother and sister on the Pacific coast. The mind reaches to the happy ones across the Atlantic ocean. Often I think of them.

How often we see men enter saloons, no doubt to drink from the intoxicating cup. *Their* minds are not on God. O never permit the stubborn mind, the evil spirit to lead you away from God! It may not always be what you eat or drink that defiles, but you often take a drink or two and then the devil gets so strong in you that he makes you utter oaths,—this defiles you.

God is pure. All things He made are pure. The air is pure, yet men will poison it with tobacco smoke to be breathed by those who have no pleasure in such smoke. The child pure and good, is gradually led into sin. A good father once said: "Boys, do not do any thing unless you see me first do it." These boys never learned to smoke or chew tobacco, nor drink strong drink. They are all men now, and the good examples of their father have brought forth excellent fruit. Fathers bring up your children as God teaches, and when they grow old, they will not depart from it. Children, always obey your fathers, and it will be well with you. Remember, disobedience defiles, and obedience makes happy.

TO MY BRETHREN AND SISTERS IN CHRIST.

BY JOHN REICHARD.

LOOK to yourselves, that we lose not those things which we have wrought, but that we receive a full reward (2 John 8).

By the apostle's expression, we understand that something of great importance must be wrought, and when it is wrought we are admonished to be careful not to lose it. By nature we are carnally minded, ever desiring to fulfill the lusts of the flesh and of the mind. "We all had our conversation in times past in the lust of our flesh "(Eph. 2: 3). At that time we were without Christ, being "aliens from the commonwealth of Israel, and strangers from the covenant of promise, having no hope and without God in the world."

Seeing that by nature we are destitute of the love of God, and have no promise of eternal life without the Redeemer, we must work those things which God has ordained for our salvation. Except a man be born again, he cannot see the kingdom of God. Here something must be done before he can see. This doing something is God's power of opening man's eyes. And when he is born again, he is a new creature. "All things are become new" (2 Cor. 5: 17). Having been born again by the Word of God, the incorruptible seed, we are to *look* to ourselves that we love not that which we have wrought, but go on unto perfection. And to obtain a full reward, we must, with full purpose of heart, *hold fast* to the whole counsel of God—the entire Truth.

Christ said: "Ye are the light of the world." Now to be the light of the world, we must have the confidence of the world; otherwise our light will be darkness. Our lives should be such as to inspire confidence in those around us, and if we really possess the true riches of Christ, the light will shine bright. I do not mean that this light should shine only among our friends and neighbors, but also in our own family and wherever we may go. Our children should be able to see that light every day, and if they do not, O what a pity! We should give them loving admonitions, rather than harsh reproof. We should speak tenderly and compassionately to them, instead of scolding them. Here we should look to ourselves, and look carefully.

Being convinced that there must be a thorough change of heart, and then kept in that state, we can hopefully look forward to the reward. Every man shall be rewarded according to the deeds done in the body. "The word spoken by angels was steadfast and every transgression and disobedience received a just recompense of reward." This shows that disobedience will be justly rewarded. The righteous shall be rewarded for their acts of kindness. Then let us not be slow in doing righteous acts, that we may hold fast our profession without wavering, seeking to glorify God in all things.

MISSIONARY.

BY P. E. WHITMER.

O WHAT a theme for the truly earnest Christian! How the heart of the philanthropist throbs, when contemplating the grand, glorious and God-sanctioned scheme, which is now seemingly enlisting the sympathies of our brotherhood! O how the mind flashes hither and thither, apparently viewing for the first time the almost illimitable territory in which Christianity, in its apostolic and pristine soul-cheering purity, is not preached and known! And when it is written, "The earth is to be full of the knowledge of the Lord, as the waters cover the sea "(Isa. 11: 9), we stand amazed when we fully realize the meager effort which the church has put forth to bring about this glorious and happy consummation. When we consider the general adaptation of the Christian religion to the wants and conditions of the people of all nations, kindred and tongues, the design of our heavenly Father in spreading the Gospel, seems to be apparent; and the duty of carriyng into successful execution His design and purposes becomes at once obligatory upon His church. "All nations shall call him blessed "(Ps. 72: 17). In every nation he that feareth God and worketh righteousness is accepted with him (Acts 10: 35).

"I saw an angel flying in the midst of heaven having the everlasting Gospel to preach unto them that dwell upon the earth, and to every nation, kindred, tongue and people" (Rev. 15: 6). "If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; If thou sayest behold we knew it not, doeth not he that pondereth the heart consider it? and he that keepeth thy soul, doth he not know it? and shall he not render to every man according to his works? "(Prov. 24: 11, 12). These with many other passages are strongly indicative of God's intention, while the numerous prophecies, foreshadowing the universal prevalence of the Gospel, point out unmistakably the duty of the churches in the spreading of the Gospel.

It is a most impressive truth, that the last injunction of our Savior to His chosen apostles was a missionary injunction, and His last promise a missionary promise; and in view of all this, it seems strange that so many of our brethren, instead of putting their shoulders to

Zion's wheel, putting forth every effort in spreading the Gospel, they seem to go along following their daily avocations of life seemingly unconcerned about anything but self; never thinking that beyond the restless deep, are souls starving for the bread of life, or probably they think that all missionary injunctions were binding upon the church only during the times of the apostles. But in noticing Matt. 28: 19, we see that the obligation is co-extensive with the promise, and as the promise extends to the end of the world, the obligation must do so likewise. It is therefore as obligatory to-day as it was then. Hence to-day the church is responsible for the conveyance of the Gospel of peace to all nations: and O! how terrible will be her sentence in that day if she be found delinquent. Have I taken the right view of Matt. 28: 19? If so, then with trembling only can we view the mighty work which lies ahead, and for the accomplishment of which there must be brought into requisition, agencies and instrumentalities peculiarly Biblical, in order to bring about the happy consummation contemplated in Isa. 11: 9.

O what a field for labor is portrayed to the mind in the phrase "Christian Mission." And how the loftiest schemes and projects of human wisdom sink into insignificance, when compared with it. When we take a retrospective view of the history of the apostles and primitive fathers, we see a record of a zeal in the propagation of their faith, worthy of our imitation in this enlightened and Christian age. None of them lived unto himself, but all went forth in the Master's cause, with an ardor which no opposition or discouragement could quench; buoyed up with a love for their fellow-man, they went forth with an activity which no labor or suffering could abate.

If everyone in this nineteenth century had more aposotolic-like zealous missionaries, how the cause of our *dear Redeemer* would loom heavenward, until the halo of its glory would encompass every cesspool of this sin-cursed earth, eradicating evil, illuminating every sin-benighted soul, shedding its luminous beamings upon all alike, and making every thing radiant with heavenly light; a consummation earnestly petitional for by all Christians. And there is no project which can so effectually accomplish this, as "*Christianity in earnest*" or the missionary movement in contemplation by the brethren.

Surely no true Christian can turn a deaf ear to any lawful project having for its object the spreading of true Christianity, as we understand it, to his fellow-men living in adjacent sister States and nations, and crying in the language of Acts 16: 9, "Come over into Macadonia and help us," to bear some part in the accomplishment of objects so *heaven-born*; and around which commingle the dearest interests of earth and heaven, should not only be a pleasure, but a duty standing pre-eminent in the catalogue of Christian obligations.

(*To be concluded next week.*)

WHO AM I?

BY J. L. SWITZER.

I MAKE men drink. I break the mother's heart. I clothe the children in rags.

Do you see that swaggering gait? That's one of my victims. I tattered his coat and curved his knees—set poverty's dogs upon him—led him from his starving family, robbed him of character and comfort and damned his soul.—What? Damned his soul? Yes. Ages, ages have passed. Listen! Listen! Listen! A roaring flame! Wailing! Weeping and gnashing of teeth.

"Sullen moans—hollow groans, and shrieks of tortured ghosts." Water! Water!! Water!!! I am tormented in this flame! Do you hear this miserable din of millions? I builded these walls, I kindled these fires. I dug the grave, drowned a world, drove man out of paradise, planted thorns in his side and flooded his pathway with tears, briny and bitter. Let men love me. They sport with me, fondle me, roll me as a sweet morsel under their tongues. Indeed they do love me—love me better than their best friend. I am their chosen companion everywhere. In the palace, the parliament—not a heart that I have not corrupted, not a soul that I have left unstained.

My color is as scarlet and red like crimson. Who am I?

CHRIST'S SUFFERINGS.

BY MARY ANN BIGOLE.

JESUS had labored with His disciples a short time, and taught them the Will of the Father; and about the time that this mission was completed, He exclaimed: "My soul is exceedingly sorrowful even unto death." The weight of the sins of the world came upon Him. He felt the burden. It brought sorrow upon Him, the end thereof being death. In this state of mind He called three of His disciples to go with Him to watch. There He prayed to the Father for help, for strength. O what a sad heart He must have had when He plead with the Father, that if it were possible to "let this cup pass." To drink from that cup was terrible, yet He was willing for man's sake, "Thy will be done." This was the submissive mind.

What a sad hour when He knew that the sins of the whole world were resting upon Him! And when bearing all this, all others forsook Him. It makes us feel sad to know that the good had to suffer for the evil. How many, like Peter, in the hour of trial, forsake the Master and lay down to sleep by the wayside, leaving the faithful and weary to watch and work along. Many an aching and bleeding heart might be healed if the eyes would keep open and the ready mind do as directed in Gal. 6: 2. It is thought by not a few that they cannot endure the trials and troubles of those who practice Gal. 5: 15. But who can be able to walk in the footsteps of the Savior as taught in Matt. 26: 67, and not falter? Only they who have abundant grace from the Father, Son and Holy Spirit, and have yielded themselves to be led by the hand of God.

When we read the sad history of the death of our blessed Redeemer, and the great love He had for us in shedding His blood for us, we are constrained to sing,

"Vain delusive world, adieu,
With all of creature good;
Only Jesus I pursue,
Who bought me with his blood:
All thy pleasures I forego:
I trample on thy wealth and pride:
Only Jesus will I know,
And Jesus crucified."

"Him to know is life and peace,
And pleasure without end;
This is all my happiness.
On Jesus to depend;
Daily in his grace to grow,
And ever in his faith abide;
Only Jesus will I know,
And Jesus crucified."

GODLINESS WITH CONTENTMENT.

BY D. P. SAYLER.

"BUT godliness with contentment is great gain" (1 Tim. 4: 6). Paul says, godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come. To present the *subject matter*, the *promise* of *godliness* clear to the mind, the better way will be to look up the promises and spread them in regular order before the reader. I quote largely from the Psalms. "Trust in the Lord and do good; *so* shalt thou dwell in the land, and verily thou shalt be fed." Delight thyself also in the Lord; and He shall give thee the desire of thine heart (Ps. 37: 3, 4). For the Lord God is a sun and shield: the Lord will give grace and glory; no good *thing* will be withheld from them that walk uprightly (Ps. 84: 11). His seed shall be mighty upon earth: the generation of the upright shall be blessed. Wealth and riches *shall* be in his house: and his righteousness endureth forever. Unto the upright there ariseth light in the darkness (112: 2, 3). The Lord is nigh unto all them that call upon Him, to all that call upon Him in truth. He will fulfill the desire of them that fear Him: He also will hear their cry, and save them" (145: 18, 19).

"But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you (Matt. 6: 33). And every one that hath forsaken houses, or brethren, or sisters, or mother, or wife, or father, or children, or lands, for my name's sake, shall receive a hundred-fold, and shall inherit everlasting life (19:28). But he shall receive a hundred-fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions, and in the world to come eternal life. Therefore let no man glory in men: for all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's, and Christ is God's" (1 Cor. 3: 21, 23). Here, dear reader, are some of the promises of godliness; ponder them well, and you will at once appreciate the profitableness of godliness. To have this with contentment is great gain.

Contentment; this I believe is the only place in the Bible where this word occurs. The word content occurs frequently. The meaning of contentment as defined by Webster, is, 1. trusting or satisfaction of mind, without disquiet; acquiescence; satisfaction; content; that which affords satisfaction to the mind. The opposite is discontentment, a state of dissatisfaction, uneasiness, unhappy. Contentment, or discontentment is a state of the mind, and the first will render the possessor happy, the second will render him miserable.

Henry says: "Discontent is a sin that is its own punishment, and makes men torment themselves; it makes the spirit sad, the body sick, and all the enjoyments sore; it is the heaviness of the heart, and the rotteness of the bones. 2. It is a sin that is its own parent; it arises not from the condition, but from the mind; as we find Paul contented in a prison, so Ahab discontented in a palace; he had all the delights of Canaan, at command, the wealth of a kingdom, the pleasures of a court, and the honors and praises of a throne; and yet *all this avails him nothing* without Naboth's vineyard. Inordinate desires expose men to continual vexation, and they that are disposed to fret, be they never so happy, will always find something or other to fret at." So prolific an exposition of discontentment commends itself to the mind of the reader, and I need not attempt further to illustrate it. Let all learn to avoid such a peace-destroying evil. Let us learn of Paul and Silas how godliness with contentment served them in times of sore trials and trouble; we will find them in the inner prison, their feet fast in the stocks, and their back and shoulders sore with many stripes laid on by the hands of brutal executioners, who are ready to strike off their heads at a blow in the morning, yet notwithstanding all this discomfort, they are happy, *they are content*. They felt the smart of the rods. The ploughers had ploughed upon their backs, had made long furrows, and the many stripes laid on them made their backs very sore; and we think they had a right to complain. But no, they did not; at midnight, when we think they would try to get a little rest in sleep, they will pray. Their Master was first scourged and then crucified; and they may expect the same. Be it so, they will pray, and they will sing praises to God. I often think it would be pleasant if we had the prayer, and the Psalm they sang; but the Holy Ghost ordered otherwise and I will be content, and believe they prayed for these persecutors, as well as for the success of the Gospel.

But godliness with contentment is great gain. Reader, do you enjoy them? If so, just hold them unto the end; but if you have them not, strive lawfully night and day until you obtain them in God's own appointed way revealed to us in the Gospel.

THE COST OF WAR.

GIVE me the money that has been paid in war, and I will purchase every foot of land on the globe. I will clothe every man, woman, and child in an attire that kings and queens would be proud of. I will build a schoolhouse on every hillside and in every valley over the whole habitable earth. I will build an academy in every town, and endow it; a college in every State, and fill it with able professors. I will crown every hill with a church, consecrated to the promulgation of the Gospel of peace. I will support in the pulpit an able teacher of righteousness, so that every Sabbath morning the chime on one hill should answer to the chime on another around the earth's broad circumference, and the voice of prayer and song of praise should ascend like a universal holocaust to heaven.—*Stebbing.*

SUFFERING.

IT is often sent by way of conviction; sometimes by way of probation—hence called trials; and frequently by way of prevention. Prevention is better than cure. Paul had a messenger of Satan sent to buffet him, not because he was proud, but "lest he should be exalted above measure." He was not aware that he was likely to become inflated, but the Lord saw and prevented it.

* * *

THE church is God's jewelry—His working house, where His jewels are polished for His palace; and those He especially esteems and means to make most resplendant He hath oftenest H's tools upon them.

The Brethren at Work.

PUBLISHED WEEKLY.

J. H. MOORE,
S. H. BASHOR, } EDITORS
M. M. ESHELMAN,

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MOORE, BASHOR & ESHELMAN,
Lanark, Carroll Co., Ill

LANARK, ILL., DECEMBER 13, 1877.

FOR the want of room on the Editorial pages the *Querist Department* will generally occupy a place on the last page.

◆

ELDER HENRY MEYERS, of Milledgeville, Ill., died on the 8th inst. while on a visit among relatives at Falls City, Neb.

◆

ELDER JOHN WISE, of Pennsylvania is coming west, and will settle in the Waterloo (town) church, Iowa. He is expected by December 25th.

◆

THE Brethren in South Waterloo, Iowa, have their new meeting-house, near Hudson, nearly completed. It is said to be a very convenient church building.

◆

THE Brethren's missionaries, in Southern Illinois, are doing a good work. May the Lord give them success in the noble work for which they were set apart.

◆

BRO. JOHN EARLY of Aurelia, Iowa, says: "Bro. MARCUS FOWLER of Ill. is here with us at this time. holding a series of meetings, he expects to remain two weeks or more."

◆

CORRESPONDENTS, when sending in Church News, should give the date of writing. Please do not neglect this. It is best to give the date of every letter or card written to this, or any other office.

◆

BRO. H. P. BRINKWORTH, as will be seen by referring to his letter on another page, is now in England. Our readers may expect to hear from him occasionally. His address is Haycombe Farm, Englishcombe, near Bath, Somersetshire, England.

◆

BRETHREN J. J. EMMERT and G. D. ZOLLARS have returned from their visit in Wisconsin. Three were baptized—one of them an old man over 87 years of age. At Valton the prospects are excellent; a goodly number being about ready to come into the church. Their meetings were well attended and the interest the best they had seen in a long time.

◆

DOUBTLESS we all have experienced the inconvenience of getting away from the meeting-house on a dark night, and not unfrequently do accidents occur in consequence of the darkness. To avoid this, the Brethren here have placed in front of their meeting-house a large street lamp which gives light sufficient to enable the crowd to disperse without the confusion usually attending large meetings.

◆

ON Wednesday of this week, we were favored with a call from C. HISE, of Victoria Square, Ontario. He is a member of the River Brethren church, but feels much interested in the wellfare of the Brethren, and is anxious for our ministers to travel and preach among them, believing that much good can be accomplished in the way of uniting the two bodies. He expects to return home about Christmas.

◆

THERE is a movement on foot to have the writings of C. H. BALSBAUGH collected and published in book form. The BRETHREN AT WORK will cheerfully second this motion, believing it to be a move in the right direction. We are satisfied that the book will sell, and know it cannot help but do good. We were talking over the project here, but as the *Primitive Christian* is taking hold of it we wish them success.

◆

ELDER JOHN FORNEY, of Falls City, Neb., is visiting and preaching in this part of the country. He preached two sermons in the Brethren's meeting-house in town. Brother FORNEY is getting pretty well along in years, having done considerable work in the ministry during his time. He travels and preaches extensively in the West and knows considerable of pioneer life. May the Lord bless him in his untiring efforts at doing good.

◆

AT our own expense, the BRETHREN AT WORK is being sent to a number of members who are too poor to pay for it, and as it does not seem expedient that we bear all this burden, especially when there are those who are willing to assist, if only reminded of it, we solicit all our readers who feel to do so, to send in contributions for this purpose. The poor should have the Gospel preached unto them as well as others, and we know they take great pleasure reading the paper, for, as a general thing, they do not have much else to read, and in many instances do not get to meeting very often. Those who are too poor to pay for the paper should apply through one of our agents, or if there is no agent near get the elder, or one of the ministers to certify to the fact, that the person thus applying is entitled to the paper on the poor list. We hope to see our brethren and sisters respond to this request by contributing liberally to the poor fund.

◆

THOSE who think that social dancing does not have an evil tendency, should carefully ponder the following. It may not do the unconverted any good, but certainly is in harmony with the true sentiment of every child of God:

"The social dance, in its natural surroundings and under its ordinary conditions, is a foe to grace; its usual associates are God's acknowledged enemies; the tenor of its course is away from the altar of prayer, and from heavenly thoughts; in its mazy whirl, its devotees do not generally "retain God in mind," its influence is unfriendly to a consideration of the work of His hands. Thrilled with the delicious pleasures of self-enjoyment, it is quite natural that the lovers of the magic ball-room should not heed the still, small voice that whispers: "Deny thyself, take up thy cross and follow me;" and just as much to be expected, that they should rudely say to the Meek and Lowly one who whispers that voice, "Depart from us; for we desire not the knowledge of Thy ways."

DON'T GET BIT.

A BROTHER once told me that a dog would never bite him. I asked him how he prevented it. "Well," said he, "when I go into a man's yard, I walk right straight up to the house, paying no more attention to the dog than if there was none on the place, though he may bark and growl ever so furiously." You see this way of acting offended the dog, and it went off insulted, would have nothing to do with such a man.

That is just the way we have to treat some sins with which we are surrounded. Just go right along about your business paying no attention whatever to them. I don't mean that you are to insult *people*, but there are some things that we ought not to treat even politely. There are men who never get bit by a lottery ticket; they just go along about their business as though there was not a lottery ticket in the world. Lottery men get disgusted at such characters and will have nothing to do with them. So it is with "sharpers" who are traveling over the country, deceiving people. Pay no attention to them; let them bark and howl as much as they like, they won't hurt you. Barking dogs seldom bite, especially if let alone. They will soon get to knowing you and be as glad to avoid you as you are to get rid of them.

J. H. M.

KEEP AT WORK

IT is sometimes said, that idle Christians are not tempted of the devil so much as they prompt the devil to tempt them. The doors of their hearts stand ajar, and to Satan it is an invitation to come in and occupy. Not so with the working Christian. He is too busy to let the enemy in, and should he gain admission it must be by *forcing* his way in. The best way to get rid of Satan, is to keep straight ahead at the Lord's work. Don't stop and quarrel with him, if you do, he may get the advantage of you like he did of our mother Eve. He is excellent at debating the question, and prolific at flattering and deceiving, and unless you are very skillful, there is danger of being overcome. Keep in the furrow, grasp the plow tightly, don't look back, but keep straight ahead, keep your eye and heart on Jesus and Satan will soon get tired of you. He has no time to spend with busy Christians, he looks up the idlers, and gets them to work in the vineyard of sin.

J. H. M.

RELIGION—ITS EFFECTS.

HAVING seen last week that the object of the Christian religion, *theoretically*, is to rebind man to God, re-instate him in God's family, and also what was the apostolic method of getting religion—getting into the family of God by being baptized into Christ, we now proceed to consider religion *practically*, as something to be performed upon the part of man that he may be accepted by God.

Every order of religion has its rites and ceremonies, rules and regulations, and is never without some grand center around which all other considerations revolve. From these the Christian religion is in no way exempt. It has its rites and ceremonies, rules and regulations. Christ is its head or center, and around Him the entire system harmoniously revolves. To fully understand this system, we must consider it as divided into *facts, commands* and *promises*. The *facts* are to be *believed*, the *commands obeyed* and the *promises enjoyed*. We cannot obey a promise, nor enjoy a fact.

God has furnished the *facts*, this is His work not ours. Our part is to *believe* the *facts* which God has furnished. God has also furnished the *commands*, this is the divine part, no human could do it: the *human* part is to *obey* them, — On condition we believe the facts and obey the commands, we are promised the enjoyment of the promises which God has made. Believing these facts and obeying the commands, constitutes us—so far as the human part is concerned—the children of God, and hence inducted into the church,—the mystic body of Christ.

But the position that we want to get before the reader in this article, is this: It is a fact that man partakes of, and becomes assimilated to the object to which he, by his religion is bound. Religion exerts a wonderful influence over mankind and chains him to the worship of some object. The Mahomedan, by his religious affection and services is bound to Mahomed, the head and center of his religion, and consequently becomes assimilated to him, and partakes of his nature. This is the inevitable tendency of any religious system — to bind or chain a man, soul and body to an object and thereby assimulate him to it

It is impossible for one to rise higher than the object to which he, by the ties of affection and adoration is chained; he partakes of its nature, becomes like it, and stands on a level with it. If the object is Mahomed, this is his model, the pattern he is laboring to imitate—the ideal of his heart, and the grand center around which all his thoughts and affections cluster; it is the center of attraction that draws out and appropriates every impulse and desire of his soul. — Show me what kind of an object a nation or tribe is worshiping, and I will tell you the leading traits and characteristics of that people.

Those who by their religion are bound down to the worship of inanimate images, made of wood, stone or gold, can never rise to true civilization in its fullest sense. They are chained to objects possessing qualities no higher than their own imaginations. They make their own gods, their attributes and all pertaining to them, above which they of themselves cannot rise. — This is the reason why the pagan religion is so degrading in its effects. This is the trouble with the Mormon religion; the people can never rise above those to whom they by the ties of religion are chained. They look to JOE SMITH or BRIGHAM YOUNG as their ideal; and as they were human and woefully polluted with crime too at that, it need not seem strange that Salt Lake Mormonism possesses so many evil features. This is the trouble with Mahomedanism; its leader, its mediator and its center of attraction—Mahomed himself was evil, possessed evil traits, and transmitted to his followers the same evil characteristics.

Not so with the Christian religion, its model is Christ an object possessing the highest order of God-like attainments. He is its head or center. He is the ideal or model of the Christian: to Him they are by the ties of affection and devotion bound, and become assimilated to and partake of His nature. With all their efforts they can never rise above Him, for He is divine and they are human. This is the beauty of our religion, the glory of the system revealed from heaven. Nothing short of a *divine* system will meet the wants and aspirations of the human race. Man wants something that he can reach, but never surmount in this life, something he can learn, but never *exceed*.

In the Christian system are laid down the ordinances belonging to the house of God; institutes that are designed to bring us nearer to Christ, unite us to Him, and thereby make us like unto Him. As Jesus engaged in the institutions Himself, and by His own actions set the examples, He being our model — our ideal of perfection, and we bound to Him by the ties of affection and worship, become like Him in our faith and practice.

The apostles and early Christians, in their day, had but one model—one law-giver, and that was Christ. The Christian religion by its faith and practice bound them to Him, and hence they partook of His nature, became like Him and hence like each other. As a body of devoted worshipers there were no divisions among them, for they had the "one faith," submitted to the "one baptism," worshiped the "one Lord," belonged to the "one body," and were guided by the "one Spirit."

They did not teach the doctrine of getting religion—getting reunited to God and Christ without obeying all their commands. They did not teach that men and women could get into the church without being born of the water and of the Spirit. With them it was to do or not to do— to obey the Lord and be blessed, or disobey Him and be condemned. In those days religion was something to be *done*, consisting of facts to be believed and commands to be obeyed. When people wanted to get religion—get reunited to God—get into the church, they were told to "repent and be baptized," or "arise and be baptized," or something of the kind, but not one word was ever told them about being "justified by faith *alone*." It therefore may be seen that the religion of Jesus Christ consists of things to be done, in order to reap its benefits; this is the practical or human part.

To live religiously was to walk uprightly in all the commandments of the Lord blameless, be a doer of the work and not a hearer only, keeping unspotted from the world. The man who does this, is religious, not only *theoretically* but *practically*. He is reunited to God, soul, body and spirit, and carries out in his every day life the exemplary features of the religion of Jesus Christ.

J. H. M.

THE PREACHER

WHO is he? what is he? and what he ought to be, are three things to be considered, not only in this article, but in every day of life by both the preacher himself, and those who look to him for encouragement. Should be considered by him first, from the fact that his own understanding and appreciation of the important position he occupies, relative to the final destiny of those around him, will either gravely impair or signally bless his labors and exalt him or degrade him in the minds of all thinking Christian men and women.

By the people, in the second place, because his usefulness depends to a great extent upon their demeanor in their intercourse with him on all occasions, and in every place. To unduly laud a minister is inexcusable, as it has a tendency to evil, either direct or indirectly. Say for instance, a weak egotist is ordained to the ministry, and happens to "outdo" himself in a discourse, and then some sympathizing or admiring brother or sister steps up to him and says: "Why, good morning brother, you did splendidly to-day. That was one of the best sermons I ever heard." With a few like remarks, and then another and another, and by and by we can see a change in our young preacher. Of course he dresses very plain, but then he walks proud and even wears his hat and looks proud.

He gets self-important, takes the *u* and straightens it into *i*, and doubles the *i* into *u*, and whines a little when others supersede him in the estimation of the people. Goes around and finds fault with such an one whom others only admire, makes himself particularly conspicuous in opposing any and every man whom God blesses more than himself. Like Saul, he gets jealous and—why he'd *get* jealous of a boy if he had a chance, and that is not the worst of it either. He forgets the Lord's cause in Christ's name, does his own work, spreads discontent and degrades himself and—well in short, somebody is injured and that somebody is himself; and some one is to blame, but of course not the fluttering brother or sister, who blew the trumpet in his ears, and said, "Your sermon was the best I ever heard." Oh no. They will fold their arms and say, "I never thought that of brother———Oh yes, I lose confidence in all the preachers now."

Then away to the other extreme they fly, "clubbing" some poor, honest, earnest preacher (for revenge). To keep him humble they say. "It'll do him good. Look at brother so and so; see what flattery did for him." And then the honest catches it, (generally in the back) until he, for want of encouragement, is broken down and almost throws away the armor, and leaves the battle for others to fight.

This is the wrong done to the preacher, and the cause direct indiscreetness on the part of the people. On the other hand you hear a man of mind deliver a Gospel sermon full of power and the Holy Ghost, and then address him in flattering terms on the excellency of his discourse you only disgust the man with your impertinence, and cause him to mentally suspicion your soundness of mind. Thus where you pursue either of these courses injury is the fruit and spiritual, moral or mental loss is the result. Ministers, like other men, are "flesh and blood" and some of them have about as much of that as anything else, and due amount of caution should be used about and with them. While away in the field preaching, we have made it a study observing ministers more closely than other men, and in conversation with them, as a class, our observation teaches that all are more or less abused by unthinking people, or those who *do* think, and then because they can, with the help of Satan, do so. One man, who I am sure could have been useful in some way in life, remarked one day that he had held so many controversies and always carried the day, and that this and that man had, on certain occasions, shook him by the hand and said: "Why you did preach splendidly," or "That was a wonderful sermon." Our mental exclamation was, if it did any good you preached a different Christ from what you now do, and if your sermon was "powerful good," it was seasoned with more Gospel salt, and heaven-born ideas than your conversation is today, that is certain. On another occasion while in company with a more than ordinarily successful man, he remarked that he sometimes was almost ready to close his labors. "It seems" he said, "the harder I work and the greater my success, the more I have to suffer and the greater the opposition, even in the church. God knows I need more encouragement than I get."

This fairly illustrates all that we wish you to look at on this side of the church, and let us turn and remark that it is an old adage to "give even the devil his dues" and "honor to whom honor is due," and certainly if Satan should have all due him, why not the minister of Christ? The faithful, self-sacrificing man who toils and prays and preaches to lead wandering men to God, encourage him by kind words behind his back, and by your prayers and presence at church, by helping his family along when he is away preaching, and a thousand other ways of which we cannot here speak. And if this is done in a meek, quiet way he will never have reason to complain. Always go to him at church and give him a warm, friendly grasp of the hand, not one of those cold pump handle shakes that chills all the friendship out of warm hearts. This is a great lack among Christians. They look at preachers as belonging to another world and only to listen at, and not as one of themselves, to be social, be with and to sympathize with as other men.

On the other hand ministers should be men of good, moral character, honest, truthful, sober, but cheerful, and above all of good, sound, healthy minds—men who can look higher than the passions of earth and see life on the plane of holiness, and then have the power to lead men to it. A weak-minded, silly, egotistical man as a spiritual instructor to sin-sick souls is like a shriveling dyspeptic among sick rooms, or a dying consumptive publishing a cure for the same disease among other men. In preaching, ministers should have the right story to tell, disregarding the feelings of their hearers; feel that it is their mission to teach, and not to be taught by them. We might lay down many things to which ministers could look for support, but leave that for them to study at leisure, and in conclusion will only add that there are rules which, if followed closely, will ever do good and hold congregations.

First. Preachers should know what to preach. So many fail in this It would seem that some always select the wrong subject for the occasion, or congregation. This should be well studied and well applied.

Second. He should know when to preach, and last, and most important of all he should know when to quit. Some men know what and when to preach, but have not the knowledge to close at the right time. How often do we hear it remarked, "That minister would have done so well if he had only closed his remarks when he was through preaching."

We might have written a much longer article, but for fear some would apply our last ministerial qualification to writers too, we close, trusting this may do no harm, but good in the cause of Him who says: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." When you divide, give the heart some of the good part too as well as the head.

S. H. B.

FOLLOW THE PATTERN.

WHEN you give the tailor an order for a coat, he measures you and agrees to make a coat that will fit *you*. God measured us and found us naked and agreed to furnish a Pattern and material, and to keep us industrious and faithful, told us to do a part of the work ourselves.

What would you think if the tailor, after taking a proper measure, would leave out one sleeve? Would you not tell him that he did not follow the pattern? Certainly you would. Would you accept the coat? No, you would not; for it would not be a *complete coat*. Just so with the man who does not follow

GOD'S PATTERN.

When God says, "Wash one another's feet," the garment of righteousness will be incomplete without it. Suppose the tailor would put no back to your coat, and tell you it will cover you and keep you warm if you simply *think it's there*. Will you believe it? On the other hand, do you suppose God will consider you have followed the Pattern when you only *think you obey Him?* Again, suppose the tailor would make the coat just half as large as the pattern, would the coat fit you? Could you wear it? Precisely so with you and

YOUR LORD.

If you try to make your garment of righteousness, out of only *a part* of God's material, the dress won't fit you, and that will tell God that you did not follow the Pattern. How would you like it if the tailor would sew all the buttons inside of the pocket, instead of putting them at the proper place? Would they be of any use to you? So with your religion. If you put it in one spot, instead of letting it cover you all over according to the Pattern, it will do you no good. You don't want the tailor to round one corner of your coat and square the other. That would not be according to the pattern. Neither does God permit you to squarely obey one command and "round off" the other. That is not according to His Pattern.

If you were to tell the tailor to make you a plain coat, and he would sew on a large lot of unnecessary and fanciful trimmings, you would declare that he did not follow the pattern, for the pattern was plain. When the Lord plainly declares that you should obey Him in all things, and you attempt to add a few things to make the "all things" look a little nicer to you, He will tell you that you did not work according to the Pattern. O won't that be awful when the great multitude comes up before God and hears Him say:

"I KNOW YOU NOT!"

"The Pattern was, obey me in all things, and your garment has not on it true repentance." To another, "you lack faith." To another, "You despised the ordinance of feet-washing. The Pattern was plain." To another "You *thought* you obeyed the holy command, "Greet one another with a holy kiss, but did not. Your garment has only one sleeve." To some He will declare, "The buttons are all in the pocket. I told you to preserve your whole soul, body and spirit blameless, but you only tried to keep one spot blameless Depart! depart!!"

M. M. E.

GOATS' MILK ENOUGH.

DOUBTLESS an odd text, but turn to Proverbs, 27: 27 and read: "And thou shalt have goat's milk enough for thy food, for the food of thy household, and for the maintenance of thy maidens."

Now since it is quite fashionable to spiritualize the Scriptures, or to teach that they have a meaning other than that expressed in words, then of course our text must have its spiritual meaning also. You see, the popular theory is, that the Bible has two meanings—what is said and what is meant; and now we want the advocates of that theory to sit and listen while we try this text by their rule. Of course men have been found who could give the spiritual meaning of the Samson jawbone, beehive and the tails of three hundred foxes, and why shouldn't the other meaning of "goat's milk enough" have its hearing also?

1. The person who shall have goat's milk enough, must be the modern clergyman.

2. Those who are to have goat's milk enough with him are his household and maidens,

3. The goats are the non-professors or nonelect, who, after supplying the clergyman and household, are to be eternally damned according to Matt. 25.

4. The "goat's milk" must be the liberal support that the clergyman and family receive from the non-professor.

With these plain propositions, we shall now observe *how* this milk is obtained. God tells us that "when the Son of man shall come in His glory, He shall set His sheep on the right hand, and the goats on the left." Here then is the distinction which *God* has made. Then there are sheep in the world and goats in the world, and upon these two classes, most of the popular churches depend for money to pay their expenses.

The clergyman goes into a community, talks and works until he gathers around him a band of the same faith. These are his sheep. The next thing needed is a house to worship in A plain, substantial one will not do, as these are times of progress and improvement. The sheep can produce milk enough for a plain house, but their ambition and pride are aroused, and they lack considerable in having enough to put on the style. What must be done? Done? Call up the goats, milk them and go on in the way of show and display.

Does a young man become suddenly possessed with the idea that he ought to preach and do all he can to call the goats over into the sheep-pasture? Noble thought, and laudable idea! But his "tongue is heavy," and he must go to college and fit himself for the task. The grace of God is not sufficient at this time; so the goats are called up and milked—their grace being good and sweet, and the young man is borne away on the next train with "goat's milk enough." He is happy over this; and why should he not be? for the goats are to be benefited by his love and wisdom, though the Scriptures declare that they shall have "milk and honey without price." Why should not they be vigorously stripped for the benefit of this young man, who has volunteered to sacrifice himself upon the altar that has on it plenty of goat's milk?

Is the home preacher becoming lean, he and his household and maidens? A festival is inaugurated, the goats and sheep are called in, the different-styled vessels such as "Oysters," "Grab bags," "Mock Auctions," "Hot Coffee," "Tea," "Sweet Cake," "Candies," "Pies," are brought out to catch the milk. Each sheep is presumed to gather as much goat's milk as possible. It's delicious!

Is a clergyman dismissed because "no man has hired him"—because sheep's milk is scarce? Straightway the milk pails are brought out, the goats milked and the clergyman is off on a mission field at a salary of thirty or sixty dollars per month, while the goats are *turned out* on the hills and mountains to graze until another milking time. But this is not all. If some goats, through curiosity or otherwise on the Lord's day, happen to go into the fine house which their milk helped to build, to listen to the clergyman who is supported by their milk, they are shown a back seat, and before allowed to go out, are pretty certain to have a milk pail (money basket) passed to them. In fact many of the sheep seem to delight in milking those generous goats upon every occasion.

And then when the goats have abundantly supplied the clergyman, his household and maidens with milk, they are told that for all this kindness the only reward they shall get, is eternal punishment. They are informed that they shall have their portion with the damned in eternal misery, when they shall look up and behold the "*very elect*," who were fed and prepared by goat's milk for the eternal glory they are enjoying. This is the picture they must look upon, though they fed the clergyman, his maidens and household.

We have now given the *spiritual* meaning of the text. God's word's don't count much with popular religionists—it's the spirit that they want, and there is spirit even in goat's milk if the eagerness with which it is sought, is an index.

M. M. E.

AM I PLEASING JESUS?

HOW sweet the consciousness must be
That Jesus takes delight in me,
And that my life from sin is free,
And I am pleasing Jesus!
Oh, be it then my constant care,
His mild complacency to share,
And live a life of faith and prayer,
And thus be pleasing Jesus.

If He atoned on Calvary,
From sin and death to ransom me,
The labor of my life should be
To please my blessed Jesus!
Oh, let me hourly watch and pray,
Lest from my Savior I should stray!
Oh, let me strive, from day to day,
To please my blessed Jesus.

As Enoch walked with God in fear,
And had while he was dwelling here,
The testimony bright and clear,
That he was pleasing Jesus.
So help me, Lord, to walk in light,
And seal me with the witness bright,
That all I do is just and right,
And pleasing unto Jesus.

—Selected by Sadie M. Alexander.

WHAT IS A HOME?

HOME consists not in a great mansion, exquisitely furnished and decorated, but in the sunny atmosphere of unselfish love. In the mansion there are frequent discords, which make it, with all its artistic surroundings, only a sarcastic mockery of the beautiful ideal; but where the warm, kind spirit of love reigns, whether the residence be a marvel of gorgeous architecture or an humble cottage, there is home. All the family circle should so live for each other that to any of them, coming home weary and worn with the buffetings of daily life, would be like a mariner that has been wrecked and tossed on the wave for many days, coming into a peaceful haven, where rest from toil can be enjoyed, peace after the storm can be found. Did we begin to realize the influence of a loving home as a redemptive power, it would be possessed of a new spirit and crowned with fresh glories.—*Sel.*

BUSINESS ITEMS.

—THE way names are coming in just now is truly encouraging. Our list is more than doubling at nearly all points heard from.

—Send in names as fast as you can get them, as we want to get our mailing list well arranged by New Year.

—Those thinking they can get up a club, will send for sample copies.

—Send for our book circular: it will be sent free to any one applying for it by letter or card.

—Show the BRETHREN AT WORK to your neighbors and get them to subscribe for it. Get all the outsiders you can to take the paper; it will do them good.

* * *

HE is rich who saves a penny a year; and he is poor who runs behind a penny a year.

The Home Circle.

READ AND OBEY.

"Husbands, love your wives."
"Wives, obey your husbands"
"Fathers, provoke not your children to wrath."
"Children, obey your parents in all things."

Edited by M. M. Eshelman.

GRANDPA comes out and talks with you this week. Read his letter carefully.

BOYS spend your evenings at home, reading good books. One hour each evening with a good book will be worth a great deal to you in after life. Don't read much at a time, but *think* while you read.

WRITERS for this department will observe that but one page is devoted to the Home Circle, hence should be brief, so that quite a number can be heard each week. We want to hear from all of you, and trust you will come forward and help us to make the entire paper worthy of our holy profession.

WE think all our little readers are bright. — Many of them have told us that they love their parents, brothers and sisters, and the little boy or girl with such a heart is bright. This is right, for bright boys and girls will grow up bright men and women and be useful in this world. Go on and do good.

Now since uncles, grandpas and little folks have all got to work for the Home Circle, we hope the boys and girls will do all they can to introduce the BRETHREN AT WORK to those who have not yet subscribed for it. In this way each one can do a little, and all the "littles" put together will amount to much good. If you want specimen copies to work with, send to this office for them.

OUR LITTLE FOLKS.

I AM glad that you are coming forward to help us in making the Home Circle interesting. In this way you will learn to write about good things, and make yourselves and others happy. I think you are all bright little boys and girls and would not try to do wrong just to see how naughty you could be! Not at all! But I believe you want to be good and do good, and love your parents and all around you.

Many boys and girls are growing up in idleness and mischief, and of course will not make good men and women. We don't think any of our little readers will grow up as weeds, but as good and useful grain, an ornament to the world and blessings to their parents. Don't swear, don't scold, don't take what does not belong to you. See that you are mild and gentle. Jesus will then love you. Obey your parents and keep out of bad company. M. M. E.

TREAT THE CHILDREN KINDLY.

PARENTS rarely ever stop to think of the power of their influence over their children. The looks, the words and actions of the parents are closely watched by the children. — They are always ready to imitate. If the parents are gentle and kind, the children will soon learn that lesson. If the parents fret, fume and scold, the little folks will soon get the disease too, and the whole family will become rude and selfish.

If you would have a peaceable family, act peaceably at home. Husband and wife should not scold each other, and treat each other as if it were their business to keep up discord and strife all the time. You owe better things to your children. You owe them love, gentleness, meekness and kindness. There is no excuse for rude and rough treatment. If a child should err, your superior wisdom and knowledge demand that you show your superiority as God shows His.

I have never met a child, however rude, that could not be reached by kindness. I have seen the most obstinate hearts melted by kind treatment. But I have never seen a child with a stubborn will made better by harsh words and severe blows. The young deserve our kindest treatment, but alas! they often become the teachers of older heads! Often, when abused and mistreated, they patiently endure, and thus give us lessons, which if learned, will do us good. Therefore be kind and gentle towards your children. They have feelings that should be respected: and their errors are more the product of the head than the heart. M. M. E.

THE CHILD AND THE FLOWER.

O TELL me mother," said a fair, young child,
As he gazed with his earnest eyes,
"Who made this flower? What painted it so?
What gave it that deep, rich glow,
Like the blue of the beautiful skies?"

"He who made that flower, my darling boy,
Maketh the thunders roll,
He made the earth, the sky, the sea,
The flower, the fruit, the leaf, the tree,
And gave to thee thy soul."

"Is his home, dear mother, the Southern land,
Where the perfumed breezes play;
Where gorgeous birds with golden wing,
Make bright the never changing Spring
In bowers that are ever gay?"

"His home, my child, is beyond the skies,
A paradise of flowers,
Where little children, angels there,
Paint those flowers so bright and fair,
And bring them to this land of ours."

"And how I wish that home was mine,
And you were with me too;
I would paint a wreath so strangely fair,
And twine it, mother, for you to wear
A crown of heaven's own hue."

A TOUCHING SCENE.

Dear Brethren:—

THIS evening I feel it my duty to write you of an incident—a scene that touched my heart indeed. In our family devotions, after reading, by request of my little boy almost eight years old, the first chapter of Jeremiah, we bowed in prayer. After rising from our knees, and as we were silently meditating, I heard my boy sobbing, and saw the tears roll down over his cheeks. I asked him what ailed him, and he began to cry aloud and say: "I am afraid I might get so too."

"Get how?" said I.

"Get bad like you read in the Bible," he replied, referring, no doubt to the fourteenth verse of the chapter I had read, viz: "Out of the North an evil shall break forth upon all the inhabitants of the land."

In order to comfort his little soul, I read to him the sixth chapter of Ephesians. O I wish all of our children were of that Spirit! Let us teach them the way they should go, and when they grow old, they will not depart from the Lord. "Fear God and keep His commandments." BENJ. HORNER.

Abilene, Kansas.

FROM GRANDPA.

THE BRETHREN AT WORK has come to us for several weeks, enlarged and full of good instructions, large print and nice paper. The "Home Circle," I presume, is intended for us to talk together for our interest here and hereafter; hence grandpa has concluded to talk to some of the children. One of the instructions at the head of the "Home Circle" is, "Children obey your parents in all things" Now I will add the remainder of the verse, for it gives the reason why they should obey their parents: "For this is well pleasing unto the Lord." This is the Lord's reason. This is the first commandment with promise, and is to you, my children He tells you where you should begin to work righteousness.

The Lord tells you to "obey in all things."— And when he thus wrote, he was addressing Christians, not ungodly men, so that if you should be so unfortunate as to have ungodly parents, and they should say, "John, you take this basket and go over to uncle Ben's orchard, and bring it full of fine peaches," or send you at night to steal melons, it would not be right to obey. Paul don't mean that kind of obedience. Paul talking to Christians, tells them to be subject to the higher powers. But that don't mean if governments ask us to go to war and kill our fellow-men, that we shall obey them That kind of subjection is not lawful subjection

What a smooth path children can make for their parents by obeying them. Too often children strew their parents' paths with thorns. Think of this: for little children may tramp on our toes and it will not hurt much, but when large children trample on our hearts, it hurts indeed.

Grandpa likes to see good children. Our dear Savior liked children when He was on earth, and He likes them yet He said: "Suffer little children to come unto me." Now I want some of the good children to write grandfather a letter, send it to brother Eshelman, and he will publish it in the "Home Circle." I always like to read letters from children, for they come in simplicity. I believe our Savior loved children on this account.

James Findley was engaged to preach to the prisoners in the Ohio penitentiary, and he said, nine-tenths of the prisoners traced their disgrace to disobedience to parents. Then children obey your parents in the Lord, and then you will never get into prison. If this goes into the paper, I shall write you another letter about going to school.

Girard, Ill.

TWO SCENES.

A GENTLEMAN took his son to a drunken row in a tavern, where the inmates were fighting and swearing, and he said:

"Do you know what has caused all this?"

"No, sir."

His father, pointing to the decanters, said: "That's the cause. Will you take a drink?"

The boy started back with horror and exclaimed:

"No!"

Then he took the child to the cage of a man with the delirium tremens. The boy gazed upon him affrighted, as the drunkard raved and tore, and, thinking the demons were after him, cried, "Leave me alone! Leave me alone! I see'em! they're coming!"

"Do you know the cause of this, my boy?"

"No, sir."

"This is caused by drink; will you have some?" and the boy shrank back with a shudder as he refused the cup.

Next he called at the miserable hovel of a drunkard, where was squalid poverty, and the father beating his wife, and with oaths knocking down his children.

"What has caused this?" said the father.

The son was silent.

When told it was rum, he declared that he would never touch a drop in his life.

But suppose the lad should be invited to a wedding feast, where, with fruit and cake, the wine-cup is passed, amid scenes of cheerfulness and gayety, where all the friends are respectable beloved and kind to each other, and he should be asked to drink, would he refuse? Or suppose him walking out with his father on New Years's Day, to call on his young lady friends, to enjoy the festivity of the ushering in of the New Year. With other things, wine is handed him by a smiling girl. His noble-hearted father, whom he loves, presses the wine glass to his lips and compliments the young lady on the excellence of its quality; what wonder if the son follow his example.—*Helping Hand.*

BLUE SKY SOMEWHERE.

CHILDREN are powerful teachers. Many a lesson which has done our heart good have we learned from lisping lips. It was but the other day, another took root in my memory.— We were going to an uncle's in the country, and of course, the little ones had been in ecstacies for several days. But the appointed morning broke forth with no glad sun-shine, no song of birds, no peals of mirth.

"Shan't we go, mother?" exclaimed a child of five, with passionate emphasis.

"If it clears off."

"But when will it clear off?"

"Oh, look out for the blue sky."

And so he did, poor little fellow, but never a bit of blue sky gladdened his eyes.

"Well, I don't care, mother," said he, when the tedious day had at length numbered all its hours, "if I haven't seen it, I know there is blue sky somewhere."

The next morning there was blue sky, such as only greets us after a storm.

"There, mother, didn't I tell you so?" cried a joyous voice; "there is blue sky!" Then the little head bowed for a moment in silent thought

"Mother," exclaimed the child, when he looked up, there must have been blue sky all day yesterday, though I never saw a bit of it, 'cause you see, there ain't no place where it could have gone to. God only 'covered it up with clouds, didn't he?"—*Sel.*

SCIENCE OF SILENCE.

BLESSED is the man who knows enough to keep his mouth shut. Some people live sixty years without learning the art. Indeed, the older they grow, the wider their mouths open. A man or woman who is a gabbler at forty-five is a dreadful affliction to a house or a church, or community. There are two things this age needs to learn—when to say nothing, and when it says anything to say it well. "If any man among you seem to be religious, and bridleth not his tongue, this man's religion is vain."

CHILDREN AT WORK.

From Lizzie A. Goughnour. — I am eleven years old. I go to school, and my studies are reading, writing, spelling, grammar, mental and practical arithmetic. My deportment so far has always been one hundred. I am a scholar in the eighth room. I have a sister ten years old who goes in the fifth room. I was baptized last Spring, and try to obey the Lord, and my prayer is, that many more may come to Christ before long.

Waterloo, Ia.

From Laura E. Ernes.—I am in my twelfth year and am living with my uncle and aunt. I love them both. My mother is living, but my father is dead. I have a little brother and sister, but we are parted. I still live in hopes for the better, as it is hard to be away from them. I am trying to serve the Lord and be a good girl; but I do wrong sometimes, then I kneel down by my bed side, and ask my dear Lord to forgive me for the wrong Then I feel happy, and try to do better.

Cerro Gordo, Ill.

From Rebecca Blough.—I like the Home Circle so much that I want to write a piece for it. I am ten years old. I have no mother now. She has gone to heaven. I never had the pleasure of seeing her. My father is living, but I live with elder T. D. Lyon and wife, who are my parents now. Father brought me here last August. I go to school all the week. I read in the Fourth Reader, study geography and arithmetic. I go to meeting on Sunday to the Bethel church.

Hudson, Ill.

From Martha J. Eisenbise.—Well, dear, little readers, I went to meeting to-day, and I go to Sunday-school too. I had thirty-two verses by memory to-day. Winter has come again with its icy breezes, and the beautiful birds that sang their sweet songs, are heard no more. The trees have lost their beautiful green leaves. But is there nothing in all this to make us truly grateful to our heavenly Father? How many eyes are sealed to all these pretty sights? Only last Winter they enjoyed them, but now they are gone! I go to school, am twelve years old, and have two sisters and one brother.

O how delightful 'tis to see.
Little children always agree,
At once they sing, at once they pray,
They talk of heaven and learn the way.

Mt. Carroll, Ill.

From Martha C. Shaneour.—To night I have been reading in the BRETHREN AT WORK, and I saw that you invited the young folks to write for the Home Circle. I thought I would be one to grant your request. My father takes your paper and the *Primitive Christian*, and I like to read them very much. Father sent for the *Young Disciple* for me, for a Christmas present one year ago. It is also good reading to me. I like to read all good books and papers. I was baptized last May. I like to go to meeting. I go as often as I can, and wish I could go oftener. I am almost fourteen years old My sister Lydia is twelve years old. She was baptized three weeks ago. We are living away from the main body of the church, where the people are proud; and of course we used to go with the rest in the fashions and pride of the world; but since we came out on the Lord's side — since we love Jesus, it is an easy matter for us to lay off our pride, and follow the meek and lowly Savior. — Our advice is to all the young who may read this letter, to make haste and come out on the Lord's side. It is pleasant to serve Him. For those that serve him faithfully to the end, are promised heirship with Jesus our friend. Delay not, for to-morrow may never come. The brethren hold meeting in Prattville sometimes but not often. Our nearest meetings are from nine to twelve miles.

Prattville, Mich.

From Sarah C. Brown.—I too am going to school and love my teacher and school-mates very much. I often go to meeting to hear the Brethren preach the word of God. My parents are both members of the church. So is my oldest sister. But I don't belong yet. Read I John 2: 1. How good to know that Jesus has a way for us, to have peace with God and love Him. Keep His commandments is the way the Scriptures teach. "Love one another," is one of His commands. And this is a small thing when we know He has done so much for us — For fear I may be too lengthy I will close.

Warrensburg, Mo.

☞ The following named persons have letters here which will appear in due time: A. J. Robinson, Freddie L. Horner, J. F. Snyder, Mary J. Bowers, Ida Ellen Horner, Clara Daniels, Alice Moore, Vinton W. Snyder, Freddie Taylor, Mary Taylor, Jabbie Taylor.

CORRESPONDENCE.

FROM ENOCH EBY.

Dear Brethren:—

AS you desired to hear from us every week, I now write you few lines. Have nothing of special interest at this date. We are enjoying our new home right well. Have a comfortable house, room enough; whole house about forty feet long, one story high, (Danish style) a family living in each end, and one up stairs under the roof. We keep our coal and turf up stairs. We could live cheaper in this way than to pay our boarding, none of the members having any room to spare, and here we can conveniently get anything we need. We have not traveled around any yet, only to the regular meetings. Have meeting in our house second Sunday in every month at three o'clock P. M. Bro. Hope has two other regular appointments, and is receiving new calls for preaching almost every meeting. We all look forward with hope to the time when the seed sown in Denmark, will produce abundant fruit, to the honor and glory of God. People pay good attention to the word preached, even when we speak by interpretation, which of course is not so animating and impressive as to speak original. Our spirits are sometime stirred within us to preach to this people, not because they are given so much to idolatry (for they are not as much so as the American people) but because they are ignorant of the right ways of the Lord, and seem anxious to learn. But if we would speak, we would only be barbarians to them, hence would not be edified; for we feel as the apostle did, rather speak five words with the understanding that we might profit others, than five thousand words in an unknown tongue, and as soon as the method of interpreting loses its interest, we will try the Germans, and perhaps also go to England, just as the Lord may direct. And if we can be profitable on this side of the Atlantic, we would willingly be used as instruments and spend a little more time, but the *Lord's* will be done.

Many people in different parts of Europe are becoming dissatisfied with the theory of the State church, and are seeking something more Bible-like. And not unfrequently a number will unite and worship according to their better understanding. This is especially the case in Sweden at present, and in parts of Norway. This is a good time for the brethren to go there and preach the pure Gospel, and call the people to the good old way on which Jesus and his Apostles traveled. When people get tired there of their old house, and you build them a good one, it don't take much urging to get them into it. O let us pray the Lord of the harvest to send forth laborers in his vineyard. The time is short and much to be done.

The sun is shining beautifully for the first for about five days. We have had only about three days clear weather since in Denmark. About three weeks very cloudy and damp weather, most the time rain. Wind generally South and Southeast; no frost. We hope and pray it may continue favorably till the 19th inst, having our communion meeting appointed on the 18th, and our room being small, fair weather would be desirable to those who cannot get into the house, but as the Lord will. We anticipate a profitable waiting on the Lord. Amen.

Our health is very good—plenty to eat, relish our food well, nothing to complain of, but much to feel thankful for. Hope to receive a copy of BRETHREN AT WORK when we get down to Bro. Hope's. Have received none yet. Received one P. C. and two copies of *Lena Star*. We feel anxious to receive some of them. Mail is a little irregular in this country, that is American mail. We have not received as many letters yet as we would wish. Some have remembered us kindly. They have our thanks, but even if we are forgotten by many, yet they are not forgotten by us; for our minds, as a natural consequence, are wandering through America, but especially in Northern Ill. It is pretty hard for us to obey the injunction of the apostle at all times when he says, "we should have our conversation in heaven from whence we look for Jesus," for ours is pretty often in America, and especially with our dear children and many loved ones in Northern Ill. Brethren pray for us. Much love to all the holy brethren.

Hjorring, Wensyssel, Denmark.
Nov., 11th 1877.

FROM ENGLAND.

Dear Brethren.—

THROUGH the kind protection and abundant blessings of our heavenly Father, I am enabled to address you once more, and while time sped on and all seemed quiet, I often thought of you all. I remembered how well my brethren and sisters were enjoying themselves in an assembled capacity, associating with those they love, and reaping the rich blessings of a free Gospel. O how I would have enjoyed your company and fellowship! But it could not be so, only in spirit. Not until our privileges are cut short, do we realize their true worth! Hence we see that by the deprivation of these blessings we are made to more highly estimate them and see as God sees. I have always loved to meet with you in public worship, yet felt illy prepared to perform the work assigned me. "Ask, and ye shall receive," is a command and promise full of meaning to us.

After a pleasant voyage of nearly ten days, I was enabled to once more set foot upon my native land from which I had sailed eight years and seven months ago. Landed at Liverpool at 9:30 A. M. on the 10th of November. Having been away so long, and become familiar with the wide streets in American cities, the narrow streets here seemed strange indeed.

I came to Bath the same day, and arrived about 9 P. M. Staid in the city all night, it being too late to go out to my brother's some three miles distant. Being wearied with much travelling, I rested well, and was awakened in the morning by the merry bells, bringing very vividly to my recollection bygone days. Soon many were wending their way to the sanctuary, there to pray to God and praise his name. This was a day of rest! Blessed day! O how it cheers many a heart, how it encourages the saint on his weary journey to have a time to rest!

It rained all day Sunday. Still people went to church, and seemed to come in from all directions.

I arrived at my brother's at half past one.—Found them all well and quite surprised to see me walk in, as I had not notified them of my coming. Next morning while at the breakfast table, the postman brought in and laid on the table the welcome messenger the BRETHREN AT WORK, first number of enlarged paper. I was truly pleased to see it. It seemed like a word from home—a word for me had come across the deep, blue ocean.

Since here, we have had rain nearly every day. All vegetation is yet perfectly green.—Light frosts nearly every night, called here "white frosts." My health is tolerably good, and I think improving. On Thursday evening next, there will be a meeting at the school-house here in Englishcombe in order to advance the interests of Home and Foreign Missions. I expect to attend, and will report proceedings if interesting. My love to all. Remember me in your prayers to our heavenly Father.

H. P. BRINKWORTH.

Englishcombe, Somersetshire, England,
Nov. 19, 1877.

OUR OPINION OF TEXAS.

TEXAS is a large subject to write about, but I shall only express a few thoughts relative to the country, its productions and morals of the people.

There are four great evils prevailing in Texas. First, the universal practice of the free use of ardent spirits. You will find connected with almost every hotel a drinking saloon, and people indulging very freely in drinking; hence follows:

Secondly, the degrading habit of profanity, which often makes the traveler wish to be alone, especially when mixed up with the third evil, that universal practice of using tobacco to excess. We often felt like walking out to inhale the pure air, which God intended man to enjoy.

The fourth evil, connected with the above is, the traveler must necessarily keep a diary of every day of the week, or he will forget when Sunday comes.

These immoral practices make it very unpleasant for the traveler, and make us feel the great necessity of introducing the pure and unadulterated religion of Jesus Christ into Texas, which in my opinion will be a big work for somebody to do. But I believe it can be done through the help of God and the will of the Brethren. I think the only successful way it can be done is, for the Brethren to colonize, for which purpose I visited Texas, and found it well adapted for colonies, of which I may say something in the future. Its productions are cotton, wheat, oats and barley; but cotton seems to be the staple article of cultivation at present. The land produces about from one half to one and one fourth bale per acre. A bale is 500 pounds, worth ten cents per pound. But in my judgment raising wheat would be more profitable.—

A great portion of Texas is adapted to the raising of wheat, corn, oats and barley. Other portions are more adapted to stock raising; others more to cotton. A man moving to Texas ought first to determine what business he wishes to pursue and then enter into it, as there are openings for almost any pursuit in life, with almost any amount of capital.

Land rates from fifteen cents to $50 per acre. A man buying in Texas, would do well to be careful in regard to title of lands. The climate of Texas is very mild. This is the 30th of Nov. The roses are still blooming in the open air in many places. Cattle, sheep and horses are living fine on green grass, and the people say, they will do well all Winter. There is a grass called mesquit, another sage, that are very nutritious, and keep green all Winter. Go into the meat markets and you will see very fine beef and mutton fattened on grass alone. To the traveler it is a beautiful sight to see herds of thousands of cattle and sheep grazing as contentedly as in mid-summer. There is a greater variety of soil in Texas than in any country I ever saw. Timber consists of burr oak, black oak, hickory, pecan, live oak, white oak, musquit, osage orange etc. The country seems to be underlaid with limestone, and in many places crop out. Houston city seems to be built on limestone rock, the best natural building rock I have seen. The surface of the country is generally rolling. Many running streams, also well dotted over with timber. The best way to get to Texas from the East, North and West is via Chicago, Hannibal and Sedalia, Mo., and you enter Texas by Denison, go through the great Indian Territory, by the way of the Mo., Kansas & Texas R. R. You will find its agents and managers very gentlemanly and accommodating. Any information wanted in regard to the route, price of fare, distance or any other information wanted, can be obtained by addressing T. W. Teasdale, Sedalia, Mo.; James D. Brown, St. Louis, Mo.; or A. Allee, 101 Clark Street, Chicago, and they will send you free of charge, maps and documents, necessary to inform you about Texas; you will find them to be gentlemen. Excuse length of article. I may write again.

C. LONG.

Dallas, Texas.

FROM ELI TROXEL.

I COME again with encouraging news. Elder John Murray and I went to New Sharon, Ia on the 14th of Nov. Had meeting the same evening in the M. E. church. Congregation small on account of bad roads. Here we continued meetings until the 20th. Congregations the remainder of time were large and attentive, except the last, as it rained very hard.

The church here, through trials and discords has decreased in number, but the few who remained faithful, are earnest and persevering. Trials came not only from without, but also from within, and these are trying indeed. "Stand fast in the liberty wherewith Christ has made you free (Gal 5: 1).

Bro. Jacob Brower of Keokuk Co. has the oversight of the church and Bro. Charles Hillery is the only minister. Though young in life, he with two deacons and members are doing all they can to withstand the enemy. Knowing of the scourgings which this church had received, we were slow to consent to go, but man's extremity is God's opportunity. We went in the name and strength of Jesus, and were glad to see four loving souls confess Christ, follow Him, and the church edified and strengthened. Elder Murray left for home on Monday, and on the 21st I started home, being unable on account of poor health to labor any more at present. Those who have been looking for me to help them in the work of calling sinners to God, will please be patient, as I will try to meet all my appointments. On arriving home, found some of my family quite sick, yet I praise God for His blessings, His continued care. Hope to be at work in the field again soon.

FROM CENTRE VIEW, MO.

OUR new meeting house at Centre View is finished, and our first meeting in it was commenced Oct. 24th in the evening, and on the evening of the 25th we commemorated the sufferings and death of our adorable Redeemer.—Our meetings continued until the eve of the 29th, and the result was, that eight precious souls came forward and made the good confession, and were buried with Christ in the flowing stream. May God give them grace that they may hold out faithful till Christ shall come to gather His jewels home.

O that they may be living epistles, seen and read of all men—be a light to the world and as salt to the earth, ornaments to the church militant here below, and live in the church triumphant above. Many others were made to feel the power of the spirit and it is hoped the Lord will enable them to choose the way that is right and flee the wrath to come. The church here is in a flourishing condition; the members are all in love and union, and seem to be alive to the work.

Our meeting-house is about one fourth of a mile from the depot at Centre View, and there are five brethren living within a few rods of the depot, making it the most convenient place on the Mo. Pacific R. R. for brethren to stop off, and have meeting. Brethren passing through are invited to stop off at Centre View and preach for us, as a congregation can be called together on short notice and preaching is much needed here.

When I look around upon the broad fields of labor which are already ripe to harvest, and how few the laborers here, and then think back to our Eastern States, and see so many talented brethren there, I am made to say with the poet:

"Ho reapers of life's harvest,
  Why stand with rusted blade,
Until the night draws round you,
  And day begins to fade?
Why stand you idly waiting
  For reapers more to come?
The golden morn is passing,
  Why sit you idle, dumb?

Thrust in your sharpened sickle,
  And gather in the grain;
The night is fast approaching,
  And soon will come again.
The Master calls for reapers,
  And shall He call in vain?
Shall sheaves be there ungathered?
  And wasted on the plain?"

Yes, hundreds are lying ungathered upon the plain, which might be gathered if they had the privilege of hearing the Word of God preached by the brethren. O then let us wake up to a sense of our duty and send forth the workmen into the field. The brethren seem to be alive to the missionary work in some places, but there might be greater efforts put forth on the part of some. O dear brethren let us be up and adoing, that we may improve our talent, so that when the Lord cometh, we can say, thou gavest me one talent, behold I have gained other talents; then we may hear the welcome message: "Come thou blessed, inherit the mansions prepared from the foundation of the world."

S. P. WEAVER.

NOTICE.

TO the Brethren of North-western Ohio Greeting: This will inform you that brother Bashor expects, the Lord willing, to come into Northern Ohio about the 1st of February, and remain and labor for the brethren here until the A. M. So I will say to those in this part of the State, that the churches wishing Bro. Bashor to visit them during his stay here, will inform us immediately, and we will let you know in due time of his arrangements, as he wished us to make the arrangments for him while he remains with us. Address, John P. Ebersole, Fostoria, Ohio.

(*Primitive Christian please copy.*)

CHURCH NEWS.

From Ashland, Ohio.—Am much pleased with the BRETHREN AT WORK in its enlarged form, improved quality of paper and beautiful type. The church news it brings from all parts of our beloved fraternity, is of untold worth to the soul that has been washed in the blood of the Lamb. May every contributor strive to place each succeeding number on a higher plane in Christian literature, until every line shall bear "the marks of the Lord Jesus."

The Master's cause is strengthening in our midst, not so rapidly, but surely marching on to victory. Several have left the enemy's ranks within the Summer, and two at our last meeting which closed on the 18th inst., having been in progress one week. Bro. Quinter was with us part of the time, preaching the first discourse in the new church on Sunday the 11th to a very large audience. Love-feast on the 15th. Many brethren and sisters from the neighboring churches enjoyed the soul-reviving season with us. We trust the tie of brotherly love which should unite all our hearts in one has been strengthened, and that we can fight more manfully and valiantly the battles of the Lord.

J. D. PARKER.

From Howard Co., Ind.—Last Sabbath was our meeting day in the Howard church. After meeting six precious souls were baptized according to the instructions of Christ. There was also another appointment the same day about twenty miles from the main body of the church, which I filled. Had the promise of another brother being there, but failed to come. Tried to preach as best I could, by the help of the Lord. Had three meetings, and two came forward, requesting to be baptized, as soon as arrangements could be made. We went to the water, where we found a large crowd of people already assembled to see something they had never seen before—baptism by trine immersion: it being in a neighborhood where mostly all are Campbellites. We have received fourteen by baptism since last Spring; two middling old persons belonging to the United Brethren, were received with Christ by baptism, and rose to walk in newness of life. May the spirit of God still operate on the hearts of sinners, and draw them from darkness to light.

Health generally good. Wheat in the ground looks rmarkably well. Weather so far very favorably for doing Full work.

D. Bock.

Ervin, Ind., Nov. 22, 1877.

From Sinking Springs, Ohio.—According to previous arrangements, our protracted meeting commenced at Strait Creek Valley on the 10th, of November, and continued till the 18th. The weather was all we could wish for. The attendance good all the time with good order. Many good impressions made, and two precious souls made the good confession, and came out on the Lord's side, making twenty-seven added to the church since July. Yours Fraternally,

J. W. Garman.

From Jesse Calvert.—After Bro. Bashor left here, I went a few miles west in same district, and held eight meetings; had a good interest up and six were added by baptism; many more expressed a desire to be with us, but some would not and others could not, being hindered. I wonder what the day of judgement will reveal when parents and children shall all meet at the place of justice. There is some opposition here to us. The United Mennonites being the prevailing denomination; they sprinkle, pour, dip once, and three times for baptism. They are very liberal, and some are deceived thereby. May God give them light.

Plymouth, Ind., Nov. 24th, '77.

Later. Pleasant Ridge Church.—I came here Nov. 24th, and held six meetings; three were added by baptism; one formerly a Campbellite. It was quite an unfavorable time, as the roads were very bad, and the weather stormy; but a very good feeling prevailed. This church was organized last spring. Bro. Samuel Fields is the only minister, and has strong opposition from a number of denominations. They were organized with twenty members, and now number about forty; all feel encouraged to press on towards the heavenly kingdom. May God bless all for their kindness. *Noble Co., Ind., Nov. 30, '77.*

From Richland Co., Ill.—Our Communion came off on the 27th and 28th of Oct. We had meeting at night for a week before the communion On the 27th, brother Joseph Henricks, and Daniel Neher and others from a distance met with us, and on Sunday J. P. Horning also met with us. The Brethren labored faithfully and acceptably. Bro. Henricks continued until Tuesday evening. We had a good meeting; the brethren and sisters are much encouraged and revived, and the community generally edified. Three were added to the church by baptism, and are now going on their way rejoicing. The only thing we regret is that the meeting did not continue longer, for many more were almost ready to come. I think we are pursuing a wrong course in hurrying our ministers from one place to another. The arrangements should always be made so that the minister could close, or continue the meetings longer if the interest demands it, without interfering with appointments at another place. This could be done by the local preachers commencing and continuing meeting for a few days or a week, until the visiting ministers could come and fall in, and so continue as long as the circumstances demand it.

We intend, the Lord willing, to hold another series of meetings as soon as arrangements can be made with ministers to help us. The Gospel is to be preached to every creature, and I think the time has come when every effort should be put forth to preach it to every creature in Southern Ill. Many of the people are asking and expecting it of the brethren.

Samuel M. Forney.

Nov, 22, 1877

GLEANINGS.

From Joseph Hendricks.—I am at home again; was gone nearly four weeks, and during that time attended four Love-feasts in Richland, Marion, Bond and Macoupin counties. Twenty-six precious souls were made willing to come out on the Lord's side, be baptized and walk in the newness of life. Good impressions were made on many more. I expect to start West to-morrow, meet brother Vaniman and visit the members in Hancock, Pike, Adams and Brown counties.

Cerro Gordo, Ill., Nov, 29th. 1877.

From J. S. Flory.—We have lately had some cold days here, but now it is pleasant again. Thanksgiving passed off pleasantly; the people here regard that day as a holiday; all kinds of business mostly suspended. The different denominations had union services. Indeed the people of this community have great reason to thank God for His bountiful blessings. It would be well, if out of the abundance, more real genuine charity were exhibited, and more done for the cause of Christ.

Greeley, Col., Dec. 4th, 1877.

From Lewis W. Teeter.—The Gospel is like natural seed, when it is sown it will increase, and continue to augment—spread further and wider—sink deeper and higher until its season is past,—its summer is ended. It is like the match that was struck, from which the restless spark emanated, that grew into the mighty, and destructive conflagration, which crumbled to ashes in a few days, millions of dollars worth of property in the city of Chicago. So these tracts like little missiles can pierce the dense mist of modern and vain religion, and force themselves upon the laps of its votaries, and there begin the great work of reformation and salvation which is the object.

From B. F. Moomaw.—We have had the most destructive flood ever known in this country, damages to property incalculable, and quite a number of persons were drowned; yet we have *many* things to thank God for. Yesterday we observed the day of thanksgiving and prayer, in response to the call of the President.—*Bonsacks, Va., Nov. 30, '77.*

From Thomas D. Lyon.—Please announce in your valuable paper that the Brethren, at Hudson, Illinois, have concluded to commence a series of meetings on Friday, December 22nd, and continue an indefinite length of time as may be considered best. An invitation is hereby given by order of the church, to all, especially ministering brethren to be with us at that time.

I expect to start on Friday, the 7th inst to Mahomet, Champaign Co., Ill., to assist the brethren in holding a series of meetings in the vicinity of brother John Barnhart's; and afterwards go to the Urbana church for the same purpose. You will hear from me again.

I, for one, am glad to see the Home Circle in your columns. I look upon this as being a great improvement, for a talk with the little folks each week, will evidently be attended with good results. God bless the children; they are, or should be noticed more particularly than any other class.

Hudson, Dec. 3., '77.

From John W. Metzger—I went to West Lebanon, Nov, 17th to hold a series of meetings. Baptized one on Sunday; then on the 20th father and mother met me, and on the 21st also my wife. We continued meeting up to the 27th. On the evening of the 26th, the members met to hold a communion meeting, the first one ever held in that part of the country. It was truly a feast of love, and it gave much comfort to the members at West Lebanon, Warren Co., Ind. The Lord willing I expect to go and see them again in January. They now number 38 members, and the prospects are good for more. May the blessings of our Heavenly Father rest upon them —*Edna Mills, Ind.*

How little is known of what is on the bosom of those around us! We might explain many a coldness, could we look into the heart concealed from us; we should often pity where we hate, love when we curl the lip with scorn and indignation. To judge without reserve of any human action is a culpable temerity of all our sins the most unfeeling and frequent

The War.—Latest dispatches affirm that Plevna, the Turkish strong-hold, has fallen into the hands of the Russians. Osman Pasha, attempted to break through the Russian lines, but being attacked in the front and rear, was compelled to surrender after being severely wounded. The Turks in Plevna were dying with hunger and cold. The surrender was unconditional, including the entire Turkish army at that place with all their arms &c. This is a severe blow on the Turks and may virtually end the war.

The fall of Plevna will create intense excitement in England.

The Pope seems a remarkable being to hold onto life. He has been reported nearly dead for weeks, but the latest news shows that his time is not yet come. Four skillful physicians attend him constantly. He is still able to receive the Cardinals and transact some business.

France. The political aspect in France is threatening in the extreme. There is great danger just at this time, of the country being plunged into another civil war, *i. e.* if there is such a thing as *civil* war.

QUERIST'S DEPARTMENT.

Questions touching the meaning of Scripture, relating to History and practical subjects of religious interest will come in place. The querist's name must accompany all communications. We shall labor to avoid giving any just occasion for strife and contention over unimportant questions.

Dear Brother: Will you, or some other brother make clear to my mind the following Scripture: 1 Cor. 11: 4, 5; 13, 16? D. F. Filburn.

Touching this question, we have on hand an article by J. S. Mohler of Mo. It will be published before long. Brother Stein also has in contemplation a series of articles on the same subject, and will likely throw considerable light on this much agitated question.

However, we may safely, and perhaps profitably offer a few suggestions that will be of some interest. The verses referred to by our querist read as follows: (4 verse.) "Every man praying or prophesying, having his head covered, dishonoreth his head, (5.) But every woman that prayeth or prophesieth with her head uncovered dishonoreth her head for that is even all one as if she were shaven." (13) "Judge in yourselves: is it comely that a woman pray unto God uncovered?" (16.) "But if any man seem to be contentious, we have no such custom, neither the churches of God."

The apostle distinctly mentions *two* coverings; one *artificial* and the other *natural*. The first, worn by women only, is a token of her subjection to her head—the man; the second is a token of her subjection to Christ the head of the church. The latter covering is the *hair*, and is worn by man as well as the woman, and for the same purpose.

In the primitive ages it was the religious custom for all women to have an artificial covering on their heads during public worship. To appear otherwise was a shame and looked upon with suspicion. Men appeared without their regular covering. To these customs the 4th and 5th verses refer. The same may be said of the 13th verse.

The 16th verse refers to men who seemed to be contentious about this matter; they wanted this custom abolished, and would have women engage in worship with their heads uncovered, and the men with theirs covered. Paul gave them to understand that there were no such customs among the churches of God, because in the churches of God, the women must appear with their heads covered, and the men uncovered, and those who were teaching otherwise were standing in direct opposition to the general practice of the churches of God.

J. H. Moore, Dear Brother: I write you for the purpose of gaining a little information. Will you please give your judgment as to what would be the most instructive and valuable Church History in every respect for a Bible student? Are you acquainted with the Reynoldsburg Debate, and can you recommend it? J. L. Snaveley.

Church Histories are numerous, and on some points conflicting, yet fill an important place in religious literature. It would be difficult for anything short of a giant mind to select the best. Mosheim's church history, two volumes, stands deservedly high; so do the writings of Bingham and Neander. Waddington is not a bad writer on church history. Millman's history of Christianity is, in many respects, excellent. I get a good deal of information from Summerbell's history of the Christian church, though I would not like to recommend it. There is a little book on church history written by Mrs Sewell, that would be excellent for the generality of readers, but is out of print. The man who reads Mosheim will get considerable information regarding the history of the Christian church.

The Reynoldsburg debate is an excellent work —the most instructive deabte I ever read. Those desiring information on the design of baptism, the working of the Holy Spirit, the word of God in conversion, and the eternal decrees of God ought to read this book.

The best book a man can read, is the Bible. It wants to be read with great care, and interpreted (so far as the meaning of words and language is concerned) as we would other books. Compare it with itself, the one part with the other. A few good books as *aids* will serve a useful purpose. People ought not to buy books faster than they can read them. It is a good idea to read with a pencil in hand, and mark such portions as may be wanted for reference in the future Every Bible student ought to have a scrap book in which he could carefully paste valuable articles clipped from papers and magazines. In the course of several years he would have a good book of his own make.

While on this subject allow me to caution you against reading more than can be remembered. Read a chapter or page carefully, then lay aside the book and tell, in your own language, what you have been reading about. Read it again and tell it over; it will develop your memory and improve your language. Do this every evening for one year and I will guarantee a better memory. Make a habit of going alone, and talking over every thing you read—less reading and more remembering is what is wanted. One thing remembered is worth millions forgotten. When you go to meeting take a pencil and small blank book with you; make a note of any good point you may hear, and on returning home write it out and preserve it. Treasure up every good thing you hear, but forget the bad.

J. H. M.

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THE BRETHREN AT WORK.

"*Behold I Bring You Good Tidings of Great Joy, which Shall be unto All People.*" — LUKE 2: 10.

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THE COMPREHENSIVENESS OF FAITH.

BY C. H. BALSBAUGH

To the Church at Lanark, Illinois

TO believe, in the religious sense, is synonymous with living. Any faith, as related to our eternal interests, which is not "to the *saving of the soul*," is only a counterfeit passport to perdition Heb. 10: 38, 39. "*Without faith it is impossible to please God*," and "by *grace* we are *saved*, through *faith*" (Heb. 11: 6; Eph. 2: 8). By faith we are "*justified*," and obtain the "*victory over the world*" (Rom. 5: 1; 1 John 5: 4). But this faith is more than assent It is not only faith in Christ as a historical character, but the faith *of* Christ, as the life of His elect. Such as He is in His human relation to God, we must be. "As *He is, so are we in this world*" (1 John 4: 17) A firm, intellectual belief in the reality and efficacy of His Atonement, without a transfer of the life of which it was a fit consummation, is only a terrible aggravation of our condemnation.

There is in many of us a disproportionate trust in the *Death* of Christ. They practically sever the *ground* of hope from what makes it a ground *to us*—namely, conformity to His life. To be saved from legal liabilities is one thing. To be saved from the personal conditions on which these liabilities hinge, is something very different. Christ satisfied not only the Law in relation to righteousness, but in relation to condemnation. By His life the first, by His death the latter. As this covers the entire scope of Redemption in its objective aspects, so it must be the measure of the faith by which the benefits of Christ's work are appropriated. The *popular* doctrine of justification by faith, is a fatal delusion. The faith that does not reflect upon ourselves "all the fullness of God" it finds in Christ, is no better than infidelity. The faith that claps its hands because it discovers such glorious, God-unfolding resources in Jesus, without making them its own by "*walking as He walked*," will no more keep us from descending into Hell, than it will lift devils out. (1 John 2: 6). There is no soul on earth that believes more firmly in Christ as the only Savior of mankind, than Satan, and yet it neither terminates nor diminishes his torment. We cannot overestimate the virtue of the Cross, but we can depreciate its antecedents. One false step from Bethlehem to Golgotha would have lost us Heaven. The *life of God* IN THE FLESH, was only His estimate of *all human life*. "I AM THE WAY." *Here* is where we make shipwreck of our souls. Here is where we "turn the grace of God into lasciviousness," and "make God a liar." The *life* of Christ is the perpetual declaration of the condition of access to and communion with God. "He is the *true Light which lighteth every man that cometh into the world*." "*In Him was Life, and the Life was the Light of men*" (John 1: 9, 4). "If we *walk in the light* AS HE IS IN THE LIGHT, *we have fellowship one with another*," "*and truly our fellowship is with the* FATHER, AND WITH HIS SON JESUS CHRIST" (1 John 1: 7, 3). Here is no salvation by faith where the faith is not large enough to include the *life* which God has given for our Model. Christ's *blood* not only "cleanseth from all sin," but *out of His life* the blood had to derive the quality that gave it fitness for the great expiation. He was "meek and lowly in heart," every desire and impulse and expression of His being was *part* of the manifestation of God in the flesh, and served us as an Example, and Him as a preparative for His crowning work on the Cross. In setting before us so grand an Ideal in our own nature, God not only puts great honor upon us, but shows the awful capacity of our immortality, both as lost and redeemed.

The Cross reveals the depths of the soul, the depths of Hell, and the heights of Heaven, and the Eternity of all three. A true faith comprehends all this, because it is the faith of Christ. The faith that admits, and even contends for, the fact and object of the Death of Christ, can never save unless it takes the form of the life-history which that Death gathered up into itself. The life of Emmanuel was a unit He trusted in God as we are to trust, and His salvation was as much dependent on faith as ours. His Sonship, and Mediatorship, and Divinity allowed of no relaxation of obligation to humanity or to Himself. The *whole* race was in Him, and all that concerned the race. He was one of us, and His life is the God-endorsed illustration of faith. Each individual needs the whole Christ as much as the aggregate need Him. His temper, His disposition, His humility, His self-sacrifice, His unswerving regard to the Divine Glory, and His self-forgetting, self-ennobling interest in souls, must all be ours according to our measure, which extends far beyond what many of us are ready to allow.

In tracing every footprint left by Jesus for our guidance, we must often "suffer the loss of all things," and drink the cup of Gethsemane The character of God is so august, and the difficulty of moulding us into agreement with it so great, and salvation so glorious, that nothing less will suffice than a stern, grinding, objective, disciplinary arrangement, and the indwelling of the Holy Ghost to superintend the process and perfect the result. To love an enemy, or to contribute the acquisitions of our wearisome toil to the comfort of those who spurn our faith, lightly esteem our persons, and mock our fidelity to the institutions of grace, requires such a thorough surrender to the Cross, and in it such blissful acquaintance with the Crucified, that when once consummated, we are in a sense glad that there are enemies to love, and sacrifices to make, and crosses to bear, as in these things we find the death of self and the life of God. So great a Death as that of Calvary can be justified only by the greatness of the nature to be redeemed, and the greatness of the sin to be atoned; and the faith that saves must give its cordial amen to all that tends to elevate the nature sin has ruined. A trifling test may confirm or undo a great character. The Priest and the Levite missed great opportunities for the quickening and elevation of their shattered immortalities They were low-charactered, mean-souled, and narrow-hearted, and when God placed in their way an object calculated to lay hold of and call forth their better nature, they proclaimed that the devil is their father, and selfishness the pith of their being. Not in a day did they become the shriveled, blighted, heartless hypocrites that could look without sympathy upon a bleeding, half-murdered fellow-creature. Countless little acts of self-pleasing, and self-idolatry, imperceptibly harden people into monsters. The good Samaritan had been prepared to his self-sacrifice by *a corresponding habit of life*.

Some brethren who pray fluently, and speak eloquently for justification by blood, sneer at the proposition to treat people across the Atlantic as our "*neighbors*," and are more ready to charge a poor man an exorbitant price for a pound of butter, than give him one for Jesus' sake. This is not the faith of Christ. To restrict the Gospel to America, and find more blessing in receiving than giving, is a principle which could never have constrained the Son of God to endure the agonies of the Cross. But there are many brethren and sisters whose prayers are verbally feeble, and who have but few *words* to testify to the riches of the grace they possess, and yet their hands and hearts and purses are ever open to the claims and calls of God, and live lives which are mightier sermons than were ever translated into words. THEY BELIEVE. Wherever faith does not reach, there the blood of Christ does not reach: and wherever self triumphs over the principles of the Cross, there Satan gains a victory. A very insignificant act may be a crisis which reveals the accumulated results of a long, slow growth in selfishness, or of a "life hid with Christ in God." In faith God's Name is at stake. Oh be very jealous for it. You testify that God is your portion. Be trustworthy witnesses of God. You testify that the blood of Jesus purgeth from all unrighteousness. Let the world not discover in you aught that is crooked, or twisty, or Cross-dishonoring. Faith has power not only with God, but with men; and if it makes not the life a power over sin and sinners, it cannot gain its suit before the Throne of Grace. True religion and undefiled before God, is a ministry of love, and makes neighborhood with "the ends of the earth." The limits of our prayers and charities and efforts, is the limit of the Cross. "*Behold the Lamb of God, which taketh away the* SIN OF THE WORLD." "*Go ye* INTO ALL THE WORLD, *and preach the Gospel to* EVERY CREATURE." O the glorious, the arduous, the God-gratifying, the Devil-discomfiting, the soul-emancipating, and, alas, the sadly neglected mission of the Church Faith can meet all the exigencies that lie in the way to the sublime end on which God has set His heart, and for which He has taxed His Infinite resources. Faith is the life of God in the soul carrying on the work inaugurated by the Incarnation. Faith is nothing less than completing in and by the Body what was begun by the Head.

The purpose which drew the Godhead into our world and into our nature, is the purpose which should actuate every member of the Church. O "THE HIGH-CALLING OF GOD IN CHRIST JESUS!" All our power to compass our grand mission is faith; and all the power of faith is Christ. When faith means less than Christ, it means just so much for the devil. If we were all less ourselves as apart from God, and more truly ourselves as in God, just as certainly as Christ is the Truth, would our life be the power of God unto the salvation of many.

How can any one truly believe that religion is the inhabitation of body and soul by the Holy Ghost, and be content to drag on a life of wretched frivolity, worshipping mammon, making a god of his belly, befouling himself with the unbridled gratification of lust, staining the lintels and door-posts of the soul with tobacco-juice, and consuming his energies in laying up treasure on earth, instead of transfiguring his life with the glory of Christ? *Never*, NEVER The Spirit is always waiting to convert all our occasions and faculties into springs of blessing for ourselves and others. Saints of God, great things are within our accomplishment, and our responsibilities are equal to our possibilities "*All things are possible* TO HIM THAT BELIEVETH," and in order to do this our faith must embrace the whole life of Christ and our own. "ONLY BELIEVE." This gives us the command of the entire arsenal of Heaven and makes us "*mighty through God to the pulling down of strongholds*."

Let Lanark be a fortress against which the gates of Hell shall not prevail. Let every fresh gleam of light from the Sun of Righteousness, and every new advantage in your temporal circumstances and relations be a fresh motive to increased activity for the extension of Messiah's reign. Human weakness, if rightly apprehended, is the vantage-ground of Divine strength. Let every soul make Hebrews 11 the inspiring directory of the great campaign against the devil and his angels, and then let us stand shoulder to shoulder, heart to heart, and fight for God and Heaven and immortal souls, till the field of Armageddon is won. (Rev. 16: 16.) I do not believe there are two spots on earth in which the Holy Trinity and the Holy Angels are more deeply interested than Huntingdon and Lanark. Our printing presses are mighty engines to aid in the fulfillment of the great petition: "THY KINGDOM COME." O that every article were written out of the very heart of Jesus, and read while reposing on the bosom of Jesus, and converted into action as by the immediate persuasion of Jesus. What is not perfumed by the breath of prayer, should find its way into the flames. There it will go at last. "The fire will try every man's work, of what sort it is" (1 Cor. 3: 13).

Dear brethren and sisters, not only of Lanark, but of America and Denmark, may the approaching Christmas be to us a body-and-soul consecrating festival to the stupendous and blessed intent of the Incarnation of the Son of God. If we have such faith as the Cross enjoins and begets, it will be felt on earth, in Heaven, and in Hell. On earth peace and good will toward men, in Heaven the approbation of God and Angels, and in Hell consternation and malice for the plucking of brands from its burning precincts. Let us go forth with new zeal in the execution of the sublime commission with which God has entrusted us, clothed with the sun, crowned with the twelve stars of Apostolic authority and glory, with the ever-changing moon beneath our feet, and the seal of Jehovah on our foreheads. The Lord of hosts is our Captain, His Truth is our shield and breast-plate, and His triumph, His glory, His blessedness, His Eternity are ours. Fall into rank, soldiers of the Cross, and carry with you, through the Gates of Pearl, the scars of battle and the trophies of victory.

* * *

A MOTLEY PREACHER

A VIRGINIA paper reports that during the exhibition of a traveling menagerie and circus in a town of that State, where there was, at the time, some religious convocation in session the painted jester of the equestrian ring illustrated his own serious capacity and greatly affected an audience, in which many church-members were present, by delivering the following homily:

"My friends: We have taken in six hundred dollars here to-day; more money, I venture to say, than any minister of the Gospel in this community would receive for a whole year's services. A large portion was given by church-members, and a large portion of this audience is made up of members of the church. And yet, when your preacher asks you to aid in supporting the Gospel, you are too poor to give anything. Yet you come here and pay dollars to hear me talk nonsense. I am a fool because I am paid for it; I make my living by it. You profess to be wise, and yet you support me in my folly. But perhaps you say you did not come to see the circus, but animals. If you came simply to see the animals, why did you not simply look at them and leave? Now, is this not a pretty place for Christians to be in? Do you not feel ashamed of yourselves? You ought to blush in such a place as this."

The sensation following such a speech like this, in such a place, from such a person, may be imagined. The local clergy availed themselves of the spirit thus produced and a religious revival was attempted.—*The Guide*

* * *

LET us all take care how we speak of those who have had the misfortune to fall on life's field. Help them up, but oh, do not heap scorn upon them. We did not see the conflict — we do not know the scars.

LINES ON THE TIMES.

My friends what think ye of the times?
The world is filled with learned divines,
They must have money as they go,
Without they will not preach you know.

The love of Christ is not their aim,
They're seeking after worldly gain;
They waste their power for us to think,
And say what we shall eat and drink.

They for our nation too, would pray,
If they could get sufficient pay,
And if they don't we all may go
Down to the pit of endless woe.

They are like Balaam, who, of old
Would Israel curse for love of gold,
They have great zeal to preach and pray,
Then beg the widow's mite away.

I am surprised to think and see,
How people can so blinded be,
To keep dumb dogs in pomp and ease,
Who will not bark without large fees.

But you who search the Word do know,
The way Christ's servants ought to go,
Can readily behold the road,
And see these men are not of God.

Selected by Annie Studebaker.

MISSIONARY.

BY P. E. WHITMER.

(Concluded from last week.)

WHO, we ask, that knows the power of the Gospel in delivering a bondaged world, in reconciling cruel, rebellious man and placing in allegiance to a throne of high heaven; in cleansing the heart of man from the leprosy of sin, and illuminating it with the light and love of the Sun of Righteousness, would not put forth the proper effort to put his fellow-men in possession of such a heaven-furnished boon, sending abroad the Gospel in every clime and throughout every nation, until all the haunts of Satan's cruelty be converted into habitations of social order, undisturbed peace and fraternal kindness. "And all shall know the Lord from the least to the greatest, and their sins to be remembered no more" (Jer. 31: 84).

Now having enumerated some of the glorious results which "Christianity in earnest" contemplates, we shall offer a few thoughts relative tothe instrumentalities requisite for the final accomplishment of these glorious results.

1. The experience of the church through all epochs of the history, is that the only and most sufficient means for the world's conversion, is "Christ and Him crucified;" this is the grand center of attraction around which entwine all influences, as the hop entwineth around its support, looking toward the fulfillment of Rev. 11: 15. "For if Christ be lifted up He will draw all men to Him" (John 12: 32). I have often been led to think that if the minister of the nineteenth century would lift the cross of Christ higher, and not mar their sermons with so many stories calculated to draw off the mind from the more vital part of the subject, the cause of our blessed Redeemer would stand higher in the estimate of the world, and God be more glorified.

No enterprise can succeed without proper and sufficient means and instrumentalities. If the Gospel is to be preached to every nation, kindred, and tongue, and if this, like most all of God's purposes, is to be brought about by and through human agencies, then does not the final and universal triumph of the Gospel greatly depend upon the manner in which the church employs her available and God-given means, and the zeal with which she moves forward in so glorious a cause?

When we turn to the sacred Writ, 13: chapter of Acts, and examine the example of the primitive church in sending forth her ablest ministers, it certainly sets forth a bright and glorious example for our guidance, and appeals in tones like thunder to the church of to-day, to "go and do likewise" (Luke 10: 37). And soon thousands who are now "Bowing down to wood and stone" will be made to rejoice in the God of their salvation, and eternity alone reveal the sequel.

2. Instrumentality is the *wherewith* to carry the "glad tidings of great joy" to our adjacent sister States and nations. To do this successfully, money is absolutely necessary; and he, who liveth for self only, and fails to fully realize in the letter and in the spirit, Matt. 10: 8, 10, needs to be converted, and the love of God shed abroad in his *cold stony heart*, until he is not only led to exclaim: "How much ought I to give to the Lord of my store, but how much ought I to retain for myself?"

3. Instrumentality is the prayer of the brethren. It is not only the duty of the church to contribute freely and liberally for the promulgation of the Gospel, but she must not forget those whom she may set apart for so glorious a work. She must accompany them to their respective fields of labor with her love and her sympathy, hold them up at a throne of grace, resolving that "God being her help," no personal sacrifice shall be too great if necessary for the accomplishment of her object, namely the glorification of God, the salvation of souls and the fulfillment of prophecy. These are but a few of the requisites necessary to accomplish God's purposes and designs, and he has placed them all, with many others, equally, sufficient within her reach, and God forbid that in this country of ours, "The light, life, ornament, and hope of the Christian world," teeming as it does with "religious liberties," that she should prove recreant to her trust. In conclusion methinks there could be no harm in "lifting the mystic vail of futurity," with the spy-glass of God's Revelation, take a peep down through the vista of coming years and get if possible a faint glimpse of church-missionary accomplishments, and the encouragement which she has for its ultimate success, for God hath so willed. "All the earth shall worship thee, and sing unto thee, they shall sing to thy name" (Ps. 66: 4). "From the rising of the sun, unto the going down of the same, the Lord's name is to be praised" (Ps. 113: 3). "As truly as I live, all the earth is to be filled with the glory of the Lord" (Num. 14: 21).

Brethren, let us not be contented with such bright foreshadowings of the final triumph of the missionary cause; but let us move forward "as one solid phalanx," girding ourselves anew to the work of carrying forward God's designs and purposes "until swords shall be beaten into ploughshares and spears into pruninghooks," the Gospel peace assume its easy sway and "*man forget his fellow-man to slay*," and Christianity ride triumphant over every opposition, and all over this mundane sphere, we shall stand as one entwined brotherhood in honor of Him who shall say to Zion, "Thou art my people" (Isa. 51: 16).

HUMILITY IN DRESS.

BY D. P. SAYLER.

BE clothed with humility: for God resisteth the proud, and giveth grace to the humble (1 Peter 5: 5). That the apostle here speaks of dress, I have no doubt. I know there are some persons given to gay and fashionable clothing, who contend that this and similar passages have refernce to the mind only, and to be clothed with humility, means to be clothed with an humble mind as with a garment. That to be clothed with humility also applies to the mind, I will not deny, but I assert that the primary meaning of the text, is humility and plainness in dress. The next words sufficiently prove this: "*For God resisteth the proud, and giveth grace to the humble.*"

To the truly humble, the outward garb as well as the conduct must be proof of the humility of heart. I have never understood how an humble heart can voluntarily clothe itself in gaudy, extravagant, foolish-made fashionable garments. That like begets like is as true as evil communications corrupt good manners, is true. It follows then that a gay, proud heart, begets a gay proud dress; and a meek and humble heart begets a meek and humble dress. This truth all ought to admit.

The popular churches of our age, in their ambition to be popular as well as to be numerically strong, have thrown open ~~their~~ doors very wide, that all who will, can come in without let or hindrance. If they only say, "I believe that Jesus Christ is the Son of God," they can come in without restraint in dress, Free Masonary or any of the secret oath-bound orders, dancing with all the amusements of the day, are all alike free to you. *Only believe* and you shall be saved. Will any dare deny that this has not been the order of the fashionable and popular churches? And dare we deny that the self-same spirit, (to some extent at least) is working in our own beloved Zion? Stop brethren, pause before you push your innovations further; look and see to where it has led others.

I am glad to notice that the more thoughtful in those fashionable and popular churches, are making an effort toward a reformation. I see by the papers that the social dance is excluded from all the religious family sociables. And on Sunday evening the 18th inst., the Rev. S. V. Leach at the Jackson Square M. E. church preached on "*The influence of fashionable life, on the piety of young ladies.*" He held that costly apparel was hostile to the precepts and genius of the Gospel. It is a fruitful development of sinful pride, a standing reproach to religious practices and chokes up the fountain of general benevolence. The speaker dwelt on the superiority of moral adornment over the physical decoration. He advised young ladies to shun the traps of fashionable life. It has driven many a spirit on a fatal reef. It has laid many a young lady on the consumptive's couch. It has dulled many woman's ear to the calls of the heathen, the church and the poor. It has shut the gates of heaven on many a generous soul. It has planted thorns in many a pillow. and from the bed of death, many a Christian woman, ruined by submission to the imperious demands of fashionable life, has wailed out the lament of Solomon—"Vanity of vanities, all is vanity." Like an awful echo, eternity has answered, "Vanity of vanities, all is vanity." The attendance quite large. *Baltimore American, Monday, Nov.* 18th.

Whether Mr. Leach and coadjutors will succeed to effect any marked reformation remains to be seen, but their efforts is a lesson the brethren will do well to heed. It is said with truth, that one ounce of prevention is better than a pound of cure. So it is better for the brethren not to let the spirit of pride run rampart through the church, than to try to heal its wound after it has run. But brethren may preach, I write, and you print cautions against the evil, what will it amount to if the churches do not enforce God's *discipline* against pride?

GOD RESPECTS CHARACTER.

BY N. STEPHENS.

SOME believe that God foreordained a part of the human family to eternal life, and some to destruction. Perhaps they do not so *believe*, but only *think* that God put forth such a decree. We do not believe that God is a respecter of persons, but a respecter of character. He regardeth not the *person* of any man, but the *principle of holiness* which is in the person.

It is claimed that God respected Abel and not Cain, but the language is: "And the Lord had respect unto Abel and his offering, but unto Cain and his offering he had no respect" (Gen. 4: 4, 5). Now it was not the person that called God to thus manifest Himself unto them, but the character of the offering. The offering of *blood* was the most acceptable to God, and because of this, Cain was wroth, and his countenance fell. He could not endure this, the first trial, but through envy slew his brother.

Again, it is claimed that those who are ordained unto eternal life are ordained into the kingdom; and stand justified in the sight of God, and all this while they live in rebellion against Him. If this be so, why the need of the doctrine of repentance? Why call upon them to believe? Why ask them to obey? Christ says: "I am come not to call the righteous, but sinners to repentance." Now if sinners are ordained into the kingdom, it already belongs to them—they are in it, and when a man *is in a place* it is folly to *try to get in*. If already saints while reveling in sin, why try to repent and believe? But God does not work that way. His Son declares that, "Not every one that saith Lord, Lord, shall enter into the kingdom, but he that doeth the will of my Father which is in heaven." "While ye have light, believe in the light, that ye may be the children of light" (John 12: 36). Now if the light be already in a man, why tell him to *believe in it?* "Being born again, not of corruptible seed, but incorruptible, by the the word of God which liveth and abideth forever" (Pet. 1: 2, 3). This is the way God directs us to get into the kingdom, and to walk in it. He does not say anything about doing nothing to get into His kingdom. Neither does He tell us to *invent* a way of getting in, but to *repent* and *be baptized*. This is God's way—this is the just, the true way.

"O GIVE THANKS UNTO THE LORD OF LORDS."

BY D. B. MENTZER.

Psalms 86: 3.

"THANKSGIVING."

THE national day of thanksgiving has just passed. Some reflections and applications may be in place. Every day we find lessons by the wayside of life. Let us see if we can profit a little by what has just has been named. One day every year is appointed by the President of the United States as "A day of thanksgiving and prayer." By custom this has been occurring on the last

Thursday in November. It is certainly a noble and commendable custom. How much consistent thanksgiving and evangelical prayer has ascended to "the God of Heaven," shall not be our purpose to inquire. But it is a pleasing thought that our sphere of life and labor has fallen in a land whose government recognizes the Sovereign Government of the "Lord of Heaven and earth." Notwithstanding all the pride, self-seeking and extravagance in this land and in the civil government, yet the power and goodness of God is acknowledged, by some in *form* only, by others in both form and spiritual thanksgivings. Thus man is brought to fulfill God's great and grand purposes and to some extent to fear Him, in order that His church and faithful "Peculiar people," may labor for the peace and unity of Zion and the ingathering of souls. Our Lord and Master has called us out from among the world. This is the nature of the organization of His kingdom on earth. Called out—"Chosen from among the world." "The world loves its own," and we who are called out should love the Church. The church is the Bride of Christ, and it has the especial care of our Father in heaven. God protects us by the government of civil law in the land, and certainly He has not taught us to leave His work, and go back to the world, and to take part in the enactment and exercise of law. We are called out to exercise His better laws of love and grace, and salvation. The Lord has provided for our protection, that we may "Lead a quiet and peaceable life," and be wholly given to His holy service. Let us not go back to "the beggarly elements of the world," but let us see to it that we think, and speak and act worthy of our high calling, and give ourselves to the doctrine and order of the church in all things that our growth and usefulness be not hindered. Under these important considerations, have we not very great reasons to give thanks to the Lord of lords for the sublime privileges and the unfailing protection of His people? Not only on any one day, but our thanksgiving should be

A DAILY SERVICE.

Every day, and all the day long, we ought to "pray without ceasing" and always "abound therein with thanksgiving. Of course, we have our special meetings for worship, praise and giving of thanks. But I cannot think any brother or sister would depend merely upon these occasions as the time for such service. Our public worship is the public manifestation of the devotional services of the Church of Christ. In the congregation one prays audibly. This is the order of the church, and the God we serve is a God of order. In the public service of prayer, every one who names the Name of Christ should engage in the quiet, fervent communion with God. This is the best way to make it a benefit. So filled with the spirit of prayer ought we to be when we kneel down with our brethren and sisters that we can at least sanction the hearty, spirit-breathing utterance of the one who leads in the prayer and thanksgiving. But away from the house of worship every one is his own leader. He that never gives thanks or prays at home, or in the field, or in the worship, or at the desk or counter, or wherever his labors call him, has a hard yoke to bear, and knows but little of His Heavenly Father's wealth, and love, and sympathy. One of the Bible characteristics of a sinner is that "God is not in all his thoughts;" then what must be the characteristic of the saint or disciple? If Jesus is mine and I am His, He will be "my chief joy." Our Lord would have all His disciples rich, high and happy thoughts of Him. Jesus is not satisfied that we should merely think of Him sometimes; it is His pleasure that those who are espoused to Him should realize and be delighted with His beauty. We should not regard Him as a mere necessity, like bread, but as a satisfying ravishing delight. This is why He is revealed to us as "the pearl of great price in its peerless beauty; as a "bundle of myrrh" in its delightful fragrance; as the "Rose of Sharon" in its lasting perfume; and as the "Lily of the valley" in its spotless purity. May it be a daily service with each one of us to be thankful for all things, and strive to learn more and more of the goodness, and greatness, and incomprehensibleness of "our God and Savior." But perhaps its greatest lesson every disciple has to learn, is, that we are

ALWAYS DEPENDENT.

In life and in death we are dependent upon the mercy and goodness of God. At every step, we are favored with God's providences. At every breath, we are on the brink of an endless, boundless eternity. O how solemn a thing it is to live! Some people say, it is a very solemn thing to die. But could we look at life as we ought, it would be far more solemn. It is the preparation time for another and better world. When we engage this one thought, upon which centers our eternal doom, O how fearful a thing it is to live! The privileges of grace neglected, where shall we find means of salvation? Dependent upon God for even life itself, with all its lawful advantages; dependent upon Him for the means of salvation from sin; and dependent upon His mercy when we have kept all His commands; yet we are our own by word and deed. "We are bought with a price"—"the precious blood" of the Crucified Savior—yet we act so much in our own way, and depend upon our own wisdom and strength. How prayerless we are! It is all because we do not appreciate the religion of Jesus. So prone is our flesh to lead us after the things of the world, that we never seek God so earnestly as when we come in the cloud of trouble, or some trial of life which seems to exhaust our own resources. O let us learn our dependence upon God! "O give thanks to the Lord of lords" for every blessing, every day. And soon we shall pass over to the other side, and offer praise with thanksgiving in perfection of eternal blessedness.

THE GOOD MAN'S DEATH.

BY C. F. MILLER.

HOW much does death hurt a good man? Not very much. Those who let the good man down into the grave and perchance get scratched by a brier are hurt much more than the good man who has gone to rest. The grandest place on earth to sleep, the softest pillows are in the Christian's grave. Jesus went there with His death robe, and when He came forth, no doubt would have taken away His death robe, but He knew that you and I must go there sometime and we need all that He had. If there is any one who should be emulated, it is one who dies well.

Among the eight persons who stood around my father's death-bed, not one was as happy as he, for he had served his Lord eighty and four years. He had loved God as few love Him, and what had he to fear? I do not think he was as happy sixty-two years before his death, the day when he was married as he was that night; as he was about to go and rejoin her whom he had accompanied for fifty-five years. He exclaimed, "I feel well, all is well." But can all men thus go out rejoicing? Each should so arrange his affairs that what they have honestly earned may not be scattered by those who have no right to it.

Fathers, if the announcement should be made this night that you must go hence, how would it be with your families? Have you prayed with your children, taught them the good way, and made your own calling sure? If so your graves will be easy, and your rest sweet.

AVOID THE SPOTS.

BY JAMES T. KINSEY.

MY mind is often carried back to my boyhood days, when the brethren who are now asleep in Jesus, earnestly contended for the Gospel order and plainness in dress. They shunned not to hold forth the Word of Life, and showed how many ways there were to become spotted by the world. To keep "unspotted from the world," and maintain pure religion, was their great concern for the members of God's house.

Again, I am made to wonder why so many of our children, when they come to where the two ways meet, take that used by the world. But then my wonder is somewhat lessened when I remember that Satan is all the time trying both them and God's children, and often puts into the heart of the latter the idea that "there is no use in being so particular." I trust there is no one more particular than God. If He notices sparrows, will He not also notice the least departure from the truth on the part of His children? O brethren, let us who have children, instruct them in the way of the Lord, and when they grow up they will not depart from Him! Our conversation, conduct and dealings should never lead them away from God, but to Him. May we never be heard talking lightly of the things of God's house, nor despising the plain teachings of 1 Cor. 11: 4, 5. God talks here and we should listen to Him. Let us "contend earnestly for the faith once delivered to the saints," and not try to weaken that faith by opposing the practices of the church—practices which are the direct result of principles found in the Book of God.

Every time we attempt to put *our* thoughts in the place of *God's* thoughts, *our* inventions in place of *God's* institutions, we get away from Him. When we try to present our bodies as a living sacrifice by adorning them in the fashions of the world, we become spotted. The man who tries to sacrifice that way is not diligently doing his Master's will. He is away from God, has a large world-spot in him, and is corrupting his own soul. To talk evil and take advantage of each other, are spots so ugly and so large that every Christian should be ashamed of them and avoid them.

We ought to know each other when we meet. This is right and just before God, and if one is plain in appearance and the other gay and fashionable, how can the plain man recognize the gay one? Too much care cannot be exercised in the keeping down the corrupting influences; and none of us should be willing to fellowship or tolerate anything that tends to degrade our holy religion and makes us impure. Our voice should, in all gentleness and firmness, be raised against the evils that are constantly ruling and silently creeping upon us, and no God-fearing means be spared to hold the church in purity. Our ancient brethren prayed much in the family. Should we not be more engaged in this? Watch! lest the world creep upon us ere we know it. God help us to be careful and prayerful.

PENCIL MUSINGS,

BY S. C. BASHOR.

NUMBER II.

RIGHT principles make men and women right. There is as much in knowing *what* is right and how to do it, as in *doing* it. Some believe and practice things because they *think* it is right. They don't *know* whether it is right, but only *think* it is right. This will never make a wrong thing right. When we disobey the Savior, we do not obey Him, yet some people *think* they do. To black our brother's boots and pass it off for feet-washing is false, and God does not call false things right things.

Some people think they are saved by *works alone*. Others think they are saved by *faith alone*. This is all wrong, for God never said so. Not a few claim that baptism is not a saving ordinance. God never said it was not. Some claim that it helps no man to receive pardon from God, yet a man must be baptized to get into their church; claiming a man is fit for heaven without it, but unfit for the church. They thus try to teach that the church is purer than heaven. The man can be saved without it, but the baby cannot. Those that teach thus only *think* so, they don't *know it*. the baby may kick and scream as it will, yet it must submit to this "unsaving ordinance." There are some things that people can see with their eyes half open. These are men's institutions. There are things that some cannot see with eyes wide open. These are God's institutions. I sometime marvel at the wisdom of ignorance, and the ignorance of wisdom as displayed by many professors in this age of the world. The world over, the big *I* and little *you* is carried from lip to lip.

Longmont, Colo,

"GO AND TELL HIM."

"IF thy brother tresspass against thee, go and tell him his faults, between him and thee alone."

"I don't want to say anything to him about it."

"Go and tell him."

"I don't want to speak to him."

"Go and tell him."

"I don't want anything to do with him."

"Go and tell him."

"I am only afraid it will make a bad matter worse."

"Go and tell him."

"I may say something that I shall be sorry for."

"Go and tell him."

"I have made up my mind to say nothing about it."

"Go and tell him."

"I think I shall let the whole matter drop."

"Go and tell him."

"Well I shall not do anything about it."

"Why call ye me Lord, Lord, and do not the things that I say?"

—*Selected.*

To be blessed with happiness we must be beautified with holiness.

The Brethren at Work.

PUBLISHED WEEKLY.

J. H. MOORE,
S. H. BASHOR, } EDITORS.
M. M. ESHELMAN,

THE BRETHREN AT WORK will be sent post-paid, to any address in the United States or Canada, for $1 50 per annum. Those sending ten names and $15 00, will receive an extra copy free of charge. For all over this number the agent will be allowed 10 cents for each additional name, which amount can be deducted from the money, before sending it to us. Money Orders, Drafts, and Registered Letters may be sent at our risk. They should be made payable to Moore, Bashor & Eshelman.— Subscriptions, and communications intended for the paper, as well as all business matters connected with the office should be addressed

MOORE, BASHOR & ESHELMAN,
Lanark, Carroll Co., Ill.

LANARK, ILL., DECEMBER 20, 1877.

THE weather in these parts has been rather disagreeable the last few weeks. Considerable rain has fallen, thus rendering the roads in some places almost impassable. This is an unusual thing for this country.

◆

NEXT year there will be four eclipses; two of the sun and two of the moon. The total eclipse of the sun, July 29th, commencing at four in the afternoon, will be the most interesting. Visible in the United States, though not quite total here.

◆

AGENTS can have other prospectuses sent them if desired. Some agents fill both sides of their prospectuses, others fill two, and one pasted a sheet of foolscap to his and got that full. This shows somebody is at work, and we assure our agents that we appreciate their efforts.

◆

A HAPPY Christmas to all our readers. Hope they will be enabled to spend the day as becometh God's people. All congregations ought to have meeting on that day, not because it is regarded as the Savior's birth day, but because worshiping God is the best way of spending holidays.

◆

WHEN a man gets a little out of humor, cannot have things just his own way, and then goes from home grumbling about his neighbors and old associates at every house he stops, you can set it down that he has the "backbites" badly, and nothing but the strong medicine of the Lord can cure him.

◆

OWING to subscribers coming in much faster than we expected, we have run out of No. 50, and therefore cannot supply new subscribers with it; hence they will have to commence with this number as far as it goes. New subscribers received after this issue will commence with No. 1 of next volume.

◆

BY request of D. S. T. BUTTERBAUGH, clerk, we call the attention of the brethren and sisters of Indiana to the State meeting, to be held in the North Manchester church, on New-Year's day, 1878, for the purpose of making further arrangements for the coming Annual Meeting. This by order of the committee.

◆

LET every contributor labor to make the BRETHREN AT WORK a complete vindicator of Christianity in all its ancient purity, so that, if a stranger should chance to pick up and read a stray copy, he will therein find plainly imprinted the marks of the Lord Jesus. Let every article ring out clearly and distinctly the faith once delivered unto the saints.

◆

A DYING minister once said: "I wish I had studied the Scriptures more." "Why, father," said a loving daughter, "you have studied them all your life." He replied, "but not *enough*. It is experience that makes you appreciate that book." Most of us do not read the Scriptures with the *faith in God* that we should. Let us have more genuine *faith*, and confide implicitly in the truthfulness of the Bible. Let us read it, as we would listen to a voice from heaven.

◆

SISTER CHARLOTTE T. BOND, of Great Crossing, Ky., says: "It has been some time since I have been able to send you a communication. I have been sick for some time, but am now recovering fast, and hope soon to be able to resume my place as an humble contributor to your columns. I have been showing the BRETHREN AT WORK in its enlarged form to my neighbors. They seemed very much pleased with it." We all no doubt, missed sister BOND's writings very much, but are glad to learn that she will soon be on duty again. Her articles are always welcomed at this office. God bless the sister.

◆

ONE of our subscribers writes thus: "I want you to change my address to *Md.*, instead of *Va.*" Now we can't tell for our lives what the man wants. We cannot change the address of any paper, unless we know the post office *from* which the change is to be made, as well as that *to* which the paper is to be sent. As the brother does not give his present post office, it would take our clerk not less than a half day to find the name on our list, while, if the post office were given, it would be found in about two minutes. We give this plain hint for the benefit of others who make similar mistakes when ordering a change of address.

◆

NEARLY every month of the year has been claimed as the one in which the Savior was born, but it is clear that the *exact day* is unknown, and there is no likelihood that it will ever come to light. The supposition that He was born on Christmas, is without reliable evidence, and therefore untenable. There are Bible facts and circumstances which show pretty conclusively that October was the month of His birth. If John, who was six months older than Christ, commenced baptizing about the first of April—when He was thirty years old—this of itself would throw the time of Christ's nativity back to October. The Savior was about thirty-three and a half years old when He was crucified. As this took place not far from the first of April, it is another proof in favor of October.

◆

ONE of our hard working brethren says: "If I only was not so much confined I would gladly go out and solicit subscribers for your paper. And I still intend to put a hand in the mill in my place any day I can get the slip, and go out to see what I can do for you and for them, because it will be doing those good who take the paper if they read it carefully." This brother is in earnest, and knows the benefit derived from reading the Brethren's papers. It would be a good idea if some one would call on every member and get them to subscribe at the beginning of the year. This agents can do without much inconvenience to themselves, but it will evidently be of great usefulness to others. From the amount of subscribers sent in by some of our agents, we infer that they are doing this kind of work; one has sent in over fifty already another thirty-five and still collecting more.

◆

THIS is the last number of the BRETHREN AT WORK for the present year, and closes Vol. II. We have now given you fifty-one numbers, or 232 large pages, making not less than about 47,000 square inches of good reading matter.— By the time this reaches the most of our subscribers, we will be busy at work getting out No. 1 of next volume, which we will endeavor to mail in time for it to reach most of our subscribers by New Year, or soon after. Those who do not receive No. 1 of next volume will know that their time of subscription has expired, and should renew at once if they wish the paper continued. However, if there should be any who know their subscriptions do not expire with the present year, and fail to receive the next number, they will drop us a card at once, not later than Jan. 10th, so that things can be set aright.

◆

POOR churches will find it to their interest to correspond with DAVID BOWMAN, Hagerstown, Wayne Co., Ind., regarding the provisions for the poor, made in the will of Bro. ZACHARIAH ALBAUGH, deceased. On another page will be found a notice from the committee appointed to carry out the provisions of said will. This act is a commendable one, and a case in which the brother's good works will follow after him. A similar spirit of benevolence is recorded in the obituary notice of Elder JOHN SHENK, who, after preaching thirty years, spending both time and money building up the cause of Christ, has bequeathed a portion of his estate for the benefit of his congregation. This is another case where good works may follow after. We suggest that brethren and sisters of wealth give this subject some thought, for it is good to dedicate property to the cause of the Master, that, when the owners are gone they may still, by their legacies, accomplish a good work.

AN EXPLANATION.

WE have just received a printed report of the missionary convention held at Meyersdale, Dec. 4th and 5th, 1877. The report came too late for insertion in this issue.

In looking over the report I notice that my name—"J. H. Moore, Lanark, Ill."—is put down as one of the "directors" of the enterprise. This is a mistake; I was not at the Convention. My name has been used without my consent. I do not like my name to go out in public print before the brotherhood as a *director* of a movement that I am not fully acquainted with, especially when done without my consent. I make this explanation to avoid misunderstanding in other localities. I am not connected with any missionary movement outside of Northern Illinois.

I don't want any one to think I am opposed to the missionary enterprise in Pa., or any where else, for there is no brother or sister in America more in favor of missionary work than myself. But I am in favor of each District of churches taking charge of her own missionary field, appoint her own missionaries and superintend the work generally.

J. H. M.

CLOSE OF VOLUME II

Gentle Reader:—

IT seems scarcely true that another year is passed since we wrote the closing thoughts of the last short volume, yet we know it is a fact. Since that time the BRETHREN AT WORK has made fifty-one visits to families living in most of the States and Territories, has been instrumental in bringing news to many homes, and gladdening the hearts of its thousands

To us it has been a year of more than ordinary importance and interest, for during this time we have occupied a position of more importance and responsibility than at any other period of our short life. Having been brought up, and trained for other avocations of life, it was uncertain whether we could succeed in this new and risky undertaking; we, however, resolved to strain every nerve, and do our utmost to work up a paper in the West, and place it on a fair and safe footing. The members from nearly every part of the Brotherhood flocked to our standard, sent in long lists of subscribers, and helped the institution in various other ways, until now it would seem that its success is no more a matter of question. Our list is beyond what we had any reason to expect and steadily and rapidly on the increase, indicating that our efforts have not been in vain.

We have endeavored to use due caution in conducting the paper thus far; have done what we could to make it both attractive and instructive; and as to how well we have succeeded that remains for others to say. That some mistakes have been made in a few instances we do not deny, but whatever they may have been we assure our readers that they were not intentional upon our part, and therefore may be attributed to our want of knowledge and experience. We have endeavored to hold up and defend primitive Christianity with all the power and energy at command, repudiating the doctrines and traditions of men, and pointing our readers to the Bible as the only infallible rule of faith and practice; the only God-sanctioned bond of Christian union on earth, and the only standard of right and wrong delivered to the human family. We have labored to call Bible things by Bible names, clinging closely to the old Gospel order practiced by the apostles and primitive Christians, and endeavored, amid the conflicting theories and discords of modern times, to point out ground that all must concede to be infallibly safe. Our motives and intentions were good, though in a few instances some mistakes may have been made; but with our greatly increased facilities and improved experience, we hope to make the future volumes of the BRETHREN AT WORK far superior to what it has been in the past.

This will be the last number for the present volume, and closes our contract with those whose time expires with the present year. To a few this may be the last opportunity we will have of speaking to them, unless invited to continue our weekly visits through the paper the coming year. It is however hoped that all those who have read the paper during the last year will renew their subscriptions at once, that we may continue our regular visits to them, for it is not our desire to lose a single subscriber. Having commenced giving you lessons and news on Christianity, bringing to your firesides glad tidings of great joy, we hope to be spared to continue the good work for years yet to come. Then, friendly reader, you who have not already renewed, will please do so without delay, for we know you desire the good things that may be gleaned from our paper.

But to those who do not feel to renew—if there be any—allow us to remark, that this may be our last interview this side a long eternity, the last time we may meet this side the judgment throne of God. But if we must part, may God bless you, and enable you to be prepared to meet Him in the judgment. We feel we have done our duty to the best of our ability, "exhorting and rebuking, with all long suffering and doctrine."

Then kind reader, farewell for this year, and if we meet no more on earth, God grant that we may meet in heaven where parting will be known no more.

REVIEW OF THE PAST YEAR.

THE year which is just now drawing to a close, has been one of more than ordinary interest and importance to the brotherhood, characterized by the transpiring of events long to be remembered, some of which have materially affected the sentiment of our people generally. During the last few years we have kept a careful watch over the general movements of things in our fraternity, with a view of becoming better acquainted with the wants of our people. The present year has afforded much better facilities than formerly for this purpose, and we ask the indulgence of the reader while reviewing some things of the past.

This time last year the outlook was not as promising as we liked, for we were fearful that more than ordinary troubles would spring up in certain localities, and perhaps rend some portions of our beloved fraternity; but this has now seemingly passed away and all is apparently quiet along the line, with nothing to disturb the general harmony among us save an occasional local ripple. So far as we can judge from what we know at present, the feelings of our people are as harmonious as could be expected under the present existing circumstances. Their unanimity of faith and practice of that *clearly* taught in the Gospel is perhaps as great as any other class of people in America.

There is a growing tendency among our people to fall back onto the original platform occupied by our ancient Brethren, and repudiate—as law—everything which is not clearly sanctioned in the Holy Scriptures. The more they examine human creeds, man-made confessions of faith, and the decrees of uninspired men, the more imperfection they find in them, and the less suited to meet the wants and higher aspirations of mankind. This feeling, though a good one, needs to be carefully watched, for there are other extremes into which there is a possibility of running. The Bible being the only inspired book on earth, the only one containing a set of laws perfect and complete in all their parts, the only infallible rule of faith and practice, and the only God-sanctioned bond of union on earth, needs to be studied and proclaimed with great care, and applied with discretion and judgment. The penalty for *adding* to the things taught and commanded therein is no greater, nor is it less, than for diminishing or taking therefrom. God is the author of His own law, has made it not only perfect and complete in all its parts, but has adapted it to all the spiritual wants and higher aspirations of mankind. In its facts, commands and promises it is suited to the needs of every people, kindred, nation, climate, and age, and every effort upon our part to improve it will only obscure its beauty and perfection.

There is, in some localities, a disposition to disrespect; and at times ignore the former actions and views of some of the aged veterans of the church, and thereby not treat them with that kindness due those who have borne the burden and heat of the day. We should not be too fast pronouncing judgment against those who have gone before. They should be respected for their work's sake. Our aged brethren, some of whom have passed over the river, and others will soon follow, have done a great work; they have fought nobly, worked hard and accomplished a great deal of good. I am of the impression that if some of those, who talk so much against the labors of those aged veterans were in their place, they would not accomplish half as much in the way of building up the church as has been done. Those brethren—those pioneer workers—spent weeks and months traveling and preaching, adding to the church such as believed, building up churches and aiding in the good work generally, and bore their own expenses too at that. It is a wonder to me that they succeeded as well as they did. The fact of the matter is, they worked hard, spent their time and money building up churches and we enjoy the result of their labors. They laid the foundation, and we build thereon, or planted the seed and we eat the fruit thereof. They made the church what it is, and if we succeed in doing our work as well as they did theirs accordingly, we need be pretty well satisfied.

The unanimity of faith among us as a body is commendable, partaking more and more of the same nature. Our periodicals, during the last year have contained less controversial matter than in former years, resulting no doubt from the general good feeling prevailing among the contributors. This has been quite an improvement in our literature, showing a better light to the world, and sowing the principles of peace and harmony in the church at large.—It is hoped that the coming year may be marked by still greater improvements in this direction, for it is evident that our papers have a great influence over the minds of those who read them, and if sufficient care is taken, much good may be accomplished.

The Danish Mission has been a subject of considerable interest to our people. This movement was inaugurated a few years ago, not one hundred feet from where I am now writing this article and since that time has been worked up to a good working condition. The mission will no doubt prove a success, for already a little band of members has been collected, with prospects of many more. This movement has benefited the brotherhood in two ways. 1. The building up of a church in Denmark, and 2. There has never anything occurred, calculated to build up the missionary cause among us like this has. It has given our people new and increased zeal for missionary work, opened a channel through which benevolent ones could apply their donations to a good and noble work. God will bless the work, and may it be carried forward by His divine aid and accomplish much good in His name.

The additions to the church during the past year are unparalleled in the history of our people. There seems to have been a general wakening up among us, and sinners flocking home to their Father's house, gladdening the hearts of many and filling the ranks of Jesus with fresh, royal recruits. Our ministers have been working diligently, assisted by the co-operation of the laity, and hence a great work has been accomplished. If matters are properly conducted the coming year, there is no doubt but that the borders of Zion may be enlarged equally as much as in the past. But our work does not stop with simply getting people in the church—that is only the commencement of the work. The training of them after being in the church, is no small undertaking. Great care should be taken with all young converts especially, for it is upon their shoulders that the burden must rest after the older ones are gone. They should not be abused nor mistreated in any way. Better not give them too hard lessons at first. They are young and need to be developed gradually. Let it be seen that you love them and are interested in their welfare, and they will surely love and respect you.

The home missionary cause during the last year has gained considerably, and in some portions of the brotherhood, is getting into a pretty good working condition, but in no place has it yet been fully developed. We are inclined to look too much for plans before going to work, and this, in a measure, has delayed operations in many portions of the church. The BRETHREN AT WORK, as its name indicates, is for WORK, letting plans develop themselves as we proceed. *Work* is what is wanted, not by a few ministers only, but the whole church should take hold of the cause and push it forward. Those who do not preach, can help those who do, and thereby have a general move all along the line. But while working up the missionary enterprises be careful and do not abuse the aged veterans who have gone before. They have done a great and good work, more perhaps than the most of us are doing, and hence should be respected for the good they have done. We should be careful and not disrespect the rights of adjoining or other districts, for each one has the prerogative of using its judgment as to what is best for the cause in its own territory. Ministers want to be careful and not travel faster than the laity. The better way is to keep right along with the body of the church; let the church say what is to be done and then act accordingly. If we do this, we will be on the safe side.

The growing tendency of pride among us needs a careful watching. We need not go far away from home to see to what extremes other denominations have run, in dress and extravagance generally. The Scriptures on this subject are sufficiently explicit if properly and judiciously enforced. Pride not only undermines health, but is injurious to true, vital piety in all its forms. If we would retain our power for usefulness in the world, every lawful effort upon our part should be made to keep the people of God unspotted from the evils of this world.

We hope the coming year may be one of general usefulness to the church, that we all may become still stronger in the Lord, growing in grace and the knowledge of the truth.

J. H. M.

HOLY GHOST WORDS.

HAS the Holy Ghost words? Yes, the Holy Ghost has *words*. "The Holy Ghost *said*, separate me Barnabas and Saul for the work whereunto I have called them (Acts 13: 2). Agabus took Paul's girdle and bound him and said: "Thus *saith the Holy Ghost*, so shall the Jews bind the man that owneth this girdle" (Acts 21: 11). Here are words spoken by the Holy Ghost. "Wherefore as the Holy Ghost *saith*, To-day if ye will hear his voice, harden not your hearts"(Heb. 3: 10).

Whenever Christ taught there was an effect, something *was done*. In Him was *power*, and power when set in motion will produce results. Every cause will produce an effect, and there can be no effect without a cause. Jesus spake unto the multitude in *words*. The words had power in them, and the multitude was moved. Those who permitted the words to go down into their hearts, were made believers. Those who spit the words out, went on in their sinful course, were not made believers—the words benefited them nothing.

These power-words were not written when Jesus spake them. This was done sometime after His ascension. When He had gone to the Father, the Comforter came and brought the words of Jesus to the remembrance of His disciples. While the Comforter was present inspiring the apostles and bringing words to their remembrance, men were chosen to *write* them. These *written words* have come down to us, and are nothing less than the work, the product of the Holy Ghost. Coming directly from Jesus, there was power in them. Coming indirectly from Him through the Holy Ghost, the same power is still in them. Whether spoken or written, they are God's power unto salvation. By them and through them, men and women are saved, are brought to the knowledge of the truth, made wise unto salvation.

By these *words* God draws men to Himself through Christ. By them men and women get into, and abide in, the True Vine. Men are not now directly inspired as were the apostles and early Christians before the words of Christ were written, but men are indirectly inspired when they permit these words to get into their hearts and abide there. The Holy Ghost no more teaches and leads *without* written words, but *by* written words. Does a man say that he receives words from the Holy Ghost that are not written? Let him tell what they are. He cannot do it; for he gets none that way. Does a man stand up and tell the people something? If he tells the words of the Holy Ghost, then he is preaching Holy Ghost doctrine. If he does not tell the words of the Holy Ghost, then he is telling something else, and something else is not what the Lord commanded to be taught.

Men tell only what they have at some time or other learned. If they have learned *the words of life*, they will deliver them. If they have not learned God's words, they will tell man's words, which words have not come through and by the Holy Ghost. Men learn the words of the Holy Ghost with *their eyes open*. They learn none of them through dreams, nor by devices and innovations. A man's speech will tell *where* he has learned his words. If his tongue does not tell what God tells, then none of the Holy Ghost words have yet taken root in his heart. If they are not in the heart the mouth will not utter them, for "out of the abundance of the heart, the mouth speaketh."

In "rightly dividing the word of truth," the fact that the words of the Holy Ghost were not written for some time after Christ's ascension should be kept in view. The Holy Ghost led the apostles into all truth direct. Now it leads men into all truth by means of written words. These words are God's power *unto* salvation—they are not salvation itself.

M. M. E.

VISIBLE AND INVISIBLE CHURCH

M. M. Eshelman:—

WE clip the following from the BRETHREN AT WORK, of September 10th:

"(a). A man cannot get into the visible church without baptism.

(b). A man can get into the invisible church without baptism.

(c) Therefore a man can get into the invisible church without being in the visible church. If this be a fact, of what use is a visible church? Why meet, sing, pray, preach, exhort, and commune if a man can get into the invisible church without them? Can any one tell? We need a little light shed on this."

While reflecting upon the above quotations, we are led to believe that you are resting under the impression that a person is a fit subject for the kingdom of heaven just as soon as he observes the ordinance of baptism. If so, we desire to learn whether your theory is founded upon divine warrant, and whether you can bend the Scriptures to support your prejudices upon this fact. Now in order to shed a little light upon the subject, we will have to refer to the Savior's language: "He that believeth on me hath everlasting life" (John 6: 47). The language implies, that the remission of sin is connected with the belief; therefore there would be no sins for baptism to remit. We want it understood, that he that believes with all his heart, is moved to action. Now in order to give the subject a deeper investigation, and a little more comprehension, we will refer the reader to the instantaneous conversion on Calvary. The poor penitent acknowledged that he was guilty and his condemnation just, then he makes use of the following language: "Lord remember me when thou comest into thy kingdom." His unworthiness forbade him to say, "Lord save me in thy kingdom;" but he ventured to say, "remember me." The Lord in reply says: "To-day shalt thou be with me in paradise?" Jesus spoke these cheering words to the penitent to assure him of His approbation, and that though he must suffer the penalty of that law he had violated, it would all be over the day that his sufferings would be wound up in death; as he had taken refuge in Him who had pardoned his sins, and that he should, in so short a period as to-day, enjoy a state of happiness with Him. Does divine revelation inform you of his being in the visible church, before entering the invisible one? We answer in the negative. But the remission of his sins was connected with his belief and faith in the Lord Jesus Christ. History does not teach us that the penitent was ever baptized. Thus we see, that persons have entered the invisible church without possessing a membership of the visible. And the same faith can be obtained by persons at the present day and age of the world, if they will only seek for it. More anon.

CORNELIUS L. CULBERTSON.

Ansonia, O.

REPLY.

A man gets into the kingdom—the church—into Christ not by faith only, not by repentance alone, not simply by faith and repentance, but by *faith*, *repentance* and *baptism*. "Repent and believe the Gospel" (Mark 1: 15). Here *repentance* and *faith* are required. "He that believeth and is baptized shall be saved" (Mark 16: 16). Here God requires man to *believe* and *be baptized*. "Repent and be baptized" (Acts 2: 38). In this case *repentance* and *baptism* are demanded of the hearer.

I have now presented chapter and verse in proof of the theory that a man is required to believe, repent and be baptized in order to get into the "one body," to walk in newness of life. These conclusions are founded upon "divine warrants;" hence "this fact" needs no bending of the Scriptures to support "prejudices." "Prejudices" are not the things commanded by the Lord to be believed, preached and maintained.

The man who believes, repents and is baptized has done precisely as the Lord directs, and having done just as the Lord directed, God meets him and pardons him. Baptism does not remit sin, Faith and repentance do not pardon a man. God alone does the remitting, does the pardoning. Faith, repentance and baptism put a man in position to *receive* remission.

We are next referred to the poor penitent on the cross for proof that men get into the "invisible" church before they get into the "one body"—the church. Mr. C. is mistaken. The poor penitent was baptized and a preacher. "Hold! where did you learn that?" says one. Learn it? Well, in the same chapter that Mr. C. finds evidence that the poor penitent was first in the "invisible" church. It is called the chapter of supposition. But we will let the rays of divine light shine on the poor penitent and see how his case looks. To shed *our own* light on it will only make it more dim.

There he was, suspended between heaven and earth, entirely at the mercy of God. He believed and repented, and if not baptized, could not be for the Roman law must have its course. God required no impossibilities. The poor penitent *could* believe, and did. He *could* repent, and he did. He *could not* be baptized, and according to Mr. C., was not. But friend C. you and I are not fastened to a Roman cross and *can* believe, repent and be baptized. Because the poor, helpless penitent on the cross went into glory on an exception, is no proof that you and I can ignore the general rule and get in also. The accepted penitent on the cross displays God's mercy when a man cannot comply with all His requirements. But the penitent on the ground, free and at liberty to obey, is not promised salvation without faith, repentance *and* baptism. He cannot slip into an "invisible" body on *a part* of God's soul-saving arrangements, and escape the judgment of God. God does not set up a law to be ignored, set aside and turned over by the whims and caprices of men. Not at all! We have a firm, a just, true and jealous God.

From this incident of the poor penitent on the cross, Mr. C. says: "Thus we see that persons have entered the invisible church without possessing a membership in the visible." We see no such thing. The penitent was not *persons* but *a person*. Nor is there one word about him getting into an "invisible" church. Jesus said, "To-day thou shalt be with me in *paradise*." This Mr. C. takes to prove that the poor penitent went into an "invisible" church when he went into paradise. Does Mr. C. claim that paradise is the "invisible" church? If paradise be the "invisible" church, then the "invisible" church is paradise, and the "invisible" church consists of *place* only. We have always believed, like Webster, that paradise is *a place*, and now for the first time learn that that *place* is the "invisible" church. If it be a fact that paradise is the "invisible" church, or the "invisible" church is in paradise, and a man gets into it before he gets into the visible church, then it follows that baptism, an institution in the visible church, is also beyond the present and away over on the other side of paradise. The same may be said of every other Christian institution. Now if a man be in the invisible church first, where there is complete salvation, why preach, pray, sing, commune and be baptized? Can Mr. C. tell?

In the days of Christ and the apostles, men and women believed, repented and were baptized into Christ, and these had fellowship one with another. Nothing was said and recorded about men and women getting into some "invisible" thing before they get into the "one body," the "ground and pillar of the truth." They believed in Jesus, obeyed Him, followed Him and "kept the faith." "And the same faith can be obtained by persons at the present day and age of the world, if they will only seek for it."

M. M. E.

FROM ENOCH EBY.—Just before going to press we received a long letter from brother ENOCH EBY, giving a full account of the Love-feast in Denmark. More have been baptized, one elected to the ministry, another to the deacon's office, church organized, HOPE advanced. The letter will be published in next number.

SPECIAL NOTICE.—Hereafter we will mail the BRETHREN AT WORK early enough so that subscribers living in other States can get it the same week it is printed.

The Home Circle.

READ AND OBEY.

"Husbands, love your wives."
"Wives, obey your husbands."
"Fathers, provoke not your children to wrath."
"Children, obey your parents in all things."

Edited by M. M. Eshelman.

A MERRY Christmas to you all. Thank God for it!

IT is far better to mix gentleness and firmness with your reproofs, than anger and indecision.

THERE are quite a number of letters to hand from the little folks. All will appear in due time. Don't stop writing, but continue to send us short and interesting letters for the Home Circle.

ALLOWING $300 for painting a house, the paint used by the ladies of this country for their faces would cover nearly twenty-seven thousand houses, and yet they are no better looking than God made them.

THE goodness of God, sinner, leads you to repentance. You are mistaken if you think you can lead yourself to repentance. The *goodness* of God is a *strong leader*, and if you submit to that, you will assuredly be led correctly. Will you yield to that leader *now?*

A LAW has been enacted in Germany, fining every woman $20 who appears on the street with a long-trailing dress. The Germans are right in that. A woman has no right to spread herself over so much space, just for the looks of the thing. Decency is one of God's laws.

IT is right for children as well as older folks, to use the enticing words of God's wisdom to get sinners to come to Jesus, but it is not right to use the "enticing words of man's wisdom." God's wisdom shines in every letter and word of the Holy Oracles. Be sure to get and use God's wisdom-words.

No doubt many of our little readers saw the occultation (hiding)of Venus on the evening of the 8th inst. It went behind the moon, or in other words, the moon got between the earth and Venus and hid it from view for over an hour. Venus was about 63,000,000 miles from the earth at the time. God's works are great, but He is greater. How pleasant to love such a God!

ONCE a little boy was made king of a great nation, and he was puzzled what to do. But the Lord appeared unto him and said: "Ask what I shall give thee." The boy replied: "I am but a little child; I know not how to go out or come in. Give therefore thy servant an understanding heart that I may discern between good and bad." That was a wise boy. He did not ask for balls, sleds, wagons, kites and fine clothes like many boys would have done, but for an understanding heart. The whole story may be found in 1 Kings, third chapter.

ONE of the most profitable as well as instructive methods of doing good, is for parents to read the Scriptures with their children before retiring to rest. Immediately after supper is a good time, then the little folks can go to bed early. Fifteen or twenty minutes spent each evening in reading the Word of God, and talking to the children, asking and answering questions, will leave seeds of reverence and godliness which will appear many days hence. You will find this a Bible school of the highest order, and the way the youth learn to ask and answer questions, will astonish you. Try it and see how happy you will become, and how much good you can do in your own family.

THE holidays will soon be here, and the "goodies" will be set on many a table for both old and young. The doctors look for an increase of their business about this time, for people will eat to excess and this is sure to bring failing health. I want to warn our young readers, and especially the young folks, that the habit of "stuffing" one's self is very injurious. If there are any days that we should have clear minds, they are the holidays; and to have clear minds, we must eat but little and not engage in revelry. I do not see why we should eat and drink to do ourselves hurt, for we think more of *self* than any other person, yet we will abuse the stomach and through it the whole body. — Christians should be models of temperance, and not conform to this world in these gluttonous practices

TRUST.

I cannot see with my small human sight,
Why God should lead this way or that for me;
I only know He saith, "Child follow me."
But I can trust.

I know not why my path should be at times,
So strictly hedged, so strangely barred before:
I only know God could keep wide the door.
But I can trust.

I find no answer, often, when beset
With questions fierce and subtle on the way,
And often have but strength to faintly pray.
But I can trust.

I often wonder as with trembling hand,
I cast the seed along the furrowed ground,
If ripened fruit for God will there be found;
But I can trust.

I cannot know why suddenly the storm,
Should rage so fiercely round me in its wrath;
But this I know, God watches all my path,
And I can trust.

I may not draw aside the mystic veil
That hides the unknown future from my sight;
Nor know if for me waits the dark or light;
But I can trust.

I have no power to look across the tide,
To know, while here, the land beyond the river;
But this I know, I shall be God's forever,
So I can trust.

—*Selected.*

CHILDREN SHOULD BE HEARD.

I AM much pleased with the Home Circle, and hope the little folks will appreciate the kindness of the editors in devoting such a large space in the paper to them. And why not? Are we not all interested in our children and their future welfare? Soon we must leave this stage of action and our children will step forward and take our places. Then let us see to it that our children are properly trained, for "as the twig is bent, so the tree is inclined."— I like to read the letters in the Home Circle to my children, and they love to listen to them, and as soon as they can write they will write for it. Now little children, I want you all to take an active part in this department, and see how interesting you can make it. I hope you are all very good children, and love to hear about Jesus. Then don't be afraid to write. — You are not too little to be good. Jesus loves good children, no matter how little they are, and He has given you quite an advantage over big folks, for they must become as little children before they can enter the kingdom of heaven, but you don't need to be as big folks before you can be Christians, neither do you need to be very learned to write for the Home Circle. Now I hope you will remember this; don't think that you must wait till you are big before you can be a Christian, but commence now. You are quite large enough now to come to Jesus, for He said: "Suffer little children to come unto me and forbid them not." In my next I will tell how you can come to Jesus.

J. H. P.

Lanark, Ill.

UNCLE BEN'S STAR.

ABOUT three years ago, a gentleman of a western city, went East on a visit to his old home. One of his brothers there had a bright and beautiful little son not yet two years of age. The boy, little Benny, soon became strongly and strangely attached to his uncle Ben, whose namesake he was. Uncle Ben often took the little fellow in his arms, in the summer evenings, and, seated in the porch, talked him to sleep.

At such times would he point out the evening star, telling the boy that far, far away, just under the star, was his home. The child would look at the star, then for a while gazed up into the face of his uncle, as though thinking what a bright and beautiful place his home must be.

At last the day came when uncle Ben was to leave for his home in the West. — Little Benny knew this as well as any one about the house, and with both eyes and ears was on the alert. He would not allow his uncle to be one minute out of his sight. Several attempts on the part of uncle Ben to steal away, resulted in such fits of crying that he was obliged to return and soothe the child. However the child, wearied with crying and watching, at last fell asleep in his uncle's arms. — When he awoke, his uncle Ben was far away.

Long the boy looked for his uncle, and often called his name. Many times of evenings he was found gazing earnestly at the bright star that stood as a guard over his uncle's home. As he grew, his love for the star deepened, and he talked more and more of it, and of his uncle, both so far away at the edge of the sky. Even when three years had past, and Benny was nearly five years old, his belief in the story told him by his uncle, continued.

Poor boy, another year was never added to his age. It was his fate to die a fearful death. By accident he was scalded over nearly his whole body, and lived but four hours. He seemed to read in the faces of the dear ones around him, that he must soon die. He bore his pain manfully, only uttering an occasional moan.

As the shades of evening deepened, he was seen to turn his face anxiously towards the window in his room. At last he asked: "Is it there, the star?"

He was told: "The star is there and shining brightly."

Feebly he said: "Take me to the window."

He was carried to the window, a smile lit up his face as he said! "Now I can find the way to uncle Ben's. I can see his star."

He closed his eyes as though wearied; the smile faded out of his face, one moan as he was laid on his bed, and the light of his life had gone out and up to meet and mingle with that of the star he had so long watched and loved.

Selected by C. B.

THE FOOLISH BOY.

THERE was once a man who had two boys. The youngest one went to his father one day and said: "I wish you would give me the money that belongs to me; I want to take care of it for myself."

Then the father divided his money, and gave the youngest his share. A few days after that the foolish fellow went away from home, took a long journey and lived a wild life, spending his money in a very silly and sinful way, until it was all gone. He had not a cent left. To make things worse, there was a great famine in the country. People could not get enough to eat. Everything was high in price. Our foolish young boy had no money, and he was afraid he would starve. At last he went in search of work, and a man hired him to feed and take care of his pigs. The poor fellow was so hungry, that he would have been almost willing to eat the husks that were given to the pigs; but no one gave him anything to eat. As he followed those dirty pigs around, keeping them out of mischief, he began to think: "What a fool I am! Here I am, away from home almost starving, and in my father's house the servants even have all the bread they want, and plenty to spare. I mean to go home. I will find my father and tell him, I have been a wicked, worthless fellow; that I don't deserve to be called his son, but I will ask him to hire me for his servant."

So he started and traveled as fast as he could, poor, miserable fellow; all ragged and dirty, he looked no more like the fine young man, who went away a short time before. You would not think his father could know him, but he did, while the poor fellow was away off in the distance. Just as soon as he was in sight, his father saw him.

Perhaps you think he said; "I wonder what ragged tramp that is, coming into my grounds." No, indeed; but he ran to meet him; and when he had reached him, he put his arms around his neck and kissed him.

Then the son said: "O father, I have done wrong; I am a great sinner. I have sinned against God and against you. I am not worthy to be called your son."

But the father called his servants and said: "Get the best clothes in my house, and dress this boy and put shoes on his feet and a ring on his hand."

Then he ordered the fatted calf to be killed, and said: "Get ready a feast that we may eat together and rejoice. For this, my son, was lost and I thought he was dead, but here he is alive again. I thought he was lost to me forever, but I have found him.

Then they made a great feast and all the friends came to the supper, and the lost son was there, dressed like a prince, and looking, oh so happy!

Do the little folks know who told the story and what He wanted them to learn from it? — Let me know from every one who can find out, and please tell me what it means. — I am fourteen years old.

DANIEL BRUBAKER.

* * *

To make the most of the good and the least of the evil, is the best philosophy of life.

CHILDREN AT WORK.

From Three Good Children. — My name is Freddie Taylor. I live one mile East of Dresden, Iowa. I am eight years old. I go to school Summer and Winter. I attended Sabbath-School last Summer at our meeting-house, only missed two Sabbaths when there was school, and then I attended school at other places. I will tell you something of what I learned at school and at home. I learned that Adam and Eve were our first parents, but Cain was the first murderer and Abel was the first martyr; that Stephen was the first Christian martyr, and that Methusaleh was the oldest man; that Noah was the man that built the ark, and that eight souls were all that were saved in the ark. I learned of the faithfulness of Abraham, of the meekness of Moses and of the patience of Job; why David was called a man after God's own heart. I learned of the wisdom of Solomon, and of Daniel being put in the lion's den, and of Elijah being fed by the ravens, and that Jesus is our Savior. I want my parents to write this for me, and I hope it won't be long until I can write for myself. I think Sabbath-School is a good place for little boys and girls. I am anxious to see what will be in our next paper. Good bye!

My name is Jabbie Taylor. I am Freddie's brother. I am five years old. I attended Sabbath-School too, just as much as Freddie did.— My teacher sometimes was aunt Mary Shick and sometimes aunt Libbie Miller. They taught me to read in my first reader, and told me I must be a good boy, and I most forget what else now. I like to go to Sabbath-School first-rate. Good bye!

My name is Mary Taylor. I am Freddie's and Jabbie's sister. I am four years old. I love papa and mama and most everybody else. I was a good girl at Sabbath-School and didn't make a bit of noise when mama was hearing the class recite. Mama taught me to say my little prayer, and I can help sing lots of pieces. Come and see me sometime. Good bye!

From Clara Daniels.—I live with Samuel J. Peck. My mother died in Kansas when I was quite small. I was eleven years old the 19th of August. My father does not come to see me very often. My grand-mother Sperow often comes to see me. O she is so good and brings me nice things! I am now going to school and like my teacher. His name is J. H. Peck, and he is good to all of us. I am trying to learn to read and spell and study Arithmetic and Geography. We have a new school-house which was built the past summer. I love to hear the brethren preach and sing. I hope I may see some of my school-mates put some good pieces in the paper. This is enough for once.

Lanark, Ill.

From Vinton W. Snyder.—I am glad to see a page in your paper devoted to the children. I started to read the Testament through. My pa and ma want me to read some every day. I love to read about Jesus, and if we are kind and good to all, He will help us. I like to go to the Brethren's meetings, but cannot go often as we live in town and have no team. I I go to Sunday-School regularly where I learn to read and sing. I go to school and sometimes get into trouble, but how good I feel when I have done as my pa and ma tell me. I am ten years old, and pa says I am old enough to be a *boy at work.*

Cerro Gordo, Ill.

From Alice Moore.—I am going to school and like it very much. I like my teacher. I think he is so good. His name is Mr. Flernoy. I study Reading, Writing, Spelling, Practical and Mental Arithmetic, Geography and Grammar. I would love to attend Sunday-School; but there is none in this village. We don't get to meeting very often. We live so far away from the church. I would like to attend meeting often. I love to hear the Brethren preach the true Gospel. We have heard that my brother J. H. Moore intends coming here this Winter. We are anxious to see him. We have not seen him for a long time. My father, mother, and grandma belong to the Brethren's church. This is my first letter. I am twelve years old.

Fox, Mo.

From Nellie M. Trimmer.—I am so glad that you give us little folks some reading in your good paper. I am only a little over nine years old, and cannot say much, but I love Jesus and love to read of Him. I think we will have a good time with all the little boys and girls in your paper. Please keep on in the good work.

Atchison, Kansas.

CORRESPONDENCE.

TO THE BRETHREN AND SISTERS IN DENMARK.

FEAR not little flock. Why not be fearful? Because "it is your Fathers good pleasure to give you the Kingdom"(Luke 12:32). O what a comfort and consolation the above words of our Savior have been to the weary pilgrims of every age. No doubt, but what this precious promise which Jesus made to his diciples has cheered you who are far away. Though few in number, but trust that you are rich in faith and zealous of good works. The promise is on your side. What God has promised, He is willing and able to perform, He is not slack concerning His promises. Be faithful and endure unto the end of the race. Jesus says "be thou faithful unto death and I will give thee a crown of life."

While you are despised by opposers of truth and at times feel almost forsaken; you can call to mind that God has promised to stand by you and be a present help in every time of need. If you will ever stand on the foundation of which Jesus is the chief corner stone, you will be unmovable; for our Savior says, "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are His" (2 Tim 2:19). O that you may continually have your faces Zionward, and have on the whole armor. Be as a city set on a hill that cannot be hid, and be instrumental in the hands of God, of showing forth by precept and example, the glorious light of the Gospel of the Son of God. By standing up boldly in the defense of the truth, you may be counted among the offscouring of the world. The world may deride you, and the haughty and fashionable professors may stand up publican-like, and they thank God that they are not as you (the little flock) who are humble and not conformed to this world, but are "rich and increased of goods and have need of nothing," and at the same time they are wretched, and miserable, and poor, blind and naked.

May God help you as ministers of Christ to instruct and lead aright the few dear ones that have been entrusted to your care! O that you may have that wisdom and strength from above, which will enable you to fearlessly preach "the Gospel of Christ, which is the power of God unto salvation to every one that believeth," "not by enticing words of man's wisdom, but in demonstration of the Spirit and of power"(1 Cor 2:4), that others may fall in love with the truth and become willing to be saved. You are going forth as it were, as "lambs among wolves." May the God of heaven shield, support and protect you in your labors of love. No doubt but what you will often think of our Savior, and the lonely band of pilgrims and strangers, who wandered with Him over mountain, desert and plain from place to place, who were without a resting place for their heads O that you may be as "wise as serpents, and harmless as doves" and in all your many trials and discouragements "add patience," that "patience" may have her perfect work. In all cases use the weapons which the Spirit of God prescribes, be valiant and endure hardness as good soldiers of the cross The word of God furnishes the Christian with a complete armor. We read," Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. Stand therefore having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the Gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked, and take the helmet of salvation, and the sword of the Spirit, which is the Word of God" (Eph 6:11-17.

"Dear to my heart is that blessed treasure,
God's own eternal, heavenly word,
Opes up a fountain of true pleasure,
Gives us an every conquering sword."

Though the way is rough and steep, Jesus is willing to help you. Wherein you are weak, He is strong, His strength will be sufficient. Fight the good fight of faith, and the crown will be yours. Yes, saved at last through Christ. May the blessings of God rest and abide with you and us, and all His people forever more, is the prayer of your weak and unworthy brother in Christ.

DAVID A. NORCROSS.

Shoals, Martin Co., Ind.

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SELF REFUTATION.

To Bro. J. H. Moore.—

I HAVE been amused and saddened and profited by Mr. Bittle's rejoinder in No. 46. I have often seen exasperated vipers bite themselves. Bipeds do the same, while they fancy they are biting some one else. The dogmatism which is so annoying to your opponent, is the glory of revelation. Truth is essentially dogmatic. In this respect Campbellism is notorious, only it is dogmatism unsupported by revelation. What Mr. Bittle terms "matters of opinion" are only so to him as the restriction of the mediatorship to Jesus Christ is to a papist. His assertion to rebut what to him is assertion is an easy assumption that he is right without appeal to reason or Holy Scripture. He touched a sad truth in the history of Christendom when he referred his rejection of trine immesion to his fancied superior intellectual culture. He styles your presentation of truth as a fit mode "*for the illiterate and unthinking, but it will not convince persons who are accustomed to do their own reasoning.*" Alas, these self-inspired, self-sufficient interpreters have been the dead-weight of the truth ever since the Incarnation. The illiterate know more by faith than Campbellism, or any other ism ever knew by erudition. "*Ignorant and unlearned men*" were the original repositories of the mind of God. Those who cramp the behests of Heaven into the coffins of human theory," will not be persuaded though one rose from the dead." Better, a thousand times, take God at His Word, and let Trinity be Trinity, than wrangle over the great Divine ellipsis in order to get rid of the most comprehensive symbol of redemption. When prefixing the word *baptizing* to each name of the Holy Three, as more fully expressing *your* argument, Mr. B. triumphantly asks your "warrant for thus adding to the *words* of Christ," as if it were a settled matter that the Oracles of God contain no ellipses. And yet he writes with the boldness of an apostle whose position has all the force of miracle to sustain it. He says, "*the Bible properly interpreted is decidedly against trine immersion.*" This means, of course, according to *his* style of exegesis. Properly interpreted does not mean Campbell-wise, or Calvin-wise, or Luther-wise but TRINITY-WISE, and thus is decidedly in *favor* of Trine Immersion. The Trinity must be ignored, or baptism severed therefrom, before single immersion can have a rational premise. Their public discussions with our Brethren, have driven monodips to their wit's end to weld the Trinity into a unitarian God. In this they are consistent. They have decided on one act in baptism, and should do their utmost to bring the mono-personality of their God into harmony. So long as revelation does not lie, and the redeeming consummation of a Tripersonal God is its message, we are on safe ground as to a triple immersion as representing the persons and functions of the Jehovah in whose name it is administered. Let who will follow Campbell, or Calvin, or Mahomet, or Confucius, we will adhere to the God and the baptism of Matt. 28:19. Three in One is the arithmetic of salvation.

C. H. BALSBAUGH.

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TO POOR CHURCHES.

NOTICE to all whom it may concern throughout the Brotherhood: In pursuance of the will of brother Zachariah Albaugh, late of Wayne Co., Ind., deceased: We the undersigned having been appointed, by the proper authority, a committee to carry out the provisions of said will, do hereby give notice, that said will provides that not less than twenty-five dollars, nor more than fifty dollars, shall be paid to any poor church that comes under the notice of said committee, for the benefit of the poor members and other poor persons in the bounds of said poor church, and for no other purpose whatever. This provision extends throughout the Brotherhood.

We therefore desire to be notified of the existence of any church in the brotherhood, that properly comes under the provisions of said will. The language of the will implies, and we so construe it, that the intention of the testator was, that those churches composed mainly of poor members, simply able to provide for themselves, and not well able to provide for their still poorer members and neighbors, who are not able to provide for themselves, are the churches designed to be benefited by the will.

Jacob Rife, Boston, Wayne Co., Ind.
David Bowman, Hagerstown, Wayne Co., Ind.
Jacob Yoast, Sulphur Springs, Henry Co., Ind.

Correspond with David Bowman, Hagerstown, Wayne Co., Ind.

Please write name and post-office address plainly.

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FROM McDONOUGH CO., ILL.

Dear Brethren:—

I LEFT home Nov. 30, for a point in Brown Co., met elder Jos. Hendricks on the train, at Jacksonville, *en route* for same place. We here met elder David Wolf. After a few days' labor here, Bro. Henry Strickler and myself started for an isolated point in Adams Co., near Loraine, (where there are living only two members) to start a series of meetings, while Bro. Hendricks and Wolf were left to finish up the labor at the first point and overtake us at the second.

After their arrival, Bro. Strickler and I went to Hancock Co., where there had once been a church fully organized, but since left in rather a helpless condition.

Here we began a series of meetings in the town hall, to be met again in a few days by brethren Henricks and Wolf to labor with this church, as instructed by District Meeting Met most of the members here in council. Were pained to learn from them that they had rallied around a standard held up to them by an expelled minister, who had come among them, and had communed with him, and were satisfied with what they had done, trusting in the vain hope of serving God more acceptably out of the church than in it, and therefore desire to be no longer considered members of the church of the Brethren. Eleven of them met us in council, and all expressed themselves thus, except one sister, who seemed more than ever confirmed in the good, old way of serving the Lord in the Brethren's church, instead of out of it.

Here the brethren and I separated; brother Wolf and Hendricks returning to Loraine, to do some baptizing and hold a few more meetings, and then to go to other points of labor, while I came here and began a series of meetings in the Baptist church last night with good attendance and attention.

DANIEL VANIMAN.

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FROM WYOMING TERRITORY.

Dear Brethren:—

BY request I shall give you a brief description of our country.

We have been here three years, and have found the country very healthy. The plants and roots that grow on the plains, constitute our medicines when needed. Some of the hot springs are not far from here, and many people visit them. Sick persons are greatly benefited by going there, and usually return in good health. The water here is excellent. Springs and rivers are numerous. The valleys are very productive. Timber good. The raising of cattle, horses and sheep is the chief pursuit. We would be very glad to have some brother come here and preach. We are very much in need of spiritual encouragement. God bless the missionary cause.

LEONARD L. WAGNER

Red Butts, Wyoming Ty.

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DANISH MISSION FUND.

March Creek church, Pa.	$ 6.00
Buffalo Valley church, Pa.	5.10
A brother	.25
State Center church, Iowa	1 25
Susan Deal	2.00
Big Grove church, Ia.	7.00
Leah Beplogle,	2.00
Stanislaus church, Cal.,	5.00
Previously reported	1276.93
Total:	$1305.53

C. P. ROWLAND, Treasurer.

Lanark, Ill., Dec. 15th, 1877.

DIED.

Obituaries should be brief, written on but one side of the paper, and separate from all other business.

COVER.—In the Berlin congregation, Somerset Co., Pa., Nov. 2nd, 1877 of croup and sore throat, Margaret Jane, daughter of Bro. Daniel and sister Elizabeth Cover, aged 3 years, 3 months, and 6 days. Text: 2 Sam. 12: 23.

COVER.—In the same family, Nov. 5th of diphtheria, Laura Cover; aged 8 years, 1 month and 24 days. Text, "Once to die."

COVER.—In the same family of croup and sore throat, Nov. 7th, John Edward Cover, aged 1 year, 10 months and 12 days. Text: "And the Lord called Samuel again the third time." And surely three deaths in five days is a loud call. Services by the writer.

WALKER.—In the same congregation, Dec. 1, 1877, at the house of her son Josiah, residing at Pine Hill, of old age, sister Elizabeth Walker, widow of Mr. George P. H. Walker, aged 83 years, 2 months and 2 days.

Sister Walker lived in widowhood over 50 years. Her husband was murdered on the 9th day of July, 1827, by being cut into the bowels with a mowing scythe. The murderer, who was an Irishman, at once fled, and has not since been heard of. Services conducted by the writer.

H. R. HOLSINGER.

FREER.—In the Ashland church, Ashland Co., Ohio, Sept. 26th, 1877, Jonas, youngest son of friend Harvey Freer, aged 10 weeks. Funeral preached by the writer from Matth. 19:14.

FRANTZ.—Also in the Maple Grove church, Ashland Co., Ohio, Oct. 13th, 1877, Samuel, son of Bro. John and sister Mary Frantz, aged 3 years, 6 months and 28 days. Funeral preached by the writer and Henry Kilhefner, from Job 1:21.

ISAAC KILHEFNER.

CLINE.—On Nov. 14th, 1877, James C. Cline, aged 63 years, 11 months and 6 days.

Bro. Cline was born in Rockingham Co., Va., Dec. 8th, 1813, emigrated to Preble Co., O., in 1835, united in matrimony to Annie Shiveley, in same Co., O., February 14th, 1836. Emigrated to Indiana in 1838, united with the Brethren's church in 1857, was a faithful member of the church, serving over six years as a deacon, was the father of eight children, of whom one son and one daughter preceeded him in death. The six children now living, are all members of the Brethren's church except two sons. We hope they will not forget their father's counsel and come to the fold soon. The sister lost a good husband, the children a good father, the church a good worker, the neighbors a good citizen, and we all deeply feel the loss of Bro. Cline. Funeral and interment took place on the 15th. Funeral services by the writer; closed by W. Hamilton. Text: 1 Cor. 15: 22. Deceased belonged to the Eight Mile District, Huntington Co., Ind.

SAMUEL MURRAY.

TEETER.—In the Waterloo congregation, Black Hawk Co., Iowa, Aug. 3rd, 1877, Emily Jane, daughter of Bro. D. B. and sister E. C. Teeter, aged 10 years, 8 months and 8 days. Funeral services by the undersigned on the 16th day of September, 1877.

Little Jane was taken with headache and sore throat on Sunday, July 29th, but did not appear seriously ill until the next morning. A doctor being called, pronounced it a severe case of diptheria, but after a few days, and more particularly on Friday morning, she appeared better; but in the afternoon she got worse and fell asleep at 10 o'clock in the evening. Until the time of burial she looked as though she lay smiling, having merely closed her eyes as if alive yet.

MARTIN BUEGHLY.

BAUMAN.—In the Nora Spring District, Floyd Co., Iowa, Dec. 5th, 1877, Charles William, son of Bro. William J. H. and sister Amelia Bauman, aged 5 years, 2 months and 1 day. Funeral by the writer.

J. A. MURRAY.

SHIVELY.—In the Rome church, Hancock Co., Ohio, Dec 2, 1877, Bro. Milton C Shively, aged 30 years and 12 days. He leaves father and mother, sister, brothers and friends, to mourn his loss. Funeral discourse from the 23rd Psalm, verses 3 and 4, by the writer, assisted by L. H. Dickey.

JOHN P. EBERSOLE.

(P. C., please copy.)

MAHAN.—At Sunshine, Boulder Co., Colo., Budd Mahan, aged 3 years and 2 months; son of friend Daniel and sister Catharine Mahan. Funeral services by the writer.

Little Budd was a child of more than ordinary intelligence for one of his age. His sympathy for all was unusual, and his mind was of a peculiar turn in taking delight in talking of heaven, and the thought of death to him seemed to be a joy. He was ready to reprove any one for wicked words or deeds, and it seemed to pain him greatly to see or hear anything of the kind. When taken sick, (which was only two days before his death) he said, now he was going to die, and go up to see "Linky," a little brother of his who was drowned a few years ago in Wisconsin.

"Too pure and gentle for this world of ice,
He was wafted away to Paradise."

Father, mother, brothers and sisters, so live as to be able to meet little Budd in glory.

J. S. FLORY.

SHENK.—On Nov. 17, 1877, Eld. John Shenk, at the age of 66 years, 10 months and 6 days.

On the 19th his funeral occasion was improved by elder Christian Kiefer and the undersigned from 1 Thess. 4: 13, 14, to the consolation of all those who fall asleep in Jesus, and shall soon again be reunited upon the silent shore of peace and love in heaven. A large concourse of friends and relatives were present out of due respect to the deceased, because of the admirable deportment and affectionate feeling he had for every one. He leaves a wife in very delicate health at present, to mourn her loss, which she felt sensibly. Elder Shenk was married twice, but leaves no children. In his life here, the Lord prospered the labors of his hands. A goodly portion was expended for the church in his life by him. A bequeathment of a portion was made, and also a certain portion to be a perpetual income to the church for its expenses. May his example be followed by others in similar circumstances. In the death of Elder Shenk the church has lost a good and safe counsellor. He was much loved by the members of his church, which was deeply manifested at the funeral. He was in delicate health for some time. He had just fully recovered from a spell of sickness, and felt quite well on the day of his death, and was engaged in hitching a horse, when he was struck with apoplexy and carried to the house a corpse. In a moment the vital spark had fled. Elder Shenk was a member of the German Baptist church about 40 years, a minister about 30 years, and bishop 17 years, in which capacity he discharged his duty as a faithful servant of God. O may the love of God and His Word guide those upon whom this sacred charge will now devolve, so good counsel may be given, and a proper watch be had for the prosperity and health of the church.

J. F. OLLER.

GLEANINGS.

FROM MARGARET MERCHANT.—I am all alone here, so far as church members are concerned, and have a large family of children to raise. I pray the Lord to give me grace to train them in the way of the Lord. I read of so many coming to the Lord. It does me good to hear such heavenly news. I thank the Lord for what He has done for me. O may I never fail to do my duty, for I know the Lord will do his!—*Byron, Ill.*

FROM DELIA E BOLIN.—May God bless you in your noble work of soul-saving and saint-cheering, and when your labors are ended, may you wear the crown of life which God will give to those that love Him. By the aid of divine grace, I am trying to live so that I may meet you in the sun-bright clime. I am the least of all saints, yet not so weak and small as to be unnoticed by the All-living. I am my Beloved's, and my Beloved is mine, and His kind hand leadeth me,

Sometimes 'mid scenes of deepest gloom,
Sometimes where Eden's bowers bloom;
By waters still, o'er troubled sea,
Still 'tis His hand that leadeth me,
And blessed be His name.

FROM DORSEY HODGDEN.—According to promise we commenced some meetings in our church. Bro. Jerry Gump was with us. We had a refreshing season; the word was delivered with power, but on account of inclemency of the weather and bad roads, we did not continue the meetings long. The church was revived, and we feel to press on toward the mark of the high calling. One precious soul was added to the fold. Who can tell the worth of a soul! I expect to start for Kansas in a few days to labor for the cause of my Master.

My address will be Galesburg, Kan.

Huntington, Ind., Dec. 5th, '77.

FROM GEORGE IRVIN.—Our home mission is doing well. Brethren John Nicholson and Bear commenced meeting Nov. 22nd, and continued till Dec. 3rd, and baptized thirteen in Belmont Co., Ohio, in a new place; no brethren living nearer than one hundred miles.

Golden Corner, Ohio, Dec., 13. '77.

FROM LEVI GARBER.—I will also give you a little church news. We have had a considerable increase in the church, in this part of God's moral vineyard, during the past Summer and Fall. There were five baptized the first Sunday in Dec. and one on Saturday following, and in all very nearly one hundred added to the church during the past year, in our county.

Mt Sidney, Va., Dec. 11, 1877.

FROM J. S. STUDEBAKER.—I was down in Va. not long since and held several meetings; three were baptized, and many others nearly ready to turn on the Lord's side.

Casstown, O. Dec. 9th, 1877.

FROM C. H. BALSBAUGH.—To write well, and speak well of the deep things of God, is a glorious gift; but to live well is better. The most effective sermons are never put into words. They are the mute appeals of the Cross out of a character which the Cross alone can yield.

Keep near the Crucified, and you and your work will flourish.

FROM L. P. LONG.—I thought some of our adjoining ministers would come here before this time; perhaps they will come yet but a short delay seems a long time to us. I must often think of Rom. 10: 14. Now who will make an appointment for Newton and fulfill it. It will be a new thing for us to go to meeting, and do the singing with the same instrument that we praise God with.

Newton, Iowa,

FROM JESSE CALVERT.—I went from the Pleasant Ridge church, Noble Co., to the Pleasant Valley church, Elkhart Co., Ind. December 1st, at which place the dedicatory services were held. A large and attentive congregation was present, and the services were solemn and interesting. The Brethren here have built a good and commodious house of worship. I think it will seat 800 or 1000 persons quite conveniently.

This congregation was organized some four or five years ago, with eighteen or twenty members. Joseph Hoover was their first and only minister, till recently, when Bro. Wise was called to his aid. Eld. Jacob Berkey has the care of the church. They now number about one hundred members. We remained here till Dec. 6th. Seven were added to the church by baptism, and Bro. Phiel remained to continue the meeting. Hope that others, who were impressed with their duty, came out.

I next went to Huntington, but the roads were so bad that the meeting was abandoned, and I came home; found all well. The 14th, I expect to go to Columbiana Co., Ohio to officiate in the dedicatory services of a church near North Georgetown the 16th, and remain there till Dec. 22nd.

Warsaw, Ind. Dec. 10, 1877.

FROM A. TOMS—There are no brethren and sisters in this county. I am here alone, and hear no preaching unless I go a great distance, and I am too old and feeble to travel far. I am nearly seventy-four years of age. Your paper is a great comfort to me as it gives me news from all parts of the country. I am glad that so many are turning from the error of their ways and seeking the Lord. I am here living with my son, my wife being dead. Pray for me, for my days will soon end, and go away into eternity I must. If some good, faithful worker would come here, a good work could be done, as there are many kind and honest hearted people here.

Columbus City, Iowa.

FROM H. P. BRINKWORTH;—I will start tomorrow for my old home at Worminster Farm, twenty miles from Bath. I shall there preach and let you know what success there is in the doctrine advocated. There is surprise and astonishment at it being so long concealed, and I also wonder.

Have many calls for the BRETHERN AT WORK, to read and return. I send out every one, and could use ten times the number.

Bath, England.

FROM A. S. LEAR.—Three more have been baptized lately in the Bear Creek Church. This Church was organized in Sep. 1870, with twelve members, one speaker, and one deacon. Since then we have received fifty-five by baptism, fifty-three by letter. Have dismissed thirty-nine by letter; three have died, three have been disowned and one reclaimed. This leaves us a membership at the present time of seventy-six. The prospects for building up a strong church here are more encouraging now than at any time since our organization. A move is now being made to circulate a subscription for the purpose of raising money to build a meeting-house. Hope it may meet with success.—*Morrisonville, Ills., Dec. 10th.*

The London *Times* states that the distress among the mining population of Cornwall has become so great as to require an organized charitable movement of relief.

COOK, in his lectures, gives three maxims for the close of each week: "Settle with the world," "Settle with conscience, "Settle with the Lord's treasury." Thus Sunday will be bright, and life robed in beauty.

IT is told of Bishop McIlvaine, of the Episcopal Church, that when asked by a young lady, "Is it any harm for Christians to dance?" he replied in his inimitable way, "My sister, Christians have no desire to dance." This brings us to the very center of this question. Fondness for the dance reveals the decline or departure of earnest, vital piety.

PUBLIC affairs in France have assumed quite a peaceable attitude, placing the Republican party in the ascendency. All is quiet.

THE Pope is said to be getting better.

IT is not known what step England will take in regard to the Eastern war. Other powers prefer to remain neutral.

BUT few changes have taken place since the surrender of Plevna. Some battles have been fought resulting in favor of the Russians. The Russians are marching toward Constantinople, and are gaining some more advantages in Asia. The commander of the Turks at Plevna has had his foot amputated, caused by a wound received at Plevna.

A bloody revolution has broke out in San Domingo.

The report that hidden volcanoes exist in East Neb. is found to be false.

QUERIST'S DEPARTMENT.

Questions touching the meaning of Scripture, relating to History and practical subjects of religious interest will come in place. The querist's name must accompany all communications. We shall labor to avoid giving any just occasion for strife and contention over unimportant questions.

Will you please explain who Melchisedec was?
P. H.

Melchisedec lived about 1913 years before Christ. Nothing is said regarding the *time* of either his death or birth. He was a priest of the most high God and king of Salem, afterwards called Jerusalem. He was not Christ as some have supposed, for Paul says, he was "made *like* unto the Son of God" (Heb. 7: 3). Then instead of being Christ, he was simply *like* unto him. This is positive on this point. He could not have been either an angel or the Holy Ghost as some think, for I do not remember of an instance in the Scriptures where either one is ever called a *priest;* but this Melchisedec was not only a *priest*, but a "priest of the most high God."

The narrative given of him in Gen. 14, is positive proof that he was a *man*, a *king*, a *priest*. It is most reasonable to suppose that he was a Canaanite, greatly respected by his tribe; was king of Jerusalem, at that time called Salem. Standing at the head of his own family, performing the religious duties as a teacher of divine things constituted a priest. He was a *king of righteousness* or a *righteous king*, and so called because his administration as king was *righteous* in all its departments.

Some supposed him to have been Shem, who was lived at that time, but there is nothing positive either for or against the conclusion aside from mere conjecture, which, in this case however, might be made to appear very plausible.

The following from Paul has perplexed many minds: "Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually. (Heb 7: 3). When fully understood this verse is without a mystery.

The Jews contended for the Levitical priesthood, maintaining that no one could be a lawful priest of God without descending from the Tribe of Levi, but as Christ sprang from the tribe of Juda, of which tribe Moses spake nothing concerning the priesthood, it followed that he was not a priest. Paul is refuting this argument, and labors to impress the mind with the permanency of the High priesthood of Christ. In Heb. 6: 20 he refers to Ps 101: 4 which affirms Christ a priest for ever after the order of Melchisedec, and not after the order of the Levitical priesthood. To fully sustain the permanency of Christ's priesthood, Paul has but one point to make, and that is to show a similarity between Christ and Melchisedec regarding the priesthood.

He proceeds to show that Melchisedec, so far as priesthood was concerned, was without father or mother, beginning of days nor end of life. No record was kept of his parents, his descent, beginning of priesthood or end of life. The Jews kept a careful record of every man's descent, his father, mother &c, but here was Melchisedec, of whose descent and parentage they know nothing and he was a priest. Now Christ is to be a priest after the same order, *i. e* without descending from any regular priesthood. The Jews knew that no record was kept of Melchisedec, his genealogy, beginning of priesthood or end of life, and yet he was a priest of the most high God. Then Paul affirms, "*That after the similitude of Melchisedec*" who, so far as the priesthood is concerned, is without father, mother, descent, beginning of days or end of life "*there ariseth another priest*" (Heb 7: 15).

This forcible argument of Paul's demolishes the position held by the Jews and proves conclusively that Christ is a priest after the similitude of Melchisedec, and therefore the Son of God. Without father, mother, descent &c, has no reference to *natural* life, but evidently refers to the order of his priesthood.

I see a notice in the BRETHREN AT WORK concerning the writings of Tertullian. Will you please inform me at what age Tertullian wrote; whether a historian or commentator? Also something concerning the Works of Josephus and what the books cost?
J. M. L.

TERTULLIAN is known as one of the early church fathers, was born at Carthage about A. D. 150, and died between 220, and 240. In his younger days he was a lawyer, but embraced Christianity A. D. 190, and wrote a part of his works soon afterwards. He published the best defense of Christianity against paganism extant. His writings partake largely of a controversial character, being devoted principally to a defense of the religion he had espoused. Some of his books were not written till the year 204, or later. He was a man of great zeal, learning and eloquence. His early works are said to have been written in Greek, though they have come down to modern times in the Latin.

Tertullian was not only an advocate of immersion, but *trine* immersion, which was the only method of baptizing in use at that age. He defends the doctrine of the Trinity with considerable zeal, and by his writings, generally, shows that he was well read in all departments of Christian literature of the age. Four volumns, price $12.00.

JOSEPHUS, a Jewish historian of great learning, was born about five years after the death of Christ, and died about A. D. 100. In early life he was favored with a superior education and acquired an extensive acquaintance with the Greek literature. In the year 67 he commanded an army of Jews against the Romans, but was defeated in Galilee, and escaped from the massacre that followed, by hiding in a cave. He was found and taken prisoner by the Romans. He was present at the siege of Jerusalem A. D. 70, where over one million of people are said to have perished. He then went to Rome, lived in great splendor and devoted his life to literary pursuits.

The *Writings of Josephus*, respecting authenticity, stand next to the Bible, and are of immense value to Bible students and historians generally. He gives a complete account of Jewish antiquities, the Jewish War &c, covering a field from the creation down to the last quarter of the first century. Some of his writings were in the Hebrew, and afterwards translated into the Greek by himself; the rest were written in the Greek, and from that translated into the English. Price, in leather binding, $3.50.

J. H. Moore:—I have received two copies of the BRETHREN AT WORK and am well pleased with them, and hope you will continue on in the work boldly. I would ask you which is the most suitable for the Lord's Supper, *beef* or *mutton?* Hope you will answer through the paper soon.

LEWIS ALTLAND.

For wise purposes the Lord has left questions of this kind unanswered. It is a subject regarding which inspiration is silent, and if we should become wise enough to speak where the Bible speaks, and keep silent where God is silent we will have learned an important lesson. There being no law on the subject, the church is at liberty to use what she thinks proper. Then all I can do is to give *my opinion* and let that go for what it is worth. I have a preference for beef, on the ground that there are many who do not like mutton, do not eat it, and hence could not enjoy it though at a feast. Not so with beef; it is good, substantial food, and relished by everybody, hence suits the taste of all. The Lord's Supper should be a meal composed of plain, good, substantial food, such as is palatable and suits the taste of the generality of members.

J. H. M.

CHARITY FUND.

The following has been received for sending the BRETHREN AT WORK to such as are too poor to pay for it.

Alice Moore,	.10
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A sister,	.25
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Brethren's Envelopes.—Prepared especially for the use of our people. They contain, neatly printed on the back, a complete summary of our position as a religious body. Price 15 cts per package—25 in a package—or 50 cts per hundred.

Brethren's Hymn Books.—1 copy Turkey Morocco, post-paid, $1.00; per dozen, post-paid, $11.00; per dozen by express, $10.00. 1 copy Arabesque or Sheep post-paid, 75 cents; per dozen, post-paid, $8.25; per dozen by express, $7.25. When ordering hymn books sent by express, it is expected that the purchaser will pay the express charges at the office where the books are received.

W. U. R. R. Time Table.

Day passenger train going east leaves Lanark at 12:21 P. M., and arrives in Racine at 6:45 P. M.
Day passenger train going west leaves Lanark at 2:16 P. M., and arrives at Rock Island at 5:50 P. M.
Night passenger trains, going east and west, meet and leave Lanark at 2:21 A. M., arriving in Racine at 9:00 A. M., and at Rock Island at 6:00 A. M.
Freight and Accommodation Train will run west at 12:55 P. M., 10:50 A. M., and 12:20 P. M., and east at 4:10 A. M., 1 P. M. and 4:50 P. M.

Tickets are sold for above trains only. Passenger trains make close connection at Western Union Junction.

G. A. SMITH, Agent.

Passengers for Chicago should leave Lanark at 12:21 P. M., run to the Western Union Junction; here they need wait but five minutes for the Chicago, Milwaukee and St. Paul passenger train, and thus reach Chicago at 7:45 the same evening. To reach Lanark from Chicago go to the Ft. Wayne depot, take the Chicago, Milwaukee and St. Paul train at five in the evening; run north to the W. U. Junction, change cars for Lanark, and arrive here at 2:21 in the morning.